Awake!

1961

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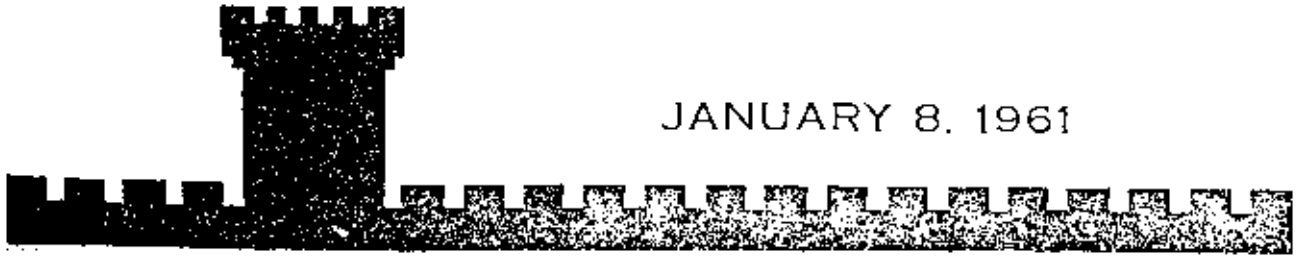
- Where Should Tolerance End? PAGE 5
- Can You Enjoy Being a Housewife? PAGE 9
- Uncle Sam's Gold Plight PAGE 13
- Body Build a Clue to Personality? PAGE 16



JANUARY 8, 1961

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"Now it is high time to awake."
—Romans 13:11

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The Value of Experience

ABOUT to undergo the experience of being hanged, the man on the gallows said, among his last words: "This will surely be a lesson to me." Those words, recorded by American journalist Irvin S. Cobb, underscore the fact that personal experience may be a teacher but that it is not the best one.

We dare not, then, place too high a regard on personal experience, thinking we must experience all things, even sin, to acquire knowledge and wisdom. It would not only be fruitless and dangerous to try to experience all things personally, but we cannot be certain that personal experience will teach us correctly. What we learn might have to be unlearned, as Joseph Whitney states in the column "Mirror of Your Mind," published in various journals such as *Pictorial TVview* of April 26, 1959:

"Most of us have been taught to believe that experience is a good teacher, but usually we do not learn as much from experience as we think. Furthermore what we do learn is often bad, and continuing experience usually makes it worse. Big League baseball teams spend tidy sums every Spring helping potential future stars unlearn the faulty pitching, fielding and hitting eccentricities that experience has taught them. This is no easy task, for ball players, like the rest of us, tend to cling to accustomed ways they have learned and solidified through past experience."

So experience does not necessarily bring wisdom or success. Many persons seem incapable of learning from experience, for they keep on making the same mistakes. Nor have many men taken lessons from the experiences of others. Has this world learned from the experience of wars not to war? Has the disastrous end of many dictators been an effective lesson to modern dictators? "If history repeats itself," says Bernard Shaw in *Man and Superman,* "and the unexpected always happens, how incapable must man be of learning from experience!" True it is, as the Bible declares: "There exists a way that is upright before a man, but the ways of death are the end of it afterward."—Prov. 14:12.

There is no doubt that there is value in the right kind of experience. By experience the public speaker becomes more skilled, just as does the musician, the mechanic and the doctor. The value of a man to an organization, in fact, is often determined largely by his experience within that organization. But there is no value in experience if we do not have the capacity to learn from it. From our experiences we

should learn to distill principles that will help us avoid mistakes and that will help us become more effective in what we are doing.

But if we were to rely entirely on self-distilled principles for daily living, for coping with the problems certain to confront us in these difficult times, how unhappy we would be! How unhappy the automobile driver who must learn skill as a result of many accidents! How unhappy the businessman who must go through bankruptcy to learn efficiency and skill in management! How unhappy the ship's captain who must learn by repeated wrecks how to avoid the rocks! How pitiable those persons who are never convinced that they can know a thing unless they have experienced it! If we can avoid disastrous personal lessons by studying the experiences of others, why not do so?

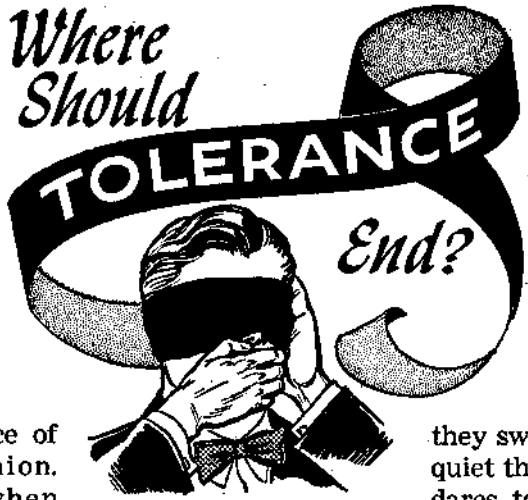
But we cannot afford to wait till we build up a vast backlog of personal experience and have had time to analyze extensively the experiences of others. When the question arises, "What shall I do?" we need principles by which we can make the right decision. Here we see the wisdom of having inculcated principles that never change, principles that can be learned within a reasonable time, principles that will lead the inexperienced one to success.

Where are such principles to be found? In God's Word, the Holy Bible. Declares the inspired psalmist: "The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise." (Ps. 19:7) That is what makes one wise—taking teaching from Jehovah, for as inspired Elihu said: "Surely it is the spirit in mortal man and the breath of the Almighty that gives them understanding. It is not those merely abundant in days that prove wise, nor those just old that understand judgment." (Job 32:8, 9) We need divine principles.

In the Bible we find principles such as the one stated at 1 Timothy 6:10: "The love of money is a root of all sorts of injurious things." What misery could be avoided by applying this principle in one's life! Further, the Bible illustrates divine principles by giving the experiences of others. Thus the disastrous experience of Judas Iscariot illustrates the divine principle on "the love of money." The Bible abounds with experiences that serve as a warning to us, such as those of the unfaithful Israelites: "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." (1 Cor. 10:11) Nor does the Bible give merely warning examples; it also gives encouraging examples, experiences of those who came off successfully because of living by divine principles.

Rightly evaluate experience. Do not overrate personal experience. Distill principles from your personal experiences, but also make the experiences of others an extension of your own. Above all, take in knowledge of the life-directing principles found in the Bible. In this way we will not learn hard lessons that could not benefit us, as did the man on the gallows. In this way we may be certain of happiness and success: "Happy is the man that has not walked in the counsel of the wicked ones, and in the way of sinners has not stood and in the seat of ridiculers has not sat. But his delight is in the law of Jehovah, and in his law he reads in an undertone day and night. And he will certainly become like a tree planted by streams of water, that gives its own fruit in its season and the foliage of which does not wither, and everything he does will succeed."—Ps. 1:1-3.

Where Should TOLERANCE End?



Why are so many people tolerant about almost everything?

DURING the 1960 presidential campaign in the United States, much was said about religious bigotry and tolerance. Not the tolerance that allows men to express themselves freely concerning differing opinions, but a tolerance that would silence one in the face of contradictory opinion. There were times when even a passing reference to the Roman Catholic Church brought loud cries of bigotry from all sides.

Silent tolerance was demanded only where religious matters were concerned, but there was no semblance of it where political, commercial, social and military issues were involved. In these fields fiery, verbal broadsides were loosed so that truth would triumph over error, but not so in the secluded sanctuary of religion. To challenge religious opinion and dogma was strictly taboo.

Why this silent tolerance only in the realm of religion? Robert J. McCracken, minister of Manhattan's Riverside church, said: "In nine cases out of ten what goes by the name of tolerance is really apathy. There are too many easygoing Americans who are up in arms against nothing because they have no fixed standards of right and wrong. They do not come out positively and wholeheartedly on the side of anything because, unlike their fathers, they have no robust convictions. Tolerance is a virtue, but it is not the supreme virtue." Apathy, not a firm conviction, is what cries for silent tolerance. In a great number of cases advocates for this sly, subtle doctrine of tolerance have stronger political ties than religious convictions. Therefore, not wanting to have their religious weakness exposed and their religious susceptibilities shocked, they cry—tolerance! If this cry does not silence the more courageous, they swing the ax of bigotry to quiet the tongue of anyone who dares to mention the truth. If Christians are to guide, then they must speak out. Far too many persons have been put on the defensive by what Bishop Fred P. Corson, Methodist bishop of Philadelphia, calls a "false conception of tolerance, which teaches that you must not stand for any position of your own or defend your beliefs." Christians disassociate themselves from fanatical bigotry, but they do maintain their right of free speech, their right to witness concerning their convictions.

As a rule, modern persons like to think of themselves as tolerant of opposing opinion. Churchgoers are no exception to the rule. For example, *Our Sunday Visitor,* a Roman Catholic paper, states: "We are convinced that Catholics are the most tolerant of all people. They never hear another organization attacked from their pulpit, while they are taught that they must love every individual, friend or enemy."

While Catholic churchgoers may like to think themselves tolerant, and without question many are, yet the Roman Catholic Hierarchy does not adhere to or advocate the doctrine of tolerance. *The Catholic Encyclopedia,* volume 14, page 766, says that the Catholic church "regards dog-

matic intolerance not alone as her incontestable right, but also as a sacred duty." Moreover, it is argued by this authority that since God tolerates no strange gods, the Catholic church "can tolerate no strange Churches beside herself."

The Catholic church actually teaches that toleration came in only when faith went out. She states that lenient measures were resorted to only where the power to apply more severe measures was wanting. "Tolerance," says this authority, is the "patient forbearance in the presence of an evil which one is unable or unwilling to prevent." And when the Catholic church has been in position to prohibit other religions from carrying on their worship, doing so either by law or force, history even in this century testifies that she has done so. The Cincinnati (Ohio) *Times Star* published this report: "The Evangelical Confederation of Colombia has listed 23 new cases of alleged persecution of Protestants in this predominantly Catholic country, including the murder of a Protestant lay preacher and the dynamiting of a Presbyterian chapel. . . . In another serious incident, the report said, a parish priest with a revolver led the mayor and police of La Plata, in the Huila Department, in a shooting attack on a building where Protestant services were being held." Is that tolerance? If freedom of religion is to be maintained in good and tolerant spirit, then such actions should be unequivocally condemned by Roman Catholics themselves. But such crimes they endure in silent tolerance, which makes them sharers in such cruel intolerance.

Examples of Tolerance

Almighty God Jehovah is the greatest example of tolerance. For thousands of years he has tolerated those who corrupt mankind and who misuse the earth. Some have questioned his being so tolerant with wicked men, workers of lawlessness. But this tolerance on the part of God will have an end; he is not weak in faith or lacking in power. "He is patient with you," writes Peter, "because he does not desire any to be destroyed but desires all to attain to repentance" and live. But it is not a silent tolerance now. God commanded his prophets to expose wrong. His written Word declares his judgments against lawlessness. And his witnesses in the earth today teach that Word. At Armageddon God's tolerance of wickedness will end. He will root out the wicked and preserve the righteous as he did in Noah's day. For "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—2 Pet. 3:9; Ps. 145:20.

Jesus Christ was a tolerant man who engaged in no violent religious crusades. His, however, was not a silent tolerance, for he vigorously exposed false religious doctrine. The zeal of Jehovah consumed him to the point where he entered the temple and threw out all those selling and buying in the temple and overturned the tables of the money-changers and the benches of those selling doves. This was not an invasion of someone else's place of worship, however, for it was his 'Father's house.'—John 2: 15, 16.

False religious blasphemies were not tolerated in silence by Jesus. The twenty-third chapter of Matthew contains one of the most forceful denunciations of false religion ever recorded. When a man versed in the Law complained to Jesus, saying: "Teacher, in saying these things you also insult us," what did Jesus do? Did he change his line to satisfy these men? None of that. Jesus said to the man: "Woe also to you who are versed in the Law, because you load men with loads hard to be borne, but you yourselves do not touch the loads with one of your fingers!" Tolerance did not prevent Jesus from speaking out when

truth, righteousness and the name of God were involved.—Luke 11:45, 46.

Further, neither Jesus nor his disciples tolerated the unequal yoking of believers with unbelievers, righteousness with lawlessness, light with darkness, Christ with Belial, God's temple with idols. Jesus called the false religious sects of his day "yeast" and warned: "Be on the alert and watch out for the yeast of the Pharisees and Sadducees." "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." Not a silent toleration this or an appeal for an interfaith movement; rather, a bold warning to stay clear lest the righteous be swallowed up with the wicked in the ditch of destruction.—Matt. 16:6; 15:14; 2 Cor. 6:14-18.

The Christian congregation was counseled by Paul not to tolerate in silence or in any other way uncleanness in its midst. Christianity was not to be a religion with a split personality, believers on Sunday and workers of iniquity on Monday. Concerning those who refused to conform to Christian principles, Paul admonished: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. . . . 'Remove the wicked man from among yourselves.' " Christianity was to be exemplified, not by a silent tolerance of wrongdoing, but by a vigorous championing of right principles by word and deed.—1 Cor. 5:9-13.

Christian Tolerance Today

With such strong emphasis and examples set before us, how are Christians to deport themselves in this twentieth century, this so-called age of tolerance in which everything goes? Certainly no differently than the way faithful men conducted themselves in the past. They must fearlessly speak the truth. True, God did commission his ancient nation of Israel to destroy the places of pagan worship and even the worshipers of false gods in the land of Canaan; they served as his divinely appointed executioners. But Christians today have no such commission. Their commission is to preach "this good news of the kingdom" and "make disciples of people of all the nations." The one appointed by God as executioner now is Jesus Christ. It would be presumptuous for any group on earth to try to take his role, to destroy nonbelievers and their places of worship. Even Jesus Christ must await the divinely set time to take action against the wicked. —Matt. 24:14; 28:19, 20.

It is well to remember that Christendom, despite all her professions, is not an example of Christianity. She is an example of what happens when Christians tolerate the intolerable in their midst, when they water down Christian doctrine and principle in the name of tolerance until it has lost all force. She is an example of what happens to men who fail to speak out for fear of becoming unpopular or being called bigots. Christendom is an image, not of Christ, but of this world. Methodist Bishop F. Gerald Ensley of Des Moines, Iowa, charged that Christendom's religions have become so much like the world that she is now powerless to change the world. "In our time the world calls the tune, not the church," he said. "Instead of the church insisting that the world shall be Christian, the world has insisted that the church be worldly." He gave examples to back up his charges: "Society segregates itself, so we segregate," he said. "The nation gets into war, the church hurries into uniform. It is the fashion in a social set to drink, so churchmen join in with the world." After so much worldliness, the only will left is for compromise and tolerance.

Light versus Darkness

Among the true Christian witnesses of Jehovah, however, principle is not lacking. As far as they are concerned, God still calls the tunes according to his divine Word, and they follow. When vital issues arise and there are decisions to be made, Jehovah's witnesses today answer in the same way the first-century Christians did: "We must obey God as ruler rather than men." Compromise does not enter their minds. —Acts 5:29.

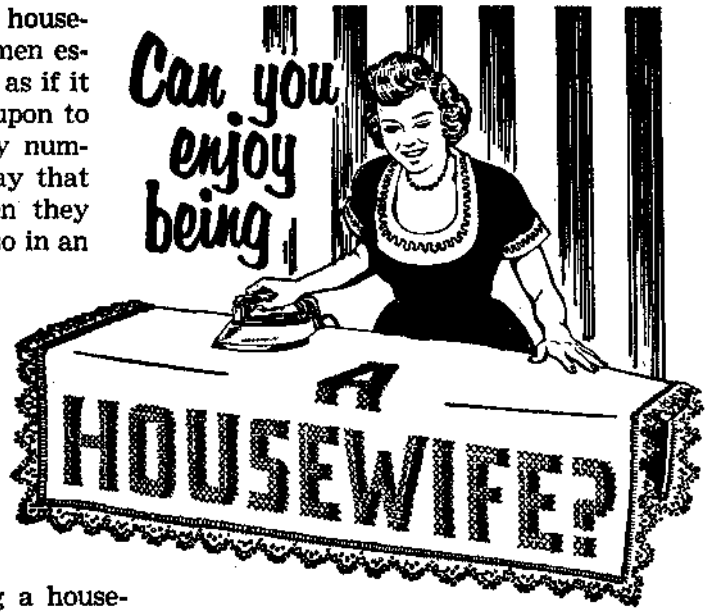
Jehovah's witnesses are not about to compromise Christian doctrine, principle or truth for favors or out of fear of being labeled fanatical bigots. They ask no quarter in their fight against satanic error; they give none and they get none. They do have the courage to speak the truth. Religious teachings such as Christmas and Easter, while widely popular among professed Christians, are still pagan and unchristian. This fact Jehovah's witnesses as true Christians will not fail to declare. Doctrines that represent God as a freak and a fiend, such as trinity, purgatory and a hell-fire where souls are tormented in flames for all eternity, will be vigorously challenged by Christians and exposed as being of demonic origin. Christians will not tolerate in silence such blasphemies against God, neither will they allow religious gambling, clerical hypocrisy and religious warmongering to go unmentioned in the name of tolerance. Jehovah's witnesses appreciate that God must "be found true, though every man be found a liar."—Rom. 3:4; Matt. 10:27, 28.

Christendom has permitted the world to call the tunes for her, and she loves to have it so. The world's darkness has blinded her to the point where she has become intolerant of exposure, intolerant of unadulterated Bible truth, intolerant of gospel preaching that sets men free on the road to life. Tolerance no longer means to her tolerating expression of opinion different from hers; to her it means tolerating differences that must never be vigorously debated. Engrossed with worldly darkness, she cannot see God in the picture. She cannot see the need of letting his truth triumph over error through public discussion, of letting Bible truth be preached even though it divides, as Jesus said it would. Christendom prefers blasphemy against God to error exposure that shocks her vulnerable religious susceptibilities. Like the pupil of the eye, the mind of Christendom contracts as more spiritual light of God's truth is poured upon her. —Luke 12:51-53.

Christendom's worldliness must not entice or discourage the Christian witness in the performance of his duty. He must learn to strike hard with Bible truth, not only at the mind of man, but also at his heart. The wrongdoer must be impressed with the seriousness of his error and be led aright. Fear of wounding a man's pride should not dissuade the witness of Jehovah from speaking the truth. Better cut him with truth and wake him to his senses and save his life than to tolerate in silence his wrongdoing and see him go down into destruction.

Human salvation is not the only thing that is at stake. God's name is involved. Jehovah's witnesses are called upon to champion that name and to vigorously uphold God's truth against all contradictions. This they must do faithfully without fear until the time when Jehovah himself will arise to put an end to all intolerant blasphemers of that which is right, just and true.

The truth will set you free.—John 8:32.



WHAT'S wrong with being a housewife? Many American women especially shy away from the title as if it were a bad word. When called upon to state their occupation, a goodly number of them are reluctant to say that they are housewives. And when they finally do own up to it, they do so in an apologetic manner as if they were ashamed of it. Columnist Hal Borland says: "At cocktail parties particularly if there are career women present, she [the housewife] is likely to murmur when introduced, 'Oh, I'm nobody. I don't do anything. I'm just a housewife.' "

Unhappily, the pride of being a housewife, once great in women the world over, has been waning year after year. The downgrading has been so complete that today the very thought of becoming a housewife sends some women through the rafters. Dr. Rebecca Liswood, executive director for Marriage Counseling Service of greater New York, says she knows a mother that wears a little red apron with the words "The Hell with Housework" printed across the front in large letters. Authoress Eve Merriam wrote: "Clearly, staying home full-time is not fit occupation for a full-grown woman. What is surprising is not that so many housewives leave home, but that 50 per cent of them prefer to remain housewives."

Why such distaste for homemaking? Many wives confess that they do not mind the work, what they do not like is to be called a "housewife." A reflection of this feeling can be seen in a double-spread Acrilan advertisement, which says of a young woman holding a clothesbasket: "She hates her title of housewife, but loves her job." More than half of the housewives interviewed in a survey stated that they did love their jobs and that "housework helps their self-esteem." But they were quick to add that the title "housewife" gives them an inferiority complex. They complain that the word seems drab, suggesting drudgery and a dull existence, which they do not like.

"Disaffection for the word 'housewife' may stem in part from the unsympathetic definition given it by some dictionaries," says the New York *Times*. "Dictionary 'X,' for example, coldly defined 'housewife' as 'the woman in charge of a household.' This does not even indicate that a housewife may be wedded. The Oxford Universal Dictionary, on the other hand, says generously that a housewife is 'the mistress of a family; the wife of a householder. Often, a woman who manages her household with skill and thrift, a domestic economist.' This, especially if one accepts the canny use of the word 'often,' " says the newspaper, "is much nearer the mark." Thoughtfully R. H. Grenville suggests: "It's time we found a better word to desig-

nate man's spouse; though every now and then, I know, the average woman feels as though she's married to a house!"

Serious efforts are now under way to popularize homemaking by glamorizing woman's position with fancy titles such as "home executive," "household engineer," "domestic economist," "household mathematician," and other high-sounding ear-ticklers. But so far none of these have caught on. And as far as the housewife is concerned, she is still "just a housewife."

Fruits of Downgrading

Downgrading the position of housewife was bound to bear fruit in time. It is not surprising, therefore, to learn that in a recent nationwide study conducted by the University of Michigan Survey Research Center, when 1,925 young girls of eleven to nineteen years of age were asked about their future plans, 94 percent replied that they hoped to marry someday, but only 3 percent wanted to be housewives!

Homemaking is obviously at a very low ebb these days. Office and factory jobs appear to have the greater appeal. Attractive young girls seem to prefer punch-press operating jobs in dingy factories to homemaking in pleasant surroundings. Why this? What are the reasons for such dim views of being a housewife?

Young single homemakers and married women without children especially seem to feel that being a housewife is unnecessary work. Only one in four single women said housework made them feel useful and important, whereas about 50 percent of the married women said homemaking gave them a sense of achievement. Findings by Robert S. Weiss and Nancy Morse Samuelson for the University of Michigan showed: "With marriage, housework remains a source of feeling of social worth throughout life; but for the single woman, including the woman who has lost her husband, increasing age makes housework more and more likely to lose its meaning."

Primarily among single girls has housekeeping lost its meaning. Far too many of them feel that nobody thinks anything of a housewife, and that the life lacks importance and thrills. Too often they are right. There is no denying, says columnist Borland, "that the shop talk of wives is not always as interesting as the reminiscences of actresses or lady wrestlers. But few professional career women live a life one-half as exciting or satisfying as that of the ordinary housewife. Motherhood, the art of raising children, is an endless drama, a ceaseless adventure." It is truly difficult to imagine what could be more exciting or challenging than rearing the next generation. This is the privilege and joy of the housewife. What secular job could possibly be more worth while?

Contrary to the general consensus, it takes brains and a great deal of skill to be a mother and a manager of a good home. Those who look upon housework as simple, unimportant activity have never tried to manage a home. Dr. Liswood emphasizes that "running a home is just as hard and complex as operating a small business. In many ways," she says, "it's harder and more complex! Also, there is more at stake. A good wife must also be a thoroughly competent housekeeper, dietitian, child expert, cook, nurse and food buyer. She must know a great deal about the cleaning of modern fabrics, budgetary matters, school problems and, yes, even machinery. Even in a push-button kitchen, she has to know what buttons to push and which knobs to twirl, and often this isn't easy!" Housekeeping has its variety, interest and importance, if the ladies would but give it a chance. They certainly would not be bored for lack of things to do.

Why the Dim View of Things?

Kitchen automation is being blamed for some of the negativism among women toward housekeeping. *This Week Magazine* states: "Push-button kitchens, automatic cleaning equipment and easy-to-fix meals have made mothers feel less important and hence less prideful." Not experiencing any personal challenge or triumph, housewives find it hard to reflect joys they do not feel —joys that once aroused the desire in daughters to want to copy their mothers as homemakers.

However, Dr. Liswood says, women have no reason to feel useless because of automation. "Women must realize that as their part in the physical side of the job shrinks, the managerial role of the homemaker becomes increasingly significant." She states: "They should understand that the removal of drudgery is a blessing, giving them time to attend to other factors such as child rearing, nutrition, good family relations and real management."

Despite all the gadgets and modern conveniences in the up-to-date home, many housewives complain that the work-load is still much too heavy, and that housework is harder than holding down an outside job. Their growing daughters agree with their mothers and there is some scientific support for their plaint.

Scientific measurements show that household chores require as much energy as some heavy male occupations. A woman ironing or mopping a floor, for example, exerts more energy than a bricklayer. Making beds takes more effort than shoe repairing. It takes more out of a housewife to beat a carpet than to push a wheelbarrow with a 115-pound cargo. Wringing out wash or hanging it is more taxing than plowing with a tractor. Little wonder a woman that markets, cooks, cleans and cares for husband and children is tired at the end of the day. Some of them do outside work besides!

Many authorities are urging housewives to break their kitchen chains and to get rid of their cooped-up feeling by participating more fully in civic, economic and political life. Millions of women are heeding these calls, but they are not happy. Says *This Week Magazine:* "Their natural instincts keep turning them homeward. They develop strong guilt feelings about neglecting their families, while still yearning for brighter vistas outside." Because of their makeup, it is almost impossible for women to achieve happiness to the full apart from being housewives. Therefore, something ought to be done to make the role of the housewife more attractive. But what?

Recapturing the Joys of Homemaking

Perhaps one of the first things to do is to make woman's load lighter. Anne Jessup has come up with this suggestion: "Why don't we launch a campaign to convince young grandmothers and able widows that they ought to volunteer—for good wages—to help younger women? The stigma of being a servant could be removed, and in every respect our society would be strengthened." She believes developing a new occupation called "household helper" or something of the kind would be a giant step in the right direction.

Another suggestion offered is that girls be trained to be good wives, mothers and homemakers. This training should begin in the home with the mother setting a right example. Dr. Liswood says: "If a mother takes pride in running a well-managed home, if she believes she is undergoing a richly rewarding experience and glows with this feeling, the battle is more than half won. On the other hand, if her home is poorly run, if the meals are unimaginative, the rooms untidy, the marketing hap-

hazard, the finances mixed up and her grousing loud, clear and constant, the daughter may well take a dim view of the entire setup." So a good example in the home is all-important.

There must also be a cultivating of a right attitude toward housework. So much dissatisfaction can be traced back to the belief that housework is undesirable. If a housewife believes her work is dull, it will appear that way to her, regardless of the exciting things that take place in the home. If she believes that work is an evil to be done efficiently only because that means it can be done quickly and got through with, then, even though her home may be efficiently kept, it will not bring her pleasure and it will not reflect the warmth and love that homes should. If, on the other hand, the housewife loves her work for itself as well as for its results, she will receive great joy from dressing her children, from feeding them, from waxing the floors and seeing that the home is lived in. Each little thing she does about the house will have a rewarding effect upon her.

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- Light, Crime and Corruption.
- Why Poison Your Mind?
- Fascinating, Versatile Fabric—Fiber Glass.
- Miracle of the Snowflake.

Doing things for the love of the family and not just because they have to be done makes all the difference in the world. A housewife can cook for the love of it, for the challenge that it presents or because it relaxes her, but she receives her greatest pleasure if she cooks because of her love for the family. Her love prevents cooking, baking and housekeeping from becoming commonplace—routine. She will not be satisfied to throw together whatever she has on hand and in any form and without imagination. Her table will be set with dishes, glassware, and perhaps fresh flowers, as if it were a special occasion. Her meals are tasty, and her salads colorful and imaginative. She makes even her stews seem elegant. The "oohs" and "ahs" and the love of her family are her reward. Risé Stevens, Metropolitan opera star, said: "Whenever a cake turns out just right, I feel as if I've just given a wonderful performance." But she added that she feels her best when she cooks to please her husband and child. "What a wonderful feeling it is to see them take second and third helpings." To be with the family is the "most important part of life," she says, "as it must be to every other woman." Surely a woman who loves her family dearly finds being a housewife the most enjoyable work in the world.

Loving one's family also calls for many sacrifices. It calls for the giving of oneself willingly. Dr. Walter C. Alvarez, emeritus consultant in medicine, Mayo Clinic, said: Frequently husbands, because of the importance of their work, have to neglect their wives. Then it may help the women to pick up their Bibles and read how the hands of Moses had to be held up before a battle was won. (Ex. 17:8-12) "Many a time I have said to a disgruntled wife: 'Your job is a big one and an important one—it is to hold up your fine husband's hands. Thus, you can have a share in his work, and a proud share. How much better it is to help him in this way than to stand off and complain that your life seems lonely and empty.' "

Such a loving, unselfish attitude toward husband and family is not only desirable and important but one of the most precious gifts that a mother can give her daughter today that will help her to become and enjoy being a good wife tomorrow.

UNCLE SAM'S *Gold Plight*

"LAST week London's gold market sounded a warning that was heard around the world, a rush to exchange dollars for gold sent its price up to $41 an ounce . . . Central bankers are finding it hard to fall asleep at night." Thus reported *Business Week,* October 29, 1960.

What had happened? The tide was turning against Uncle Sam. In addition to his loans and expenditures for World Wars I and II, Uncle Sam has felt it is duty to underwrite the free world's fight against communism, pouring out $73 billion since 1945 in foreign aid alone. It may all have been well meant, but was it well advised? And judging by the many reports received, it is pertinent to ask, To what extent were these billions squandered wastefully?

Further, as Uncle Sam helped other nations to get back on their financial feet, they not only began to take over his foreign markets but to outprice him at home. As a result, during the past three years he has paid out a total of $11.5 billion more than he received. Highlighting the irony of this situation are the comments of a New York *Times* financial editor on the money Germany loaned to Greece at 6 percent: "So goes the incredible financial miscarriages of the postwar period. The war victor [U.S.] pays reparations to the loser [Germany] by forgiving debt. The loser lends out the forgiven debt capital in the land he ravaged [Greece]. The victim of the ravagement pays 6 percent interest to the war ravager for the use of capital donated by the war victor."

Thus in 1959 Uncle Sam spent on imports, such as Volkswagens, Leika cameras and Telefunken radios, $15 billion; on troops abroad and on foreign military and economic aid, $6.6 billion; on foreign investments and travel abroad, $6 billion. All together, he spent $29.6 billion abroad but received only $25.8 billion, leaving a deficit of $3.8 billion. In 1958 the deficit was $3.4 billion, in 1960 at least $4.3 billion.

Obviously, such adverse balances cannot go on indefinitely. After all, Uncle Sam's gold supply is limited; it has already dropped from a peak of $25 billion to $18 billion. Of this amount his own law requires that $11.6 billion be held as a 25-percent support for his internal financial structure, to back his Federal Reserve notes. This leaves him but $6.4 billion with which to pay the claims that nations and individuals outside the United States have against him, and those claims amount to well over $20 billion.

True, aside from the United States, only Belgium, El Salvador, Switzerland and the Union of South Africa carry gold reserves to back their own currency. And Great

Britain has only $1 billion of gold while having claims against her of $4 billion, a ratio of one to four. However, Great Britain has deliberately kept this ratio as good business, while Uncle Sam's unfavorable ratio is due to circumstances apparently outside his control and therefore his unfavorable ratio may well get worse; and that it will if the present rate at which gold is leaving his coffers keeps up. (Incidentally, the gold does not actually leave the United States, it merely gets shifted from one room to another in the Federal Reserve Bank in New York city.)

What Can Be Done About It?

There are a myriad conflicting remedies, according to *Fortune,* 1960; the reason for this being that there are valid objections to all of them. Thus one leading banker recommends scrapping the 25-percent gold reserve requirement and thereby freeing $11.6 billion of gold. But another states that this would be merely removing the brakes from a locomotive that is already speeding too fast. Obviously, unless the trend is reversed, such a step would only delay the crisis, not eliminate it.

International bankers have gotten together and agreed to lower the interest rates in certain European financial centers so as to lessen the temptation for money to leave the United States because of the low interest rate there. But this device has amounted to no more than "a flea bite on an elephant," according to one New York *Times* writer.

The one step or measure that many leading economists insist is the most imperative, but from which Uncle Sam shrinks the most, is getting his financial affairs in order. His debt ceiling has steadily risen until today it stands at $290 billion. The interest charge on that alone is staggering, not to say anything about reducing it. Uncle Sam's annual expenses have risen from $3 billion in 1930 to $9 billion in 1940, to $40 billion in 1950, to almost $80 billion in 1960. During about the same time Uncle Sam has taken for his share of the gross national income ever more—from 10 to 20 to 31 percent.—*Taxpayer's Dollar,* July, 1960.

But apparently it is expecting too much of politicians that they take wise and firm measures; it is far more popular to keep wasting at the bunghole while saving at the spigot. And so Eisenhower, on November 16, 1960, issued a directive to certain of his cabinet members requiring them to cut down expenses abroad in one way or another, which by the middle of 1962 should amount to $1 billion a year. This directive, long overdue, apparently was not issued sooner because of the effect it might have had on the election.

Another step being taken but which has borne little if any fruit is that of asking West Germany, France and the United Kingdom to take over a share of the cost of keeping United States troops in Europe. To this end Treasury Secretary Anderson and Under Secretary of State Dillon visited the capitals of these countries in the latter part of November. However, where they had hoped to achieve most, in Bonn, they accomplished practically nothing. In spite of her present favorable gold balance, West Germany would not raise taxes or float a loan to contribute $600,000,000 a year to pay for United States troops.

Regarding this, D. H. Lawrence wrote in the New York *Herald Tribune,* November 25, 1960: "They simply couldn't accept the fact that the great United States would have to ask West Germany and other European countries for any help. But, as has often been said, pride goes before a fall and the time had come to face up to the true state of affairs and let the world know that the dollar will be in jeopardy

unless co-operation is forthcoming from Western European governments."

Among other steps that Uncle Sam might have to take to save his dollar is to restrict travel abroad as well as lower the value or the amount of goods Americans can bring home duty free. Especially would cutting down his troops abroad help; which is what Treasury Secretary Anderson warned Bonn that the United States would do to save her dollar. Uncle Sam could also cut down on foreign military and economic aid, but what effect would such a step have on the cold war? The State Department would shudder to think of taking such a step!

Still other measures that Uncle Sam could take to restore his balance of payments, to have his income equal his expenses, are the limiting of investments abroad by Americans, the limiting of the floating of foreign loans in the United States, and the limiting of imports. All such measures would go against Uncle Sam's idealism, but in time of stress something has to give.

More Drastic Monetary Surgery

More drastic than any of the foregoing would be a gold embargo—to forbid any gold at all to leave the United States. While other nations have resorted to this device when financially embarrassed, their monetary unit was not the world standard as is the dollar.

Most drastic of all would be the devaluation of the dollar, in expectation of which the rush to exchange dollars for gold started last October. In view of the fact that gold has been selling for $35 an ounce for the past twenty-seven years, when everything else has soared in price, it could with consistency be raised to $70 an ounce. But not without catastrophic reverberations. Why not? Because even though it is claimed that gold is merely a commodity, it is more than that; it is a monetary rule or gauge, by reason of its price being pegged at $35 an ounce.

Thus today ever so many nations have been keeping dollars instead of gold as a matter of convenience because the two are interchangeable. But should gold soar to $40, $50 or even $70 an ounce, all those holding dollars would lose proportionately. This is why we are told that today "foreign bankers are keeping a sharp eye on the U.S. economy." Just how much is involved in what happens to the dollar Ludwig Erhard, Germany's Economics Minister, underscored when he stated: "If the sun, the dollar around which other currencies revolve, starts to move, which God forbid, the consequences would be unthinkable."

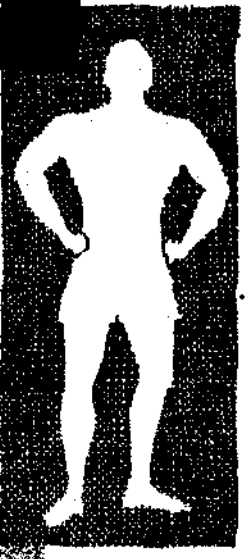
What the future holds out for the Western world's monetary system remains to be seen. Will the new administration at Washington deal with the problem with more realism? The long delay in dealing with it because of the elections was inexcusable. On the other hand, the *Frankfurter Rundschau,* one of West Germany's leading newspapers, in commenting on the course taken by Bonn, observed that "bolstering the weakening dollar means protecting the German mark as well. . . . It's possible that later it may be even more expensive to protect the United States currency."

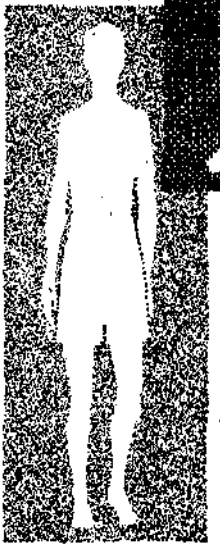
Having placed its confidence in material wealth, the world is in a sad plight. Truly, "the love of money is a root of all sorts of injurious things."—1 Tim. 6:10.

IS BODY BUILD a Clue to Personality?

IS IT possible to determine a person's temperament by his body build? Many studies have been made in recent years of the relationship between personality and body build. The results have deeply impressed many persons. But first of all it should be stated that the conclusions reached are controversial. Some authorities regard them as highly valid; others say the results offer only very general criteria. Nonetheless, an examination of the results will prove interesting and perhaps furnish some help in the matter of understanding why people are as they are.

The combination of weight and height of humans results in various builds or physiques that have been generalized into three divisions: (1) The broad build with relatively short limbs, (2) the medium or muscular build, and (3) the thin and tall build. The German psychiatrist, E. Kretschmer, was led by his work with mental patients to develop this threefold physical classification.





Many authorities opposed Kretschmer's views, saying that it was not possible to classify most people into any of his three groupings with any degree of accuracy. Kretschmer's views underwent refinement by Dr. William H. Sheldon, now director of the Constitution Laboratory, College of Physicians and Surgeons, Columbia University, New York. Dr. Sheldon published the results of his more than ten years of research in the volumes *The Varieties of Human Physique* and *The Varieties of Temperament.* His latest work is the volume *Atlas of Men,* which contains numerous pictures and descriptions relating to eighty-eight classifications of body builds.

Obviously Dr. Sheldon does not try to fit everyone into three physical groupings, but he does maintain that some of each of three basic components are found in everyone; the relative amounts are highly variable. Some persons are said to have a fairly even balance between the three primary components, but most persons are usually predominant, at least slightly, in one. Then again many persons are markedly predominant in one of the three basic components. Dr. Sheldon's theory is that a person's body build can be drastically altered by factors such as disease, gluttony or malnutrition but still remains basically the same.

The three basic components of body build are said to be (1) En'domorphy, (2) Mes'omorphy (MACE-oh-morfi) and (3) Ec'tomorphy. Dr. Sheldon's studies have led him to believe that there is a high correlation between temperament and these three primary components. This is said to be especially perceptible when there is a high degree of one of the componets. Following is a very general description of the three primary body-build components, together with a few of the typical personality traits, according to the theory:

Endomorphy: Digestive Organs

When endomorphy predominates, it is said that the digestive viscera are highly developed, the endodermal layer having developed chiefly into the digestive apparatus. The person high in endomorphy tends to have good digestion and to put on extra weight in middle age. The face is round, the abdomen is bulkier than the chest and the limbs are comparatively short.

The person high in this primary component is said to be characterized by a love of sociability. He is seldom bothered with tenseness but is able to relax better than other persons; in fact, the arms, as Dr. Sheldon puts it, "often show a limp relaxation like that of a seal's flipper." There is extraordinary love of food and a genuine fondness for people. The person is generous, has an evenness of emotional flow, great tolerance and comfortable acceptance of customs and situations. Sleep comes easily and sleep is deep.

Mesomorphy: Bone and Muscle

When this primary component predominates, the person is said to have an athletic build, with broad shoulders and trunk, good all-around muscle development. The chest is larger than the abdomen, and the limbs, whether long or short, are strong. The person is hard, firm, upright and relatively strong and tough.

The person high in the mesomorphic component is said to possess vigor, push and assertiveness. He abounds with tremendous energy and so is a real doer, a person of action. The dynamic executive who gets things done is said to be high in bone and muscle development. There is a liking for exercise and, as Dr. Sheldon phrases it, "genuine pleasure in participation in dangerous and strenuous undertakings." The person may enjoy dangerously competitive athletics, mountain climbing, deep-sea diving, exploration, and so forth. There is no chronic fatigue, and the individual seems to be able to get along with one fifth to one third less sleep than other people; energy is quickly available —a source of wonderment to persons high in other body builds.

There is also great enjoyment in leadership, "a consummate willingness to assume responsibility." In getting things done the person highly mesomorphic may seem, although not deliberately cruel, "ruthless in the sense that he is oblivious to purposes or wishes that conflict with his own." The person often makes decisions immediately. There is spartan indifference to pain and general overmaturity of appearance, there often being a striking manliness or womanliness about the appearance.

In women this component is predominant in greatly varying degrees. "The term 'bustling,' " says Dr. Sheldon, "seems to apply excellently to females who are highly endowed with this trait."

Ectomorphy: Skin and Sense Organs

When ectomorphy predominates, the person is tall, lean, long-necked, narrow-chested with narrow shoulders, hips and face. The body, in comparison with the other two types, is fragile and delicate, there being only slight development of muscle and visceral and bone structures. This

component represents predominance of skin and sense organs and nervous system.

Among those high in ectomorphy there is frequent tenseness, unrelaxability, overly fast reactions and self-consciousness because of what is called "biological extroversion." (Endomorphic individuals are said to have biological introversion with a resultant converse mental extroversion.) The ectomorphic type is more easily fatigued than others, since muscles are long and slender and the digestive tract is poorly upheld. More sleep is required than for those high in the other two builds. There is frequent inability to gain weight no matter how much food is eaten. Because of a small stomach the person prefers four or five small meals a day rather than the conventional three. The individual does not gravitate to social gathering. Solitude is enjoyed; he is thus a good student, likes ideas and likes to study. Though often brilliant, the person may not do as well at rote learning as others. There is a varying degree of emotional restraint, although the person may not feel he is secretive of his feelings.

"The diagnostic hallmark," says Dr. Sheldon of a markedly ectomorphic individual, "lies in the behavior of the individual in the presence of a person whom he needs to please—ideally his employer or a woman who has not yet accepted him. If he has this trait predominantly, he is at his worst in such a circumstance." There is also said to be hypersensitivity to pain and insect bites, poor sleep habits and a youthful intentness of manner and appearance. There is emotional and mental versatility.

So different are the personality traits belonging to each of the three primary components of body build that Dr. Sheldon contends: "It is conceivable that constitutional characteristics can some day be diagnosed by educators with sufficient accuracy to justify establishment of two or possibly several quite different kinds of academic teaching procedure."

Each type is said to contribute valuable qualities. It is said, for example, that former president of the United States Franklin D. Roosevelt (mesomorphic build) was strongly influenced by Louis Howe (ectomorphic build) and James Farley (endomorphic build), each contributing wholly different but equally important qualities.

'Difficult and Inconclusive'

Though there are a number of anthropologists who champion the Sheldon theory (even suggesting jobs for men according to their physiques), others take a dubious view. Noted anthropologist Ashley Montagu writes in his recent work *Human Heredity:*

"Studies have been made in recent years, but the results have been quite inconclusive in spite of all claims to the contrary. Even the body types or somatotypes are quite arbitrarily standardized types. It is impossible to emphasize sufficiently the fact that all such studies are extremely difficult and must be viewed with the greatest caution. . . .

"Sheldon and others before and since have attempted to discover whether there is any relationship between body types and temperament. It is generally agreed that they have failed to do so. The riddle of physique and temperament is one that bristles with unsolved problems. It is also complicated by the fact that body type changes with different ages. . . . The fact is that the more measurable traits that are included in any attempt to group men together, the more strongly emphasized does the essential individuality of the person become."

In a similar vein, Amram Scheinfeld writes in the book *You and Heredity:* "How close the Kretschmer or Sheldon

classifications come to establishing a direct relationship between body build and temperament is still debatable. . . . With normal persons, even if *average* correlations do exist between body builds and temperament, one must be extremely cautious about applying them to individuals without taking note of all the exceptions and of all the other factors that contribute to personality development."

"New Personality" Despite Body Build

Other factors indeed affect personality, the most powerful of which are the operation of God's holy spirit and the accurate knowledge of God's holy Word. The Bible shows that a "new personality," with its assemblage of characteristics marked out by God, is not only possible for a Christian but obligatory. "Put on the new personality which was created according to God's will in true righteousness."—Eph. 4:24.

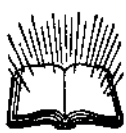
Thus if a person high in what is called endomorphy should have the tendency to love sociability and food, then by reason of the "new personality" with its self-control he will never become weighted down with excessive socializing, eating, drinking and love of physical comforts, wasting precious time and dulling mental faculties.

And if mesomorphic persons do have the tendency to insist on their own way, they, too, can become balanced by putting on the "new personality," because 'love does not look for its own interests.' (1 Cor. 13:5) They will seek to do all things Jehovah's way. And if such persons do have the tendency to dangerous undertakings, then by reason of the accurate knowledge of God's Word, they show the spirit of a sound mind and do not risk injury unnecessarily to their bodies that are dedicated to doing the divine will.

And if ectomorphic persons do have the trait of self-consciousness or shyness, preferring solitude, then by reason of God's spirit, such persons become willing to leave the privacy of their homes to talk to others about God's kingdom. They guard against an unbalanced studiousness—always taking in knowledge but never giving it out to others.

According to the Sheldon theory, it might be diffcult for persons of different body builds to understand the temperament traits belonging to others. "Each extreme appears to be offensive to the other," he says. From the standpoint of the ectomorphic person, the endomorphic lover of sociability and conviviality might be a time waster; on the other hand, the endomorphic person, as well as the mesomorphic one, might view the less talkative, less social and less aggressive ectomorphic individual as "a dark and suspicious person." Even if Sheldon's theory is a questionable clue to personality, we can see magnified the wisdom in God's command: "Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones." Rather "continue putting up with one another."—Eccl. 7:9; Col. 3:13.

Instead of being overly concerned about the temperament of others, the Christian does well to make certain that he himself is cultivating the fruitage of God's spirit. For each Christian is responsible before God to "put on the new personality"—regardless of body build and any related or unrelated temperament traits.



Notes on Nature

TRAVELER ANTS

¶ *The following account is from The Animal World of Albert Schweitzer:* "Serious enemies are the notorious traveler ants, which belong to the genus *Dorylus*. We suffer a great deal from them. In their great migrations they travel five or six abreast in perfectly ordered columns. I once observed, near my house, a column that took thirty-six hours to pass! . . . Usually three or four independent columns march along one beside the other but from five to fifty meters apart. At a particular moment they disperse. How the command is given we do not know. But in a trice a huge area is covered with a black swarm. Every living thing found on it is doomed. . . .

¶ "Our house lies on one of the great military routes of the traveler ants. Usually they swarm at night. A scratching and a peculiar clucking of the hens warn us of the danger. Now no time must be lost. I spring out of bed, run to the hen house and open it. Hardly have I opened the door when the hens rush out; shut in they would be the victims of the ants. The latter creep into the nose and mouth of the hens until they are stifled. Then they devour them until in a short time only the white bones remain. Ordinarily it is the chickens that fall victim to the ravagers; the hens are able to defend themselves until help arrives.

¶ "Meanwhile my wife snatches the horn from the wall and blows it three times. This is the signal for N'Kendju, helped by the active men in the hospital, to bring buckets of water from the river. The water is mixed with lysol, and the ground around and under the house sprinkled with it. While this is going on we are badly mistreated by the warriors. They creep up on us and take bites out of us. I once counted almost fifty on my body. The animals bite so firmly with their jaws that one cannot pull them off. If one pulls at them, the body is torn off, the jaws remaining in the flesh, and these must be detached separately. The whole drama is enacted in the darkness of the night by the light of the lantern held by my wife. At last the ants move on. They cannot stand the smell of the lysol. Thousands of corpses lie in the puddles."

THE JACK RABBIT

¶ "As the sun was going down," wrote Mark Twain in *Roughing It*, "we saw the first specimen of an animal known familiarly over two thousand miles of mountain and desert—from Kansas clear to the Pacific Ocean—as the 'jackass rabbit.' He is well named. He is just like any other rabbit, except that he is from one-third to twice as large, has longer legs in proportion to his size, and has the most preposterous ears that ever were mounted on any creature but a jackass. When he is sitting quiet, . . . his majestic ears project above him conspicuously; but the breaking of a twig will scare him nearly to death, and then he tilts his ears back gently and starts for home. All you can see, then, for the next minute, is his long gray form stretched out straight and 'streaking it' through the low sagebrush, head erect, eyes right, and ears just canted a little to the rear, but showing you where the animal is, all the time, the same as if he carried a jib.

¶ "Now and then he makes a marvelous spring with his long legs, high over the stunted sagebrush, and scores a leap that would make a horse envious. Presently, he comes down to a long, graceful 'lope,' and shortly he mysteriously disappears. He has crouched behind a sagebrush, and will sit there and listen and tremble until you get within six feet of him, when he will get under way again. But one must shoot at this creature once, if he wishes to see him throw his heart into his heels, and do the best he knows how. He is frightened clear through, now, and he lays his long ears down on his back, straightens himself out like a yardstick every spring he makes, and scatters miles behind him with an easy indifference that is enchanting."

By "Awake!" correspondent in Eire

HOW would you like the thrill of acquiring papyrus manuscripts dating from the early second to fourth centuries A.D., manuscripts that are portions of the Holy Bible? This was the experience of Sir Alfred Chester Beatty; and through facsimile copies he has made them available to Bible lovers the world over. Some of the originals can be seen in the Chester Beatty Library at Ballsbridge, Dublin.

Where and how did it all begin? In Egypt, near Aphroditopolis, on the opposite side of the Nile. Some natives dug up a number of jars containing papyrus books. In 1930, Chester Beatty, a copper magnate of Dublin, bought most of these papyri, though some now belong to other owners, such as the University of Michigan. When these books were deciphered and their contents announced in November, 1931, scholars were astonished. Here was a group of eleven papyrus codices written by different scribes over a number of years. These formed part of a Greek Bible containing some of the Greek and Hebrew Scriptures. They have been described as the greatest event in the history of the Greek Bible since Tischendorf's discovery, in 1844, of the Codex Sinaiticus.

Papyrus and the Early Christians

Papyrus is one of the earliest forms of paper and is made from an Egyptian water plant. Describing how papyrus paper was made, Sir Frederic Kenyon said: "The pith of the stem of the papyrus plant was cut into thin strips and these strips were laid side by side together, vertically, in the form of a sheet of paper. Over this layer another was placed horizontally, and the two layers were joined together by a sort of glue of which the water of the Nile was supposed to be a necessary constituent. The layers were put under pressure and then dried in the sun, after which they were polished to remove any unevenness of surface, when the material was ready for use."

When a person, such as an early Christian, used papyrus to make a codex or book, he would take a sheet twice the width of a page and fold it to make two leaves or four pages. Often he would lay one sheet on top of another to form a quire. We can imagine a Christian's using his initiative and experimenting in various ways to make a book. Sometimes a codex would be made of one quire of perhaps a hundred leaves. It might have been a bit awkward to handle, so the next time he might make the codex with a number of quires. The use of quires of eight to ten leaves was finally adopted. The twelve Chester Beatty codices show examples of all kinds.

What a flash of insight these codices give us into the dynamic energy of the early Christians! Because they wanted to serve God well, they keenly desired to be familiar with the text of the Bible. Up until the early second century the copying

of the Bible had been on rolls. This meant that no work that was materially longer than one of the Gospels could be included in a simple role. Imagine having to carry sixty-six rolls or more to read the Bible to people! Now at least by the earlier part of the second century, the work of putting the Bible into codex or book form began. How much easier to handle and how well suited to the needs of Christians! It was characteristic of their zeal and spirit that they pioneered the art of codex manufacture. The Greek and Roman scribes of that time, in writing classical literature, kept on using the papyrus roll until the earlier part of the fourth century, when vellum codices began to be made. Obviously, in aiding others to know these worldly works, they did not feel the same urgent need as the Christians did in teaching others the Bible!

Before the Chester Beatty papyri came to light it was thought that the Gospels were circulated separately until vellum began to be used. However, these documents give proof of the existence, in the third century, of a codex containing all four Gospels and the book of Acts; they show that Christians used the codex at least by the early second century.

The Chester Beatty Greek Biblical papyri have been carefully mounted under glass by Doctor Ibscher of Berlin and studied by Sir Frederick Kenyon. While, in general, the writing of these manuscripts is neat and clear and often the work of accomplished scribes, the noncanonical writings are poorly written.

Importance of Chester Beatty Papyri

Here, then, is a Greek text more than a hundred years older than the famed Codex Vaticanus and the Codex Sinaiticus. Let us note some points of interest, illustrating the value of the Chester Beatty papyri.

Genesis: For many years there had been no earlier manuscript of Genesis than the Alexandrine manuscript of the early fifth century and the Berlin papyrus, which is badly mutilated. In the Vatican manuscript the whole of Genesis up to chapter forty-six, verse twenty-eight, is missing. Even Tischendorf, in 1853, on a revisit to St. Catherine's monastery at the foot of Mount Sinai, was unable to recover more than a tiny scrap with a few verses of Genesis on it. So Bible students were happy to learn that, among the Chester Beatty papyri, there is a copy of the book of Genesis, with the exception of the first eight chapters and the last four. "There are," said Sir Frederic Kenyon, "no substantial variations in the narrative."

Numbers and Deuteronomy: This codex is the oldest manuscript of the collection and dates back to about A.D. 150, about fifty years after the death of the apostle John. Substantial portions of thirty-three leaves and many fragments have been found from a book of likely two hundred and sixteen pages. No doubt this scribe was a skilled professional, possibly a Christian. His work is one of the earliest extant codices and, next to the Dead Sea Scrolls, it is one of the earliest extant Biblical manuscripts.

Isaiah and Jeremiah: In the collection there are portions of thirty-three leaves of Isaiah out of a codex of about one hundred and four leaves. These were written in a stylish hand about A.D. 250. Small portions of two leaves of Jeremiah, written in the second or early third century, have also been found.

Ezekiel, Daniel and Esther: These are all found in one codex, probably of one hundred and eighteen leaves. It was written by two scribes likely in the first half of the third century. The book of Daniel is

particulary important as it contains the unrevised Septuagint text, which was previously known only in a late Greek copy and in a Syriac translation. It is convincing proof of the divine preservation to find that, except as to the relative order of two episodes, the text of this manuscript is substantially sound.

Acts and the Gospels: This codex, written shortly after A.D. 200, contains parts of all four Gospels and the book of Acts. Imagine being in London when this treasure first arrived. What is this? Just a lump of papyrus made up of a number of small leaves. Imagine the painstaking care and skill that will be required to carefully divide and sort out these fragments and mount them under glass. When the second parcel arrives it has portions of the Gospels of Luke and John in a much better state of preservation. It is found that this codex is of the early third century. So it carries back a century from the fourth-century vellum manuscripts the proof of the substantial integrity of the text.

Paul's Letters: This is an almost complete copy of Paul's letters, and it is at least a century older than the Vatican and Sinaitic codices. It is of the early third century and may even belong to the second century. This manuscript gives proof that the early Christians accepted the book of Hebrews as part of Paul's epistles. It contains his letters in this order: Romans, Hebrews, First and Second Corinthians, Ephesians, Galatians, Philippians, Colossians, and First Thessalonians.

Revelation: This codex was written about A.D. 275. It has ten leaves out of a possible thirty-two. It is important, as it is by far the earliest extant manuscript of Revelation.

Speaking of the textual importance of the collection, Sir Frederic Kenyon writes: "The first and most important conclusion derived from the examination of them is the satisfactory one that they confirm the essential soundness of the existing texts. No striking or fundamental variation is shown either in the Old or the New Testament. There are no important omissions or additions of passages, and no variations which affect vital facts or doctrines."

We can be grateful that Sir Alfred Chester Beatty has made the valuable manuscripts available for research work through facsimile copies and that provision is made for the general public to see the actual papyri. Visitors to Dublin will find a visit to the Chester Beatty Library very rewarding. Most of all, our heartfelt thanks go to Jehovah, the Great Preserver of the Bible canon, who has caused to be recorded in his Word: "The green grass has dried up, the blossom has withered, but the word itself of our God will last to time indefinite."—Isa. 40:8.

SPIRITUAL REVIVAL

Dr. Charles Malik, former President of the United Nations General Assembly, made this observation about the world's urgent need for a spiritual revival: "Free representative government, the primacy of the human person, the moral law, the continuity of history, freedom, truth and God—it is these things that are at stake today. They are all rejected and opposed from without and some of them are doubted or compromised from within. Is life worth living without them? And yet if people do not wake up, life will not be worth living. A mighty spiritual revival therefore is needed. For much more than peace is at stake. The revival must take hold not only of individuals here and there, but of whole institutions; not only of the leaders, but of the grass roots."

HOW lost we moderns would be without a watch or clock! We wake up in the morning by the alarm clock, and if our watch is just a minute late without our knowing it we may miss our commuter train and be late to work. So we check the time by turning on our radio. Time-conscious from the time we wake up until we go to bed at night!

It was not always this way. Millenniums ago man was content to let the sun serve for the recording of the passing time. For who knows how long, sun dials furnished man with his only means of counting time. The nighttime hours were not counted until man began to note a relationship between the location of certain stars and the passing of time. Still, on a cloudy night, as on a cloudy day, man was without his clock. Could we imagine such a thing today?

However, necessity was ever the mother of invention, and so we find man inventing the clepsydra, literally "water thief," which among the ancient Babylonians was used to count units called "kashbu," meaning "to fail" or to run dry. The clepsydra was a bowl with a small hole in the bottom. When filled with water it ran dry or failed in about two hours, our time. Each solar day had twelve *kashbu* and each day the count began at noon, regardless of whether the last or twelfth bowl had completely emptied or not. Thus history tells us of a march that Sennacherib and his army took that lasted two *kashbu*.

Among other devices and inventions for counting time were a burning candle, the hourglass and a slowly burning rope with knots tied in it to indicate the hours—a Chinese invention. The human factor was vital in those days—forget to fill the clepsydra, to turn the hourglass, and who would know what time it was?

The clepsydra was in use at the time of Christ and quite likely by the Jews. The Romans used it to mark the time in their senate and in their courts. Lawyers were allowed so much water—to run out of the clepsydra—as today they are allowed so many minutes to argue their case before the judges. Their day also had twelve divisions, although there is some question as to whether these were of the same length throughout the year or not; they may have varied with the length of daylight. Hours, as divisions of the day, are first noted in the Christian Greek Scriptures, as when Jesus asked: "There are twelve hours of daylight, are there not?"—John 11:9.

How would you like a clock or watch that in the course of a day varied two hours or more? That was the case with the first mechanical clocks, which appeared in the thirteenth century, and with the first

pocket watches invented two centuries later. At that, the watch at first was such a luxury that the rich alone could afford it. Only in the nineteenth century did it come within the range of the common man.

Five countries figure prominently in the history of clocks and watches. The Dutch appear to have been the inventors, next came the Germans, then the English, next the Swiss, and today the United States holds the lead, if not in quality, at least in quantity. In the past few decades the wrist watch has almost entirely crowded out the pocket watch, at least in the United States, where annually some ten million watches are sold.

Buying a Watch

The place to begin in properly caring for your watch is when you buy it. The better the watch the more accurate it is. A watch costing $100 should not vary more than a few seconds a day. A watch costing less than $25 can be expected to vary several minutes daily. A good man's watch may last a lifetime; a woman's watch, however, does well to last twenty-five years. While the Swiss may make the best watches, it is well to remember that they also make some not so good.

It is wise to buy a jeweled watch rather than one with a pin-lever movement, which seldom will last more than two years without requiring repairs. Although the jewels in themselves do not make a good watch, jewels do protect the bearings. It takes at least seven to protect the most important ones; seventeen to protect all the important bearings. In a twenty-three-jewel watch, all the bearings are jewels. But jewels alone are not the only criterion for judging a watch. A seventeen-jewel watch may be much better than one having twenty-three jewels. Incidentally, let it be noted that these jewels usually are synthetic and are quite cheap, each costing twenty-five cents or even less.

In buying a watch it should be borne in mind that the smaller it is, the less accurate, the shorter its life and the more costly it is to repair. Because of this a pocket watch is a much better timepiece than a wrist watch of the same price. A solid-gold case usually is not worth the extra it costs, and gold-filled cases may wear through or tarnish readily. Most practical is the stainless steel case.

It is also well to avoid fancy or unusually designed cases. The mechanism may be slighted to fit the shape, and such watches are both difficult and costly to repair; crystals likewise will be more difficult to obtain and more costly. A sweep second hand is attractive, but expect to pay a good price for it or what you get will not last and will require costly repairs. Self-winding watches are also somewhat of a luxury; one should expect to pay $20 more for this advantage. A nonmagnetic watch will keep better time only if you have to work in a laboratory or around electrical machinery.

A waterproof watch should be able to withstand at least thirty-five pounds of pressure; but do not be deceived by "water-resistant" advertising. It may mean something or nothing. A watch should have a steady, clear and sharp tick. The stem should wind smoothly and it should pull out easily and snap in or out sharply. If the watch has been in the store six months or more, ask to have it cleaned and oiled; the smaller it is the more important this is.

In buying a watch it is best, as a rule, to purchase one from a business that makes a speciality of watches rather than has them merely as a sideline. A watch costing from $20 to $30 may be as dependable a timepiece as one costing two to three times as much but having a fancy case, shape or wristband. It is also well to remember

that prices listed on fancy watch boxes mean little if anything; a watch bearing a price tag of $87.50 was marked down and sold for $18.50 retail. Often there is little relation between the price tag and its actual value; people like to think they are getting a bargain. All of which emphasizes the importance of making certain of the integrity of the one from whom you purchase your watch.

Caring for That Watch

A watch being a delicate instrument, it must have proper care to serve you properly. It is well to have a watch cleaned and oiled at least every two years, more frequently if yours is a small one. In having it cleaned or repaired, give some thought to the one to whom you entrust it; there is a great difference in both the skill and integrity of watch repairmen. It is best to go to one that has been established for some time, or whose work others have recommended, than to take a chance with an unknown repairman.

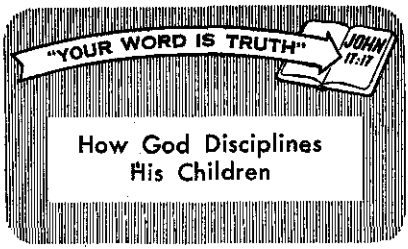
Take care not to let your watch drop; if it happens to stop, do not pound it to try to make it run again; you may do it real harm. If you should let your watch drop into water, give it a benzine bath at once and then take it to the repairman for cleaning and drying, as rust can do much harm to the mechanism of a watch. If you break the crystal, put it in a paper envelope when taking it to the watchmaker. Wrapping it in a cloth may not only injure the hands but also cause lint to get into the watch.

Lint and dust are two of the greatest enemies of your watch. That is why you should not wear your watch in bed. Lint and dust cause the oil to gum up and harden. Another foe is moisture. So take off your wrist watch before you wash your hands; do not wear a wrist watch when working in a kitchen where the air is full of smoke, steam, fumes and suchlike. Or you may want to do what many find practical: have a cheap watch for use at work and a good one for other times. Extremes of hot and cold are not good for a watch; do not let it lie exposed in the sun while you swim.

Women's watches require twice the attention that men's watches do. Part of this may be due to the fact that women's watches are usually smaller and, as we have already noted, the smaller the watch the less durable it is. But womenfolk also are prone to put their watches in their handbags in which they also have lipstick, face powder, perfumes and what not, and they work around the house where there is lint and often have their hands in water. All this can play havoc with the delicate mechanism of a lady's watch and may account for its needing repairs more frequently.

It is also in your interest to get into the habit of winding your watch regularly: Do it at a set time each day and wind it whether you are using it or not to keep it in good running order. It matters not how you wind it, always in one direction or forward and backward. It is important to wind it fully, yet exercise caution as you near the point where the mainspring is fully wound. The smaller the watch the more care you should exercise not to force it once it is fully wound.

As in everything else, cause and effect are involved if a watch is to give satisfactory service. The more we invest in an instrument the more thought and care we must give it not to suffer disappointment. By giving thought to your watch, first of all in the purchase of it, and then in properly caring for it, you will have what skilled and conscientious watchmakers desire you to have, the pleasure and satisfaction of a beautiful and dependable timepiece.



TODAY many parents foolishly neglect to discipline their children. Due to their having imbibed vain worldly philosophies they believe in being "permissive"; as if a child knows what is best for it! Further, many parents set a bad example for their children, telling them to do one thing while they themselves do another. And some sentimental mothers so identify themselves with their children that they fly into a rage when a schoolteacher dares to discipline their child. No wonder there is so much juvenile delinquency in the world!

In striking contrast to all such folly is the example set for us by Jehovah God, our exceedingly wise heavenly Parent. He believes in disciplining his children, as we read: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son." He lets no sentimentality deter him from administering needed discipline; and, different from many human parents, he sets the right example, a perfect one. With good reason his Son said to us: "You must accordingly be complete, as your heavenly Father is complete."—Heb. 12:5-7; Matt. 5:48.

How does Jehovah God discipline his earthly children? Since he is a consuming fire, whom no man can see and yet live, obviously he could not in person administer discipline to his earthly children. Then how does he do it? By means of his Word, his visible organization, his inexorable laws, and by means of his enemies.

As a wise Parent Jehovah God first of all disciplines his children by means of rebukes contained in his Word. If we are dutiful, wise and loving children, that will be sufficient for us: "A rebuke works deeper in one having understanding than striking a stupid one a hundred times." Thus the rebuke that the apostle Peter gave his Jewish countrymen on the day of Pentecost served as discipline to them, for we read that they "were stabbed to the heart." And they profited by that rebuke or discipline. Note too the rebuke contained in the words of the apostle Paul: "What! Do you not know that unrighteous persons will not inherit God's kingdom?" Yes, God's Word is full of things that "were written for a warning to us."—Prov. 17:10; Acts 2:37; 1 Cor. 6:9; 10:11.

Another means our wise heavenly Parent uses to discipline his earthly children is his visible human agents. In the case of literal children that agent consists of Christian parents. When they administer discipline they are representing Jehovah God, and are acting in obedience to his commands, such as: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."—Prov. 22:15.

In ancient Israel even adults, if delinquent, were given stripes, and that in line with God's law, which stated: "It must occur that if the wicked one deserves to be beaten, then the judge must have him laid prostrate and given strokes before him by number to correspond with his wicked deed. With forty strokes he may beat him. He should add none, for fear he should continue to beat him with many strokes in addition to these and your brother must be disgraced in your eyes." These stripes were given with a leather whip. Paul five

times received this maximum penalty, not as discipline from Jehovah, but because of preaching the gospel, but he was given thirty-nine strokes instead of forty, since the Jews wanted to be on the safe side in case of a mistake in counting. Paul also was three times beaten with rods, which was a much more severe punishment that was no part of the law of Moses.—Deut. 25:2, 3; 2 Cor. 11:24, 25.

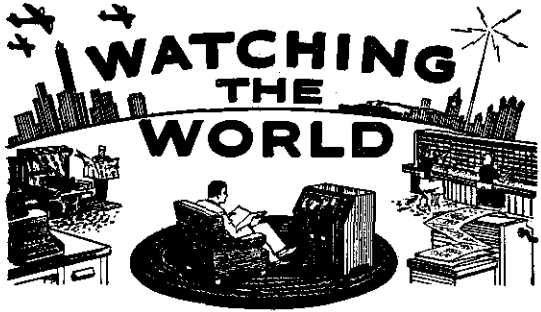
However, in the Christian Greek Scriptures no provision is made for a congregation to inflict corporal punishment upon those needing discipline. Rather, it is given by means of public rebukes: "Reprove before all onlookers persons who practice sin, that the rest also may have fear." Paul once found it necessary to administer such a rebuke even to the apostle Peter, because of his having acted hypocritically, not wanting to be seen with the Gentile converts. Depending upon the circumstances and the seriousness of the offense, a congregation may discipline the erring one by putting him on probation or excommunicating him for a period of time.—1 Tim. 5:20; Gal. 2:11-14; 1 Cor. 5:13; 2 Cor. 2: 6-8.

Then again, there are Jehovah's inexorable laws by means of which he may be said to administer discipline. To the extent that any of his children act unwisely or foolishly they may run afoul one of these and suffer the natural consequences. This is in line with the Scriptural principle: "Whatever a man is sowing, this he will also reap." Yes, those who work "what is obscene" will receive "in themselves the full recompense which [is] due for their error." To the extent that we lack self-control or use poor judgment in conducting our personal lives, to that extent we can expect to have God discipline us by means of his laws, which take their toll in our bodies. If we are wise we will profit by these lessons.—Gal. 6:7; Rom. 1:27.

And lastly, Jehovah God at times disciplines his erring earthly children in a collective way by means of his enemies. After Joshua and the older men that survived him fell asleep in death, the Israelites "abandoned Jehovah and took up serving Baal and the Ashtoreth images." For this he disciplined them. How? "Jehovah's anger blazed against Israel and he gave them into the hands of the pillagers and they began to pillage them, and he proceeded to sell them into the hand of their enemies round about." And so also some eight hundred years later. First, "Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling. But they were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, until the rage of Jehovah came up against his people, until there was no healing. So he brought up against them the king of the Chaldeans," who desolated the land and took the Israelites captive into Babylon. —Judg. 2:10-16; 2 Chron. 36:15-17.

In modern times God's people had a similar experience. Erring due to false religion and the fear of man, they were permitted by God to be taken captive during World War I and shortly thereafter. The nations, however, overdid it; so God, in turn, became angry with them. God, for his part, had "felt indignation to only a little extent," but the nations "helped toward calamity." After Jehovah's servants repented and began to amend their ways, their God delivered them early in 1919.—Zech. 1:15; Rev. 11:2-11.

Thus we see how Jehovah God, as a wise Parent, disciplines his earthly children, by means of his Word, his earthly agents, his inexorable laws and by his and their enemies.



Haiti Expels Archbishop

◈ On November 24 Haiti's Interior Minister Aurele Joseph announced the expulsion of Roman Catholic Archbishop Francois Poirier from the country. He had been charged with efforts to overthrow the regime of President Francois Duvalier. Warning was also issued to the Catholic newspaper *La Phalange* that it would be suspended if it did not refrain from printing material on the current political issues other than what was contained in official bulletins.

High Cost of Armaments

◈ On November 21 the General Assembly's Economic Committee voted to spend $40,000 to study the economic effects of disarmament. It was reported that U.N. Secretary General Dag Hammarskjöld had estimated that $32,000,000 a day, or nearly $117,000,000,000 a year, was spent on armaments. Some observed, however, that even if disarmament was achieved the cost of inspection stations and other expenses for controlling disarmament might be equal to that now spent on arms.

U.N. Faces Financial Crisis

◈ On November 21 U.N. Secretary General Dag Hammarskjöld said that the treasury of the U.N. was "virtually empty," and that the U.N. would have to begin withdrawing its force of 18,000 men from the Congo unless $20,000,000 in cash could be raised before December 31, 1960. On November 30 the U.S. made a cash advance to the U.N. for the $20,000,000. According to Hammarskjöld, on January 1, 1960, the U.N. had a cash balance on hand of $16,500,000, but he said that there would be a cash deficit of $2,000,000 by the end of the year, without taking the Congo activities into account. He estimated that throughout 1961 it would cost $10,000,000 a month to maintain the U.N.'s military force in the Congo at its present size.

Train Hits School Bus

◈ On November 29 in Lamont, Alberta, Canada, a school bus carrying forty-one high school students was smashed into by a speeding freight train, killing sixteen and injuring twenty-five, ten seriously. It is thought that the bus driver may have been blinded by the morning sun as he approached the crossing. The train, traveling at an estimated speed of fifty miles an hour, hit the bus at about the middle and dragged it a quarter of a mile before the engineer could bring the train to a halt.

Thanksgiving Traffic Toll

◈ The Associated Press reported that in the United States 442 persons were killed in traffic accidents over the four-day Thanksgiving holiday weekend. This toll was a little lower than what it has been the last two years.

Archaeology Upholds Bible

◈ On November 12 Harvard University announced that excavations made last summer by a team of scholars from ten American educational institutions has revealed evidence confirming the Bible's account of Abimelech and his destruction of the city of Shechem. Endeavors were directed toward unraveling the history of Shechem's temple-fortress, called the tower of Shechem in the Bible, and which Abimelech burned down, killing about a thousand men and women. The excavators placed the time of that destruction at about 1150 B.C.

Crime and Religion

◈ Crime and religion continue to sky-rocket together. United States church membership has leaped 76 percent and crime 128 percent since 1940, whereas the population has increased only 36 percent. Writing in the Catholic publication *The Commonweal*, John Cogley laments, "As the nation's religious curve has gone up, the nation's moral curve has gone down." The Seventh-Day Adventist journal, *Review and Herald*, confesses: "If Christianity is what it claims to be it cannot escape from a tremendous sense of accountability in the light of the appalling comparative statistics."

Original Ten Commandments

◈ In a recent issue of *Harper's*, Sumner Locke Elliott tells of being conducted through the late Cecil B. De Mille's memento-studded palace by some reverent ladies. Coming to a particularly hallowed exhibit,

one of them said, "And here are the Ten Commandments." Then she added thoughtfully, "They're *copies* of course. The *originals* are in the Paramount commissary."

Robberies in London

◈ A study made by the Cambridge University's new Institute of Criminology, which is published in *The Economist*, reveals that in metropolitan London robberies have increased 161 percent in the last ten years. And, according to the report, "eight out of every ten offenders now get away with it."

Markets Short-weigh Turkeys

◈ In a pre-Thanksgiving drive on cheating in four of New York city's five boroughs, a team of inspectors found that, of the more than 100 stores checked, thirty-five were short-weighing turkeys and other meats.

Rabies Serum Kills Twenty

◈ A UPI dispatch of November 28 from Fortaleza, Brazil, reports that twenty were dead and about 120 others were sick because of being inoculated with a defective rabies serum.

Food Additive Banned

◈ On November 22 the U.S. Food and Drug Administration placed a ban on the use of a water-soluble coal tar color food additive known as Red No. 1. It has been widely used in hot-dog casings, ice cream and maraschino cherries. Preliminary tests have revealed that it produces liver damage in experimental animals.

U.S. Launches Atomic Sub

◈ On November 22 the United States Navy launched the Ethan Allen, its most powerful atomic submarine. It is the fourth U.S. submarine capable of firing Polaris missiles. Weighing 6,900 tons, it is 1,300 tons heavier and 30 feet longer than the other three Polaris-equipped subs, and has a firing range of over 1,500 miles, or about 300 miles farther than its three predecessors. The George Washington, Patrick Henry and Robert E. Lee are the names of the other Polaris-equipped submarines.

Strontium 90 in Soviet Grain

◈ On November 23 Britain's radiobiological laboratory revealed that grain recently imported from Russia contained at least five times as much strontium 90 as grain from North America. As strontium 90 is a radioactive by-product of nuclear explosions, some observers felt this supported the speculation that Russia has been secretly testing nuclear weapons.

Human Sacrifice to the Gods

◈ A report from Cuzco, Peru, reveals that Mashco Indians of southeast Peru burned to death a 16-year-old girl as a sacrifice to appease their gods and bring relief from a drought. Police from Cuzco arrested the medicine man and his woman companion.

U.S. Water Consumption

◈ UPI reveals that in the United States 312,000,000,000 gallons of water are used a day of an available supply of about 515,000,000,000 gallons.

Riots in Venezuela

◈ During the last week in November Venezuelan President Romulo Betancourt called out the army to quell violence that resulted in five deaths and at least eighty being wounded. Señor Betancourt said that the rioting was sponsored by extremist elements desiring to overthrow the government.

Heated Bow Speeds Up Ship

◈ Soviet news agency Tass reported that experiments conducted by Russian scientists revealed that a ship's speed can be increased up to ten percent by heating its bow. When sea water comes in contact with the heated bow it boils and the hull is enveloped by a layer of steam that reduces friction and allows the ship to move more freely through the water.

Russian Youths Become Witnesses

◈ Several Soviet newspapers during the past year have reported that students in higher educational establishments have turned to religion. Hugh Lunghi, a British observer, said that "those involved are not just ignorant or sensation-seeking youths" and that "it is perhaps significant that it is the unorganized forms of religion, the sects and extremist-religious groups like the Jehovah's Witnesses, that have attracted them."

Church in Politics

◈ On October 30 Archbishop of Montreal, Canada, Paul-Emile Cardinal Leger said that the churches have the right to intervene in political and secular affairs. He told a meeting of Roman Catholic lay organizations in Montreal that to intervene "is a duty imposed by God." He said, "They are wrong" who say "that bishops have no right to occupy themselves with politics."

Persecution in East Germany

◈ A report received November 18 reveals that up to October 31, 1960, there have been 2,859 cases in East Germany in which Jehovah's witnesses have been imprisoned for more than 24 hours. Two thousand one hundred and forty-nine of them (1,484 men and 665 women) have been registered as sentenced by East German courts to a total of 11,946 years and five months. Of the original fourteen who received life terms, one is still serving his out. Fifty have died during their imprisonment, 37 men and 13 women. On October 31 there were still 407 of Jeho-

vah's witnesses in prison. The persecution has not died out in the course of the years. From January to September 30, 1960, fifty-two were sentenced to prison terms of up to seven years.

France's Social Problems

◈ The French government has taken steps toward correcting two of her major social problems—alcoholism and prostitution. Alcoholism is credited with 17,000 annual deaths. Throughout France there is a bar for about every 180 persons, and it is said that about 5,000,000 persons, or ten percent of the population, are engaged in the production of wine and spirits. New government laws are designed to reduce the number of bars and cut down publicity favoring alcoholic drinks. Police have been granted broader powers by the government in order to control bars and hotels visited by prostitutes. For violations proprietors will face loss of their driver's license and passport and their places of business may be closed down for periods of three months to five years.

Religion and Politics in Puerto Rico

◈ Just before the elections in Puerto Rico this past November Catholic bishops warned that any Catholic voting for Governor Luis Muñoz Marin would be guilty of sin and could be excommunicated. Despite the warning, Muñoz Marin was overwhelmingly victorious at the polls. On November 20 Thomas Maisonet, pastor of the Roman Catholic Cathedral in San Juan, told Sunday worshipers that those who had sinned by voting for Muñoz Marin must confess this sin and pledge never to repeat it before they could receive communion again. According to Priest Maisonet, San Juan's woman Mayor Felisa Rincon de Gautier would be expected to publicly confess her sin, either over the radio or television or through the newspapers, before she could receive communion again. However, she stated she did not intend to do this.

Far North Once Tropical

◈ Professor Andrew H. McNair reports finding evidence through fossilized plants and warm-water marine animals that the Canadian arctic at one time in the past had a tropical to warm climate. Professor McNair headed a six-man team of geologists from Dartmouth College in a two-and-a-half-month expedition.

Parochial Schools in U.S.

◈ It is reported that about 12 percent of the children in the United States are educated in the 12,668 parochial schools maintained by the Roman Catholic Church. This represents an enrollment of 5,539,750 students.

Anything Can Happen!

With the major world powers aiming their military might at one another, truly it can be said: "Anything can happen!" Yet, despite this world's uncertainty of the future, an international society of Christian ministers is making unprecedented strides in the pursuit of peace. See how thousands of persons from all nations are finding security in God's way of peace. Read:

1961 Yearbook of Jehovah's Witnesses

Send only 3/6 (for Australia, 4/-), and for a beautiful calendar for the new year add 1/8 (for Australia, 2/-) to your order.

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I am enclosing ..... Please send me ..... 1961 *Yearbook of Jehovah's Witnesses* (3/6; for Australia, 4/-); ..... 1961 calendar (1/8; for Australia, 2/-).

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Post Town ..... Postal District No. ..... County .....

Why SPIRITUAL FAMINE

TIME OF PLENTY

Do you believe there is spiritual famine in the world today? Consider these facts:

Strong bones and muscles depend on nourishing food. Likewise, Christian faith and integrity will be strong only as we feed on God's Word and receive spiritual nourishment. If, today, there *is* strengthening spiritual food to be found in the many religions of the world, why, then, is there such a rapid decline in moral integrity? Why should delinquency be spreading like a plague in all walks and stations of life? Man is largely what he eats, spiritually as well as physically!

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Awake!

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JANUARY 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no *fetters. It recognizes facts, faces facts, is free to publish facts.* It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
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Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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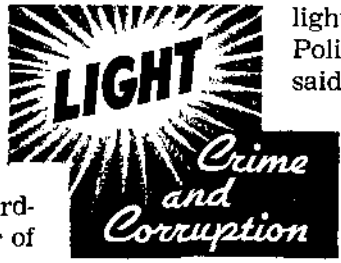


"CRIME in the United States is perhaps one of the biggest businesses in the world today," said Dr. Paul L. Kirk, a noted criminologist. In 1959 crime cost the American people $22,000,000,000, according to J. Edgar Hoover, director of the Federal Bureau of Investigation. Despite this colossal bill, crime is still on the increase.

The great ally of crime is darkness. Across the world the shadowed streets, the dark alleys and the unlit hallways breed murder, rape and burglaries about as fast as filth breeds disease. One report states: "There are 12 times as many crimes of violence at night as in the daytime. Another study reveals that all the murders in Canton, Ohio, Binghamton, New York, Wilkes-Barre, Pennsylvania, and Hempstead, New York, were committed at night after dark, as were 90 percent of the robberies of Fort Wayne, Indiana. In Salt Lake City, 96.5 percent of all aggravated assaults took place at night; in Minneapolis, 92 percent of the burglaries happened after dark; in Pittsburgh, 85 percent of stolen cars were taken under cover of darkness." Add to this list the number of crimes of adultery, fornication and drunkenness that flourish at night and the conclusion is irresistible that crime, corruption and darkness go hand in hand.

If darkness is a "friend" of crime, then light is its "enemy." Cleveland Police Chief Frank W. Storey said: "Light always works on the side of the law." Recent experiments with modern fluorescent and mercury vapor lamps in crime-infested areas have proved this true. New York city, for example, had tried about every way to eliminate crime, with only partial success. Then the city set aside 111 crime-ridden blocks and bathed these in white light. All crime dropped immediately. There was an 18.3-percent reduction in adult crimes, a 30-percent drop in juvenile delinquency. Crimes of murder, assault and rape were cut 49 percent.

That light is a deterrent to crime is further revealed in this report by Don Murray. He states that Chattanooga, Tennessee, "had a 12-block area with a fantastic homicide rate. The city flooded the area with light, and crimes of violence were cut 70 to 90 percent. Denver cut assault complaints a third by relighting some streets; Brookings, South Dakota, and Marion, Indiana, virtually eliminated vandalism in certain areas by expanding lighting; in Austin, Texas, new lighting cut some categories of crime 90 percent. . . . A street lighting program in Flint, Michigan, cut felonies 60 percent in the downtown area." Everywhere reports are about the same regarding light and crime

Still, in the United States major crimes have increased 9 percent in the first half of 1960. J. Edgar Hoover stated that "crime has been rising four times as fast as population." What is the cause?

While bright lights unquestionably inhibit crime, they obviously do not remove the cause. Many of the roots of crime lie in the mind. To nip these roots, the dark inner disturbances of the mind that drive men to wrongdoing must be reached. This can be done, not with lamplight, but with the light of Bible truth. "The truth will set you free," said Jesus. This truth can release men from their inner conflicts that lead to crime.—John 8:32.

The truth of God's Word is a powerful force, capable of energizing the mind to want to live a better life. "How will a young man cleanse his path? By keeping on guard according to your word," writes the psalmist. "Your word is a lamp to my foot, and a light to my roadway." The apostle Paul appealed to Christians at Ephesus to allow the truths of God's Word to actuate their minds. Paul knew that the mind must be freed of wrong thinking before right thinking could take root. Therefore, he urged the Ephesian Christians not to "go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them. . . . You did not learn the Christ to be so," says the apostle.—Ps. 119:9, 105; Eph. 4:17-20.

The fact that Christians have an accurate knowledge of God and Christ and belong to a common brotherhood by virtue of their faith should be more than enough reason to want to put away the old personality with its corruptive desires and to put on a new personality in true righteousness and loving-kindness. This can be done, Paul says, by applying the principles of Christianity in daily life. "Put away falsehood, speak truth each one of you with his neighbor . . . Let the stealer steal no more, but rather let him do hard work." "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up . . . Let fornication and uncleanness of every kind or greediness not even be mentioned among you." He emphasized that decent Christian lives can be lived if Bible truths are allowed to activate the mind. "From every bad path I have restrained my feet, in order that I may keep your word," wrote the psalmist. —Eph. 4:21–5:3; Ps. 119:101.

Bright, shining lights in themselves will not stop crime. The corruptive roots of the mind, where crime breeds, must be reached with truths that uproot evil thinking and inspire men in the right direction. These truths are not found in movie and television programs that glorify crime and criminals. Neither are they located in obscene comic books, salacious magazines and pictures that are capable of poisoning any mind at any age. Such filth pots can spawn only one thing—crime and corruption.

Truths that build up the mind come from God through his written Word, the Bible. They are truths that speak of a righteous kingdom, of God's love, of the wicked being destroyed and the righteous inheriting the earth. They tell of things that are of serious concern, chaste, lovable and praiseworthy. "The very disclosure of your words gives light, making the inexperienced ones understand." (Ps. 119:130; Phil. 4:8) As Paul writes of true Christians: "You were once darkness, but you are now light in connection with the Lord. Go on walking as children of light, for the fruitage of the light consists of every kind of goodness and righteousness and truth." —Eph. 5:8, 9.

Why POISON YOUR MIND?

YOU appreciate health and life, do you not? Of course! You would not knowingly take poison, would you? You know that poison disrupts the processes of life and may lead to death. Should you accidentally take poison, you would do all in your power to counteract it. But people in general are not nearly so careful when it comes to taking mental poison, poisonous ideas into their minds; yet they should be even more careful.

What is mental poison? It will help us to identify it when we note that all knowledge may be divided into three distinct classes. There is art, which concerns itself with the appeal of the ideal, the beautiful, to the senses and to the mind and heart of man. There is science, which concerns itself with practical things, primarily with how man can wrest from the earth the things he needs to survive. And then there is religion, which fills man's need to worship, to keep in touch with his Maker and Life-giver.

Not all three of these classes of mental food are equally nourishing. Least important is art; next in importance comes science, and most important of all is religion. Most important because, as both Moses and Jesus Christ said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." If we are wise we will not only remember the relative importance of these various kinds of knowledge, but we will carefully avoid any mental poison that may appear under the guise of one or the other of these.—Matt. 4:4.

The Scriptures further tell us that the sayings of God, as recorded in his Word, "are spirit and are life." It follows, therefore, that everything that contradicts the principles and teachings found in God's Word must be death-dealing mental poison. While a Christian will not knowingly feed his mind on what he knows to be corrupting to faith and morals, unless he is alert he will do so unwittingly, to his spiritual harm.—John 6:63.

Moral Poison

For example, we are told that "the minding of the flesh means death, but the minding of the spirit means life and peace." To be minding the flesh is to do the works of the flesh, among which are "fornication, uncleanness, loose conduct, . . . fits of anger, . . . drunken bouts."—Rom. 8:6-8; Gal. 5:19-21.

Today the world is filled with minding the flesh under the guise of art: music, drama, literature, and so forth. For the sake of profits, "art" is made to appeal to man's inherited sinful tendencies. A Christian must therefore guard against reading newspaper scandal, salacious articles in magazines or prurient modern novels.

He should exercise the same care as to his entertainment. More and more the moving picture industry is "Dishing the Dirt," as the moving picture reviewer for the New York *Times* (September 25, 1960) named his article in which he gave example after example of motion pictures that were "shocking and depressing in the extreme." Immorality and violence are also featured on the television screen. All such

is moral poison and, if countenanced, will weaken one's ability to "distinguish both right and wrong." In fact, it will deprave one so as to prefer evil to good.—Heb. 5:14.

This minding of the flesh that causes death reaches out also to the popular songs one hears today on every hand. Many of them flagrantly violate Scriptural principles and therefore should never be on the lips of a Christian. Some forms of dancing also arouse one's passions, especially in teen-age boys and girls, and therefore should likewise be avoided.

For the same reason Christians must watch as to the company they keep: "Do not be misled. Bad associations spoil useful habits. Wake up to soberness in a righteous way and do not practice sin." One who desires to please God may not choose the company of those who show by their actions that they say in their hearts, "There is no Jehovah." Emphasizing the death-dealing nature of all immoral conduct are the apostle's words: "The one that goes in for sensual gratification is dead though she is living."—1 Cor. 15:33, 34; Ps. 14:1; 1 Tim. 5:6.

Science So Called

Just as in the field of art there is an abundance of morals-destroying poison, so in the field of science there is all manner of faith-destroying poisonous propaganda, set out by foolish or wicked men. Having settled once and for all in our minds that God truly does exist and that the Bible is his inspired Word, we will not poison our minds with theories that deny these truths simply because they parade under the name of science. That is, we will not consider any such wholly disinterestedly, as if we wanted to determine whether they are true or not. We know they are false! Our only concern therefore will be to prove them so. As a man who deeply loves and has full confidence in his wife and has no reason to suspect her will not entertain scandal about her but will dismiss it as simply not possibly true, so with the Christian, but even more so. We know that nothing that doubts the existence of the Creator or the validity of his Word could be true, even though it comes to us in the name of science—falsely so called.—1 Tim. 6:20.

Is this a narrow view? Not at all. While to many reason alone argues that God does indeed exist, there are many others, atheists and agnostics, who deny his existence or doubt it. That does not need to disturb us, for "faith is not a possession of all people." Further, we know that no line of reasoning could possibly refute the combined testimony in favor of the Bible's authenticity: archaeology, geology, candor of writers, harmony of writers, highest principles, its influence for good, its preservation and, above all, its prophecies. Surely, God's "word is truth."—2 Thess. 3:2; John 17:17.

Along with the other "scientific" mental poison that is widely distributed is the evolution theory. Many have had their faith destroyed by this poison, while others naively think that they can reconcile it with the Word of God. No better proof as to its poisonous nature can be adduced than the effect it had on its popularizer Charles Darwin, and not only on his beliefs but also upon his morals. In his youth he had studied medicine for two years and then dropped it for the study of theology. After graduating, instead of becoming a parson, he dabbled in geology. When he first began to study theology he "liked the thought of being a country clergyman," and he "did not in the least doubt the strict and literal truth of every word in the Bible." When traveling on a ship, the Beagle, he was "heartily laughed at by several of the officers . . . for quoting the Bible as an un-

answerable authority on some point of morality."—*The Life and Letters of Charles Darwin.*

But his preoccupation with the evolution theory changed all this. Soon to him "the Old Testament was no more to be trusted than the sacred books of the Hindoos." He even doubted the existence of God.

Formerly he had believed that man could prove the existence of the Creator by reasoning from effect to cause, but now "arises the doubt, can the mind of man, which has, as I fully believe, been developed from the mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" Proceeding on this false premise, "Charles called the Christian concept of salvation through faith 'a damnable doctrine,' argued cogently against all revealed religion, and roundly proclaimed himself at the end no theist but a thorough going agnostic."—*Scientific American,* August, 1958, p. 118.

Darwin's speculations not only played havoc with his faith in God and the Bible but also with his personal integrity. This is not surprising since for him man's moral nature was also the product of natural selection. Thus he tells that his five years at university were "worse than wasted," but he so enjoyed those youthful revelries that he could not "help looking back to those days with much pleasure." He discarded religion on the basis of his theory; yet when asked about his religion he replied: "I have never systematically thought much on religion in relation to science, or on morals in relation to society." In his first edition of *Origin of Species* he used the expression "my theory" forty-five times, although it was not at all his theory. Challenged, he saw to it that subsequent editions contained this expression less and less.

Further, Darwin stands charged, by Oxford University Professor C. C. Darlington, of "equivocation on the central issue of selection versus direction," of confusing "the alternatives on all possible occasions. . . . He was able to put his ideas across not so much because of his scientific integrity, but because of his opportunism, his equivocation and his lack of historical sense. Though his admirers will not like to believe it, he accomplished his revolution by personal weakness and strategic talent more than by scientific virtue."—*Scientific American,* May, 1959.

What Darwin's taking up with the evolution theory did for him it has done for countless millions of others world-wide. No sound scientific proof has ever been produced that has moved the *theory* of evolution into the field of *fact.* It is still the "evolution theory." It is not an array of scientific evidence that causes men to lose their faith in God and his Word the Bible. Rather, godless evolution appeals to men who want to throw off accountability to the Supreme Being, Jehovah God, and who do not want to submit to his righteous laws. Their selfish craving for personal glory or for a life that is not circumscribed by the requirements of the Word of God regiments their thinking in an endeavor to produce evidence, no matter how shallow, to uphold their theory that there is no God. Thus it proves to be poison, a baseless theory that destroys faith both in God and in his Word and weakens integrity.

Religious Poison

Just as the mental poison of immoral "art" runs counter to God's righteous principles and the mental poison of pseudo-scientific theories of men runs counter to the inspired divine Revelation, the Bible, so there is religious poison distributed by professed Christians that runs counter to God's method of dealing with his earthly creatures. From the very beginning God has had a channel of communication for

instructing his creatures upon earth. Thus Adam instructed Eve; Noah, his family; Abraham, his household; and Moses, the nation of Israel. John the Baptist taught the Jews, and when Jesus Christ came he served as God's channel of communication. After Pentecost God used a "governing body," the apostles and older men of the Christian congregation at Jerusalem, as his instrument to instruct the early Christian congregation as to Christian doctrine, principle and policy, under the direction of the holy spirit and in harmony with the Word of God. There were other religions, but they were not of God.—Acts 15:1-35.

The facts show that today Jehovah God is using a "faithful and discreet slave" class, a body of dedicated and anointed Christians, to direct his work upon earth. This body, also known as the "remnant" of the body of Christ, is the nucleus of the New World society of Jehovah's witnesses. This society bases its teachings solely upon the Word of God; it carries out the prophetic commission that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations"; and it brings forth the Christian fruitage of the spirit, 'love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control.'—Matt. 24:14, 45-47; Gal. 5:22, 23.

However, just as in Jesus' day some became disgruntled and said: "This speech is shocking; who can listen to it?" and "would no longer walk with him," and just as in the days of the apostles there were 'those who created divisions and causes for stumbling,' so we find it today. Having settled it in our minds what instrument brought us the truth of God's Word, what instrument is obeying God's commands and fulfilling Bible prophecy and bringing forth the Christian fruitage of the spirit, we need not read all the literature published by those who dispute these things.—John 6:60, 66; Rom. 16:17.

Does a Christian missionary have time to study all the sacred writings of the Oriental religions? Does he have time to study all the beliefs of the some 265 religions that claim to be Christian in the United States? Certainly not! He does not have sufficient time to study the Bible and the Bible-study aids that he knows to be the truth. Of course, as he comes in contact with various points of teaching of these religions he will equip himself to refute them, but that is all.

So also when a Christian is handed literature, the contents and spirit of which is that of 'beating his fellow slaves,' he is not driven by idle curiosity to examine it. Having settled it in his mind who is being used by Jehovah, who is bringing forth genuine Christian fruitage and fulfilling Bible prophecy, he neither wastes his time nor risks tarnishing his loyalty by perusing such publications. Having built his faith on a knowledge of God's Word, he knows that there can be no facts that dispute his position and that therefore malicious slander can be nothing but assertions. In this way also he avoids knowingly taking poison. He wisely uses his time to study the Bible, letting it mold his thinking. —Matt. 24:48-51.

The course for those who would be wise is therefore clear. To keep their integrity by upholding God's righteous principles, to keep their faith strong as ministers of God's inspired Word and to remain loyal at all times to the channel that Jehovah God is using in this day, they will distinguish between mental food and mental poison and will avoid the latter even as they would avoid poisoned material food; yes, and more so, because not merely temporary life but everlasting life is involved.

The MIRACLE of the Snowflake

BEFORE you lies a city of steel and concrete. Its arteries are in full swing with bustling traffic. Its shops are crowded with customers and its streets are teeming with people dashing about, too busy to look upward.

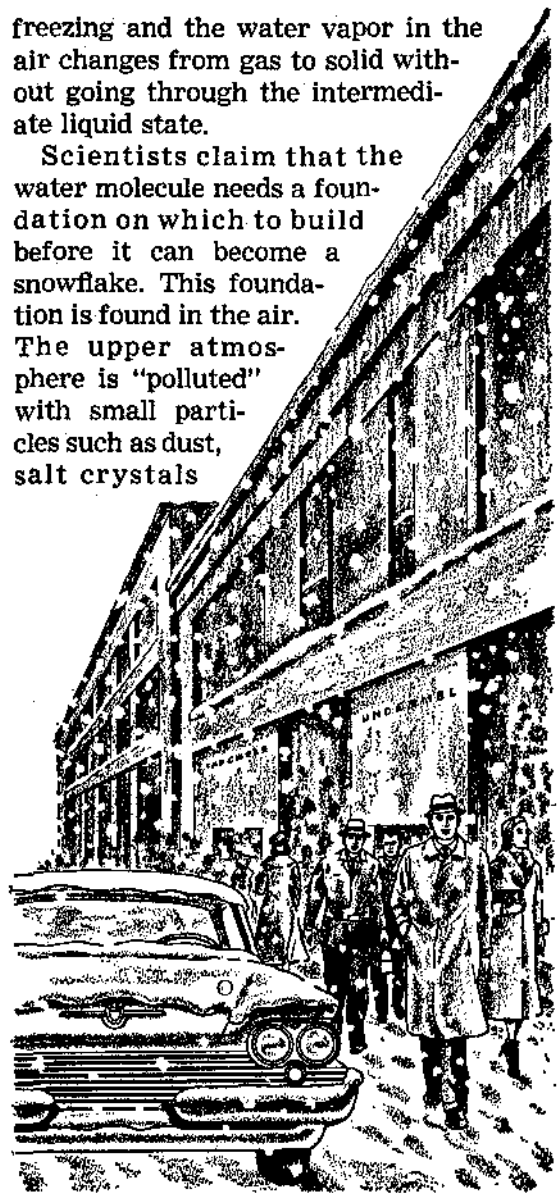
Then a fragile snowflake falls, then two and three; the sky is white with them! With the stillness of a falling feather, each delicate crystal dances downward, alighting on face or street. Now there is an inch, now a foot, now many feet. Traffic is stilled. The shops are deserted. The streets are empty. A muffled silence hovers over the inhabited area. Dirty streets show pure and clean 'neath winter's sheet. Warmly lit dwellings seem cozier with ermine blankets draped across each roof. The whole world seems transfigured, fair and white when softly, softly falls the snow!

What priceless blessing these tiny crystals, the frailest of nature's treasures, have bestowed! They have brought peace and a moment of tranquillity to hurried souls and an opportunity to meditate and reflect on the question that God himself asked man: "Have you entered into the storehouses of the snow?"—Job 38:22.

In these storehouses there are symmetry and geometry. There are endless modifications of classes of crystals whose architecture, beauty and variety are beyond description. Here in these regions, most remote from human observation, fragile jewels are born in perfect balance and exquisite in design, each altogether admirable. Here takes place the most delicate of miracles, the birth of the snowflake.

Snow is the solid form of water that grows while floating in the atmosphere. It is formed when the temperature is below freezing and the water vapor in the air changes from gas to solid without going through the intermediate liquid state.

Scientists claim that the water molecule needs a foundation on which to build before it can become a snowflake. This foundation is found in the air. The upper atmosphere is "polluted" with small particles such as dust, salt crystals



from the ocean, pollen from plants, bacteria, volcanic ash and even star dust. According to author John S. Collis, 2,000 tons of star dust falls from outer space to the earth daily.

In sub-freezing temperatures the motion of these tiny particles is slowed down considerably. A water molecule will attach itself to one of these particles. The particle thus becomes the nucleus or foundation for the formation of a snowflake. As soon as one molecule fixes itself to a dust particle, other water molecules will scramble aboard, only "in an orderly sequence in accordance with the system and class of symmetry peculiar to oxide of hydrogen." When the particle becomes overloaded with water molecules, it becomes too heavy for air flow to support it and begins its glide earthward. Thus is born the snowflake, and we behold with joy the falling snow!

Shapes and Sizes of Snow

What shape and size the snowflake will be when it reaches the earth depends greatly on the temperature and the amount of moisture in the air through which the flake passes on its way down. Snowflakes often take the form of beautiful crystals, generally having a hexagonal design or pattern. Some crystallize with trigonal symmetry. This type is usually born in high clouds and in zero weather. The larger crystals form in warmer sub-freezing temperatures. "The variety of appearance is inexhaustible," writes Collis, "but very often (though not always) a hexagonal shape is adhered to, so that each is a little star with six rays crossing at an angle of 60 degrees. If the crystal looks like a composition of ferns it will have six outpointing leaves; if like a windmill, it will have six sails; if like a starfish, it will have six ribs; if like a fir tree, it will have six stems with plumes set in perfect symmetry."

In 1885 Wilson Bently acquired a photomicrographic camera. With it he took pictures of snow. Out of 5,300 pictures that he took during his forty-six years of study, he was unable to find two that were identically alike in shape. A scientist has estimated that 1,000,000,000,000 flakes may fall on an acre of ground in an average-size snowstorm, and all of them different! "Yet this is not surprising," says Collis. "It is a wonder of wonders that the dance of the molecules produces these geometrical designs in the first place; it would be too much to ask that the exact same shape be duplicated." In recent years snowflakes have been preserved with a transparent plastic fluid that hardens rapidly. Preserved snowflakes can be filed on glass slides to be studied under microscope or photographed at leisure.

How big are snowflakes? In low temperatures in the polar region the tiny crystals known as "diamond dust" rarely exceed .005 of an inch in diameter. This snow is too rough for a ski blade to glide through it. A flake of this type may take many hours to fall just a thousand feet. Whereas huge cottony flakes that often measure several inches across will fall the distance in from eight to ten minutes. An average snowflake will travel a few miles from its place of birth before it lands; unless, of course, it was formed in the high cirrus clouds. In that case the traveling distance is much greater.

Weight and Color of Snow

Newly fallen snow is very light, having much air space in its captivating structure. It is only one fifteenth as heavy as ice, and ice, in turn, due to expansion at freezing, is only nine tenths as heavy as water. It takes about twenty inches of dry snow to produce an inch of water, but normally ten inches of snow will make that amount.

Even though snow is comparatively light,

it is deceptively heavy. To shovel a five-foot sidewalk for a hundred feet after a thirty-inch snowfall would mean lifting close to four tons of snow, not counting the weight of the shovel! No wonder you gasp, "My aching back!" after clearing the sidewalk. The Halifax *Gazette* stated: "Ten inches of snow covering one square mile weighs 72,320 tons. 123 inches on ten miles amounts to 8,895,360 tons. But if you are waiting for it to melt, give a thought to it. That quantity of snow when changed to water will turn to 1,779,072,000 gallons." So these tiny crystal buckets do bring to earth oceans of water.

When thousands of billions of these fragile flakes fall, huge banks of white mount up. Highways are covered over. Often cars, trucks and houses are buried. Everywhere the eye can see there is nothing but white, yet scientists tell us that snow is not actually white. When snow crystallizes in the sky it is transparent, like glass. But when snowflakes bunch together on the ground, the myriad minute surfaces of the crystals reflect the light in all directions and create a pure whiteness.

Of what value is snow? Besides beautifying the earth and sky, forests and mountains, it serves a most useful purpose in the economy of nature. It conserves the heat of the earth and protects vegetation from the intense cold of the winter. The soil needs the moisture that is absorbed more easily in the form of snow. Animals burrow into nature's fluffy blanket and are protected from severe winds and kept warm. Eskimos insulate their igloos with snow. It is so effective as an insulating agent that heat from the human body can keep the igloo room warm.

Besides purifying the air for the city dweller, the fragile snowflake represents "money from heaven" for the farmer. As each snowflake glides down on its microscopic dust disk, it washes out of the atmosphere certain elements such as nitrogen and sulphur that enrich the soil. Back in 1936 these nitrogenous substances deposited in a winter's fall of snow and hail were said to have a financial value of "$14.08 per acre." If you ascertain the number of acres under cultivation where it snows and multiply that by $14.08 per acre, you will get a stupendous sum of real money! "Hast thou entered the treasuries of the snow?" asked the Creator.—Job 38: 22, *AS*.

While in the abstract snow's manifestations are beneficent, yet in reality some of them are otherwise, at least in this system of things. In the city there is the aggravating disruption of the transportation system. In the country the farmer may be stranded for weeks. Sudden melting of deep snow over large areas can cause floods and the destruction of property. Massive snowfalls have caused the death of man and animals, and whole villages have been annihilated by snowslides.

Perhaps the greatest use of snow is still in the future when it will be used as a weapon of destruction at the battle of Armageddon. Jehovah God, the Creator of the snowflake, says that he has reserved snow and hail "for the time of distress, for the day of fight and war." (Job 38:23) The deluge of Noah's day brought down water, snow and ice upon the world of the ungodly of that time. A supernatural use of these same elements is foretold for the war of the great day of God the Almighty. "He is giving snow like wool; hoarfrost he scatters just like ashes. He is throwing his ice like morsels. Before his cold who can stand?" (Ps. 147:16, 17) Yes, at Armageddon Jehovah will call into service a vast number of these tiny, fragile crystals for a most glorious purpose—the vindication of his great and holy name.

THEY ARE PURSUING PEACE

By "Awake!" correspondent in Germany

THE whole world is hoping for peace. But can it be achieved? The Peace-pursuing District Assemblies held by Jehovah's witnesses during the past year lend proof to the fact that there are actually persons who are not only seeking peace but who have already found it—peace with God, peace with their fellow man and peace with themselves.

The convention servant of the assembly held in Vienna, Austria, writes us as follows: "The ancient Danube city of Vienna has experienced numerous invasions. In 1529 and 1683 it was besieged by the Turks, in 1805 and 1809 it was captured by the French, in those dreadful March days of 1938 it was swallowed up by Hitler's Reich, and in 1945 it was snatched away by the Red Army. How the city has suffered! All those pushing into it were pursuing war and therefore left suffering, hunger, disease, oppression, rape and despotism behind them. In July of this year Vienna was invaded by a people not nearly as numerous as the Turks, French, Germans or Russians, but this time it was a peaceful invasion. Instead of artillery weapons, cannons and tanks, this time there were three special trains that rolled into the West and South railway stations loaded down with peaceful witnesses of Jehovah. Instead of being armed with crooked sabers, rifles and pistols, and instead of displaying severe grimaces of war, each of them carried concealed in his briefcase or suitcase the sword of the spirit, the Bible, and it was obvious to all that peace reflected from their friendly faces."

Jehovah's witnesses also met together in Berlin, which has become a focal point in the conflict between East and West, a symbol of division and of the world's lack of peace. From there we are told: "It did not look as though many Witnesses from Eastern Germany, where they have been banned since 1950 and are heavily persecuted, would be able to seize an opportunity to slip quickly through a hole in the Iron Curtain into Berlin as they have done in previous years in order to attend assemblies. Because of this fact, only visitors from West Berlin were actually expected. Sure enough, three weeks before the assembly was to begin, East German police began visiting all known Jehovah's witnesses in Eastern Germany and were asking them—some trumped-up reason being given for this—to surrender their personnel cards. Without these they would not be able to travel to Berlin."

But when the time came for the baptism of those symbolizing their dedication to Jehovah God, those being baptized walked past a table where they were counted and asked, "West or East?" One heard: "West" — "East" — "West" — "East" — "East" — "East" — "West." Yes, Witnesses were here from Eastern Germany; they have not stopped pursuing peace even though banned and persecuted there. This results in many more continuing to associate with them, in order to find peace with God, with their fellow man and with themselves.

Peace with Their God

During a time when the nations are pursuing war, there are numberless difficulties encountered by those striving to pursue peace. The eventual winners in this conflict are indicated by the report from Hannover, Germany: "In the midst of the tempo of the times and the mad pursuit after material things, in the midst of this old world surrounded by war and atomic danger, Jehovah's witnesses celebrated a festival of peace. During the 1939-1945 war, Hannover was severely bombed and the ruins were scooped together and piled together on a huge dumping ground. Later the Niedersachsen Stadium was built on top of this pile of debris. In this stadium, on top of the ruins left by the now-disappeared 'thousand-year Reich,' Jehovah's witnesses held their district assembly this year." Was this not indicative of victory for those pursuing peace, for those who were not 'learning war any more'? (Isa. 2:4) Yes, they have come to be at peace with God through Jesus Christ, and for that reason God blesses them with success.

Even the exterior surroundings at the assemblies stressed peace. That platform in Stuttgart's Neckar Stadium was decorated with 2,500 flowers and in representing a small paradise certainly reflected quietness and peace. The platform in Dortmund was similar. The *Westdeutsche Dortmunder Tageblatt* wrote about this on July 30: "Where the platform is normally found [in the Westfalen Hall] a mountainous landscape has been erected with a pool in the foreground springing from a bubbling fountain in the background. The motif of this platform decoration is taken from Revelation chapter 22. Accordingly, a stream of clear water springs forth from the rocks. In front of this stand two persons scooping up the 'water of life.' "

Peace with Their Brothers

In Dortmund over eighty of Jehovah's witnesses asked if they could come early and help in making preparations for the assembly. Not one of them wanted to be paid for this work. They appreciated the privilege of working in the house of Jehovah and in preparing a pleasant place for their brothers to assemble, where they would feel at home. The report from Hannover also shows their willingness and reads: "During installation work a mechanic was heard to say that we should not take the work away from them. He was told that he could certainly do the work if he wanted to, but would have to do it on the same condition as we, that is to say, without pay. The immediate answer: 'Oh, no, that's all right—you people just go ahead and do it.' " A businessman going through the stadium in Stuttgart saw a large sign reading "Volunteer Service." He observed over fifty persons standing in front of the sign, all waiting to be assigned work. He said, "How different this all is. When we look for just one single worker, we can't find anyone at all, and in front of your 'Volunteer Service' sign there are over fifty persons."

Outsiders were heard to say over and over again: "This is a completely different world; here there is real peace, no complaining, no swearing, yes, even a different language is spoken here." The fire chief in Dortmund praised the willingness of the Witnesses to work as ushers, which made it possible for him to reduce his crew of fire watchers to just a few. Neither had the police much to do, since the Witnesses even directed their own traffic. The *Stuttgarter Zeitung* printed the comments of an observer in the following article on July 27, 1960: "On Sunday, week before last, in the stadium. Jehovah's witnesses were directing the traffic, too. They discovered a car which had been parked improperly.

One of them pulled out a note book, but not to write the license number down. He wrote a note, placed it on the windshield, and then went on. I curiously read what it said: 'Dear Brother, you have parked in the wrong place. Please, be kind enough to move your car to the proper place.' I was curious what the owner of the car would do, so I waited. He came, paused a minute, read the note, took it off the windshield, climbed into his car and then parked correctly. The driver was—a policeman!"

Peace with Their Fellow Man

As these thousands of volunteer workers were pursuing peace through serving their brothers, the others of Jehovah's witnesses were not inactive. They were expressing their confidence in total peace by sharing their love and knowledge with the citizens of the assembly cities. The newspaper *Luzerner Neuesten Nachrichten* wrote a half-page article praising the activity of Jehovah's witnesses. The article read, in part: "It can easily be the case now that anyone in Luzern walking down the street may be stopped by two polite ladies or gentlemen and invited to hurry along to the large hall there on the Allmend where the Swiss annual convention of Jehovah's witnesses is being held . . . Since there is no such thing as a passive member among them—for each is obligated to advertise his belief—many friendly persons are drawn into an extensive discussion with them almost without knowing it. But why not? It will harm no one to speak about something for once other than about time off, wages, relatives, recipes, the Congo and movies."

Jehovah's witnesses prove their love for God and for their fellow man by deeds. Outsiders see this and appreciate it. The stationmaster in Dortmund praised their orderliness. The *Hasper Zeitung,* in reporting about the Dortmund assembly, headlined the report "Faithful Servants of the True God." A Stuttgart businessman said he only wished all his employees were Jehovah's witnesses. An interesting experience was had in Berlin in connection with a leading man in a company supplying chairs for the hall. "After watching for quite some time, he began to confide in one of the Witnesses standing nearby, and expressed his amazement that the preparation work was being carried on so smoothly. He said something like this: 'We have often provided chairs for religious conventions, but I see that everything is done completely different here with you folks. Everyone is working so quietly and rapidly with one another, and in spite of all the work to be done they are all so friendly to one another. Not long ago while preparing for a religious meeting we were almost driven to despair by all the demands that were made. Last of all, extra-special easy chairs had to be placed in front for the top honored guests, the next section of chairs were to be of the second-best type for other guests and then the rest of the hall was to be filled with normal chairs. You people make no such differences. Aren't you expecting any honored guests?' In answer, he was told that about 10,000 honored guests were being expected; he understood exactly what we meant."

Some were not so friendly to the Witnesses. In Vienna, for example, Catholic church leaders called on the faithful to refuse accommodations for Jehovah's witnesses. Likewise in Switzerland: "It is true that periodic warnings were issued from the pulpits and the population was asked not to provide any accommodations for the Witnesses. Due to this about one hundred rooms were canceled. But a special campaign to find rooms shortly before the assembly began resulted in our having more accommodations than were needed. The hosts were all very friendly, and be-

cause of the friendly attitude shown by Jehovah's witnesses many prejudices were beaten down. This peaceful and Christian conduct on the part of the Witnesses toward their hosts was well received. Almost everyone who had kept Jehovah's witnesses was heard to speak words of praise about the guests afterward. One gentleman who had offered a double room met one of Jehovah's witnesses he knew on the street and stopped her to say: 'Now, there's just one thing I'd like to tell you. At church the preacher said we should not rent our rooms to any of Jehovah's witnesses. But I rented one of mine to your people anyhow. And I must say, the zeal and the spirit of my guests has amazed me. If the people in the Catholic church had this same spirit, then things would be a whole lot better in our church. I'm going to invite you over sometime in the near future so you can tell me more about your faith. I see how happy you are and how well trained your children are. Your belief can't be anything bad.' "

Jehovah's witnesses are convinced that their belief cannot be anything bad, for it is based upon what is taught in God's Word. They will continue to seek peace and pursue it. Already they are happily looking forward to their large conventions to be held next summer in New York, New York, June 20-25; Houston, Texas, June 27–July 2; Vancouver, British Columbia, July 4-9; Copenhagen, Denmark, July 11-16; Hamburg, Germany, and Turin, Italy, July 18-23; London, England, July 25-30; Paris, France, and Amsterdam, the Netherlands, August 1-6. Thousands of Jehovah's witnesses and other Bible-loving persons of good will are planning to attend these assemblies. Jehovah's witnesses would like to invite you to be present. Prove to yourself that they are persons who are really pursuing peace—yes, that they are persons who have actually found it!

SEVEN YEARS WITHOUT WATER

In *The Voice of the Desert* Joseph Wood Krutch discusses plants that can go a long time without water; his candidate for first prize is not the barrel cactus but a plant that stores little water. "Wander down into the driest desert region in northern Sonora, Mexico," he writes, "and you are likely to find lying about under thorny bushes certain amorphous masses of grayish wood eight inches or more in diameter. They look rather like a gnarled bur from some old apple tree; they have neither roots nor stems, and they seem about as dead as anything could be. Pick one up and you will find it heavy as well as dry, and quite hard—as little like a living plant as anything you can imagine.

"This, however, is the resting stage of Ibervillea sonorae, a member of the gourd family. Sometime towards the end of May, it comes to life by sending out a few shoots upward and a few roots downward. . . . Sonora's one season of scanty rainfall is about due and . . . it must be prepared to take advantage of it. If the rain does come, flowers and fruits appear before the whole thing dries up again into a state of suspended animation which seems almost as complete as that of a seed. At best, Ibervillea is not much to look at: a few straggling stems, small yellow flowers and, finally, a small berry-like fruit rather like a small, soft gourd. . . .

"Some years ago a specimen of Ibervillea was placed on exhibition in a glass case at the New York Botanical Garden. There was no intention to have it grow, but it showed what it is capable of. For seven years, without soil or water, simply lying in the case, it put forth a few anticipatory shoots and then, when no rainy season arrived, dried up again, hoping for better luck next year."

Puerto Rican Priests in POLITICS

The story behind the church-state quarrel

By "Awake!" correspondent in Puerto Rico

A FIERY debate rocked the Caribbean island of Puerto Rico in 1960, from the month of May down to election day, November 8. The Roman Catholic clergy were on one side; government and educational officials were on the other. The voice of the public added to the clamor. It was a verbal war, and the tirades fired rang around the world.

The clergy dropped their bombshell on the island October 23; this was a pastoral letter read by the priests in all the island's Catholic churches. The letter prohibited Roman Catholics, said to make up about 90 percent of the island's population, from voting for the Popular Party of Governor Muñoz Marín. The reaction was immediate.

Some parishioners walked out of the churches when the pastoral letter was read. When the governor's wife walked out of the church in Arecibo, the priest shouted: "Get out, all those who wish; you are not needed in this church." Priests, in a few instances, were booed; and for the first time in history the San Juan diocese and the old cathedral in San Juan were picketed—by protesters of the pastoral letter.

Governor Marín denounced the pastoral letter as an "incredible medieval interference in a political campaign," adding: "I could never believe that in a modern community like Puerto Rico, so closely associated with the United States, such an incredible position could be taken."

An Old Dispute

What is the story behind this clerical plunge into Puerto Rican politics? There has long been a quarrel between the Catholic church and the party in power, the *Partido Popular* (Popular Party) of Governor Luis Muñoz Marín. For one thing, the governor's predecessors had instituted birth-control clinics, and these the governor has continued, to the disgruntlement of the Catholic clergy.

Back in 1951 Puerto Rico was drawing up its own constitution under its new status as a Commonwealth of the United States. The Organic Act, which the new Constitution would replace, contained a clause in its Bill of Rights that stated: "Never will public money or property be assigned, applied, donated, [or] used, directly or indirectly, for the use, benefit, or support of any priest, preacher, minister or other religious instructor." This "clause 19" became a focal point of battle.

Bishop McManus of Ponce called the clause "a blot on our constitution." Monsignor Vasallo of the San Juan diocese added: "If our demands are not taken into account then we will have to declare war against a constitution that is unjust and humiliating for the purposes of the Church in Puerto Rico."

The Constitutional Assembly drew up the new constitution with the disputed clause removed; and the people, on March 3, 1952, voted approval of the new constitution. The Catholic clergy were exultant over the extinction of clause 19, but two phrases in the new constitution disturbed them: (1) "There will be complete separation of the church and the state" and (2) "There will be a system of public instruction . . . entirely nonsectarian."

Puerto Rico's public school system thus came under attack by the clergy. The director of the Catholic University Center called the public school system "completely atheistic." A bishop called the school system "antidemocratic and, in addition, antireligious."

Bishop McManus of Ponce rapidly became a leading figure in the 1952 preelection campaign. He condemned education without religion and the distribution of birth-control information. He urged 25,000 Holy Name Society members not to "vote blindly." He urged "Christian politics against lay politics."

As the campaign progressed, the promoters of clerical politics published a booklet declaring three of the four candidates for governorship unacceptable, leaving the Independence Party candidate as the only one open for the Catholic vote. To those in doubt as to how to vote the counsel was: "Ask your parish priest."

But when the Puerto Rican people went to the polls, the Church-approved candidate lost; and Governor Marín and his Popular Party won by an overwhelming majority.

In the spring of 1960, a bill was presented before the Puerto Rican legislature providing for "released time," an arrangement whereby children might receive religious instruction on school time. Attempts to pass such a bill had failed in years past. The clergy concentrated their efforts to push this bill through. On May 22 a reported 100,000 Catholics gathered before the capitol building in San Juan to hear the bishops urge them to insist that the "released time" bill be passed. The crowd also heard the bishops warn the legislators that if the bill were not passed they would not get the Catholic vote in the coming November elections.

The legislators decided to "table" the bill, and it died. The bishops now declared war on the Popular Party and its head Governor Marín.

Promoting the Catholic Party

The bishops' next major move was their approval for the formation of a Catholic political party, to be called *Partido Acción Cristiana* (Christian Action Party). In a joint pastoral letter Bishops Davis and McManus urged the people to support the party's registration and thus "purify and Christianize public and private life."

A wave of protest came from all sides, and columns in newspapers began to fill up with letters approving and condemning the clergy's action. In answering the critics, Monsignor Grovas cited the Vatican newspaper *L'Osservatore Romano* of May 18: "The church cannot be agnostic (or indifferent), particularly when politics touches the altar, as Pius XI said. It is, then, its duty and its right to intervene even in this field."

On July 4 government officials publicly denounced the clergy's actions, and Governor Muñoz Marín, though brought up a Catholic himself, warned the people: "If the prelates and priests were to be accorded the right to be obeyed in civil life, the vote, the legislature, all the democratic organs, including the Press, would be superfluous, and freedom would be dead."—*El Mundo*, July 5, 1960.

Undaunted, the bishops continued their campaign. They instructed the priests to aid in registering members of the new party. The bishops even said that the use of Church property for this purpose was permissible.

A report from Sabana Grande, in *El Mundo* of July 18, said that the local priest, Blas Steffany, arranged for a talk in the City Hall and that he went to the public plaza to recruit listeners. On returning to the City Hall, he entered the headquarters of the Popular Party and invited the men

seated there to his talk. One of them asked the priest if his talk would be on religion or on politics. The priest became irritated, and some of the men said: "Let's get out of here; remember the Inquisition." A heated argument ensued and calls of "*abajo los curas*" ("down with the priests") were heard. Finally the assistant priests had to come and pull priest Steffany out of the crowd that had gathered.

The Catholic party was registered; it chose the Catholic colors of yellow and white and selected as its party insignia a rosary with a papal emblem inside. Typical of its meetings was one held in the mountain town of Barranquitas. At 5 a.m. a reported one thousand persons gathered on a hill, and the meeting began with cries such as "Viva the Most Holy Virgin" and "Viva the Pope." Similarly extolled was the Catholic political party. Then came the saying of the rosary. Afterward the group attended mass in the local church.

Election day was drawing near; and it was now that the bishops dropped their bombshell, the pastoral letter forbidding Catholics to vote for the governor and his Popular Party. The pastoral letter said, among other things: "As the bishops of Puerto Rico . . . , we are interested in and are concerned about the chapter of the official platform [of the governor's party] which is entitled 'Religion and Politics.' This section starts by saying: 'We are profoundly concerned about the intent to mix religion and politics. . . . Clericalism is not the noble performance of the functions of the religious services. . . . Clericalism is the intervention of the clergy in politics.' We see in this part of the [party] platform an antidemocratic attempt to limit the clergy solely to the religious functions."

No Open Contradiction of Letter

Coming as it did at a crucial point in the election campaign in the United States, the pastoral letter produced front-page news for many continental United States newspapers. Democratic candidate for the United States presidency, John F. Kennedy, had been working hard to counter charges that the Catholic church believes it has a right to tell its members how to vote and its adherents what to do in office. Kennedy's political camp worriedly sought advice from Roman Catholic theologians, only to learn that no Roman Catholic prelate in the United States would be likely to issue an open contradiction to the Puerto Rican bishops' pastoral letter.

Thus Richard Cardinal Cushing of John Kennedy's home state of Massachusetts did not contradict the letter but merely said: "It is totally out of step with the American tradition for ecclesiastical authority here to dictate the political voting of citizens." Cardinal Cushing did not say, however, that it would be "totally out of step" with the *Roman Catholic* tradition.

Though Catholic prelates in the United States were cautious in their remarks, there were some forthright comments, such as that expressed by The Tablet, official publication of the Catholic diocese of Brooklyn, New York, which said that the bishops "are definitely within their rights in advising Catholics of their diocese not to vote for the Popular Democratic candidates."

Governor Muñoz Marín declared that he would take up the bishops' action with Vatican officials. It did not appear that he would get much help from the Vatican. A guarded statement from the Vatican said that Puerto Rico's bishops were within their episcopal authority in forbidding church members to vote for the governor, stressing that the bishops' action was restricted to Puerto Rico and to the "particular and special conditions of that island itself."

And campaigning prelates and priests were busy citing Popes Leo XIII, Pius X, Pius XI and John XXIII to show that the Church has the right to insist on obedience in public life.

The Election and Clerical Confusion

The election campaign neared its climax, and full-page advertisements appeared in newspapers urging the people to vote for the Catholic party. The messages were printed against a variety of backgrounds, such as enormous pictures of the virgin Mary, St. Peter's Basilica and Pope John XXIII.

A second pastoral letter was read in the churches on October 30, the bishops stressing that failure to heed their previous letter would indeed be "a sin."

Election day, November 8, arrived. A record number of voters went to the polls. That night the count showed that the governor and his party had won all but three of the island's over seventy municipalities and had received some 100,000 more votes than the other three parties combined. The governor received 58 percent of the vote from the predominant Catholic electorate. The Catholic party received only about 6 percent of the total vote.

Clerical confusion followed. Catholics who voted for the governor wondered if they had sinned. The woman mayor of San Juan who campaigned for the governor was ordered to do public penance before she could receive communion. "As it now stands," said the San Juan *Star,* "the faithful do not know whether violation of the Pastoral urging is a sin, whether they will burn in hell, simmer in purgatory, rot in limbo or float upwards, unblemished." Later, while attending a church meeting in Chicago, the archbishop of San Juan sent word: "To all is extended the pardon they desire."

Important Questions

What does it all mean? Was it a wild crusade embarked on by a few impetuous bishops? Or was it a revealing position of the basic tenets and true aims of the Catholic church? Comments by various Catholic authorities, already mentioned, give the answer. In the United States and other countries where its members are in the minority, the Catholic church professes belief in tolerance and freedom of worship. It denies interest in exercising control over political officials and educational systems. But as events in Puerto Rico and other countries such as Spain show, the Church operates under a double set of standards, and it practices a chameleonlike changeableness according to the conditions of the country.

Of greatest importance is the question: Does the practice of priests in politics reflect the pure Christian example of God's Son? Jesus Christ said of his true followers: "They are no part of the world just as I am no part of the world." (John 17: 16) Just as a man's wading into a mudhole to wash a pig would not result in a clean pig but would make the man dirty, so priests in politics will never make the world Christian but it does make the priests and the church they represent worldly. "The form of worship that is clean and undefiled from the standpoint of our God and Father," says the Holy Bible, is "to keep oneself without spot from the world."—Jas. 1:27.

Having baby the MALAYAN WAY

BY "AWAKE!" CORRESPONDENT IN MALAYA

THE Malays have a tremendous fondness for children, and perhaps nothing emphasizes better the hold that their old-world customs have upon them than their common saying, *"Biar mati anak, jangan mati adat,"* which means "Let the child die, but not the custom."

Among the strange customs are those pertaining to the period of pregnancy and childbirth, which is believed to be a time of increased activity of evil spirits, a time of great hazard. From the time of conception, an expectant Malay mother will thus take precautions to avert imaginary dangers to herself and her unborn child.

The spirit most feared in connection with pregnancy is the "Pontianak," supposedly the ghost of a stillborn child. The shape of this spirit is thought to be a vampire that claws into the belly and kills the woman and infant. Another vampire is said to be the "Langsuyar," a beautiful woman whose long hair conceals an aperture in the back through which the internal organs may be seen. The "Langsuyar" is commonly held to be the spirit of a woman, sometimes unchaste, who died in childbirth. Not to be overlooked is the "Penanggalan," viewed as a human head with long entrails, a vampire that sucks the blood of the victim. When a woman dies in childbirth, eggs will be placed under her armpits and needles in her palms, in the superstitious belief that she will not be able to fly and thus become a vampire.

Childbirth Superstitions

A Malay woman during pregnancy will wear an iron nail in her hair or carry a sharp instrument such as a knife or a pair of scissors, in the belief that these spirits of the dead will flee at the sight of iron or sharp metal objects. Another repellent used is lime juice, which the mother-to-be applies to herself.

Weather conditions, together with lunar and solar eclipses, are given considerable regard. A pregnant woman must not venture out in hot rain or yellow sunset, as these are times when spirits are supposed to become very active. Various rituals are carried out if there is an eclipse of the moon. In the State of Perak, during an eclipse of the moon, it is common for the woman to be taken into the kitchen and placed beneath a shelf where the domestic utensils are kept. She will be given a Malay-made wooden rice spoon to hold and must remain there until the eclipse passes. The spoon is supposed to ward off the spirits. In the case of an eclipse of the sun, the mother must bathe beneath the house in order that her child will not be born half black and half white.

A father, too, takes certain precautions to safeguard his wife and unborn child. During the first three months of his wife's pregnancy he takes special care in his treatment of birds and fish. According to the superstition, if he were to lame a bird or accidentally slit the mouth of a fish in removing the hook, retaliation could result to his child by its being born lame or with a harelip. Homeward bound, a father-to-be

would likely take a roundabout way, so as to lose any trailing spirit.

When the time comes for the birth, the local *pawang* or wizard will select the place for the birth by dropping a sharp-pointed object and marking the first place where it lands. There the birth must occur. At that point the *bidan* or midwife, who is given great respect in the community, takes over, and her word becomes law.

The selected place of birth will be surrounded with thorns and thorny leaves and bitter herbs; the thorns to scare off the vampire who will be afraid to entangle her entrails thereon, the bitter herbs because they are unpalatable. Nets will be hung about the house because the complexity of them is bound to confuse the spirits. Palm leaves are plaited and dressed as dolls to divert the attention of the evil eye from the baby. Perforated coconuts will be hung in the doorway, in the belief that the multiplicity of entrances and exits will misdirect the spirits. Never to be forgotten is the placing of iron nails between the sheets or under the childbed.

Long labor is attributed to the wife's sins against her husband and can include the act of adultery. It can be easily seen how such superstition can cast doubt on the good morals of a woman and bring suspicion and unhappiness to the home.

To protect the newborn infant from spirits that are believed to cause disease, the midwife will take a mixture of betel juice, areca nut juice and oil in her mouth and spit on the baby. She will also give the child a name, which will be permanent only in the event that misfortune, such as illness, does not come upon it. In that case the child must be renamed to mislead the spirits. After the cord is cut, the child is washed in cold water and wrapped in a black cloth to ward off evil spirits.

If a boy is born in a caul, a membrane sometimes enclosing a child at birth, it is a good omen. Probably because it is reputed that one born in a caul can attain a hardness of body which will make him impenetrable to weapons and, upon death, to decay. The caul is preserved and may be ceremonially disposed of. In royal births it is anointed with gold dust or cut across a gold ring to symbolize power.

If a boy resembles his father, it is a cause of consternation. Malays believe in reincarnation, and this resemblance is an indication that the vital spark is about to leave either the father or son. The child's ear is immediately pierced to distinguish him from the father. Conversely, if a male child resembles his mother and a female the father, it is considered a good omen.

To determine the future prosperity of the child, it will be placed on a brass or tin tray on which are weighed an amount of rice, seven cloths and an iron nail. Each day one cloth is removed, and on the last day the rice is weighed again. If there is an increase in weight, it is thought that the child will be prosperous.

During the first weeks, the child is still considered to be in particular danger from the attacks of the spirits, so he will be spat on morning and evening and his bed will be smeared with sacrificial rice. These and many more customs are carried out by the Malays to carry them safely through the period around childbirth.

Chinese and Indian Superstitions

The Malays make up about 40 percent of this country's population; of the remainder, about 38 percent are Chinese and about 11 percent are Indians. The Chinese have absorbed some of the superstitious practices of the Malays and hold many in their own right. When a Chinese baby is one month old, he must be given a taste of whatever food is cooked in the home that day so that when he grows up he will

have a strong stomach and be able to take all kinds of foods. On that day, too, he must be taken outdoors so that when he grows up he will not be afraid of the spirits. Another Chinese custom is to shave the head of a young child so that it will not gray prematurely. It is common for a Chinese baby to have one of its ears pierced immediately after birth to protect it against evil spirits.

The Indian, like her Malay sister, may wear a sharp nail in her hair to protect herself and her unborn child from evil spirits. In addition she may wear around her neck or waist containers enclosing prayers or perhaps a bracelet of ginger on her wrist.

Much importance is attached to the physical appearance of the Indian babe. From his birth the head and nose bridge will be molded to give them good shape. Arms and legs will be stretched for good physique. Soot in castor oil is applied to the eyebrows to cause growth. A black or silver cord tied around the stomach is believed to protect the child from evil spirits and dangers, and it is not uncommon to see a little dark-brown body running about, clad only in a black cord about the tummy. The first hair of an Indian baby is spoken of as "God's hair" and must be cut only by a priest on a festival day.

Government spokesmen repeatedly urge the people to take advantage of the benefits of modern medicine. Throughout this country are to be found many medical centers and hospitals where treatment of disease can be obtained. However, because of the many superstitious beliefs prevalent among these diverse peoples that sickness and death are the result of attacks by spirits, many times modern medical treatment is rejected in favor of the *bomohs* or local medicine men who practice the magical arts.

Only by prayer to the true God, Jehovah, and by complete reliance upon his Word, the Holy Bible, may one find protection from the real evil spirits, the demons under their leader Satan the Devil. Jehovah's witnesses in Malaya are grateful that they can participate in the great educational work of enlightening human minds, freeing them of superstition by means of the Word of God.

COMING IN "AWAKE!"

● "How Long Were the Days of Creation?" The answer that the Bible gives will both increase your knowledge and strengthen your faith. Look for this article.

● A Bill of Rights for Canada! Learn how the events leading up to the enactment of this Bill are inextricably entwined with the history of the work of Jehovah's witnesses in Canada. Read "Canada Enacts a Bill of Rights."

● Should older people who enjoy good health and desire to work be forced to retire? How do older workers compare with younger workers? Don't miss this timely information.

All in the next issue!

Overwhelmed

Telling of the many magazines published for doctors these days, the New York *Times Magazine* of June 7, 1959, said: "In the United States alone, well over 1,000 journals devoted to medicine as a whole or to its various branches are published. The total is higher still if journals in fields related to medicine, such as physiology, are counted. In fact, finding journals that can inform him of new developments is not the doctor's problem. The hard part is choosing which journals to read. A medical editor recently pointed out that if a surgeon were to devote every evening in the month to reading only the principal journals of general surgery in the English language—all containing much information not duplicated in other journals—he could not get through one month's issues before the next crop descended upon him."

Thirteen-Year Discrimination Ends

AMONG the provisions made in a democracy, such as the United States, for the well-being of its people is tax exemption for educational, religious and like philanthropic institutions.

Thus the policy of the state of New York from an early day has been "to encourage, foster and protect corporate institutions of religious and literary character, because the religious, moral and intellectual culture afforded by them were deemed, as they are in fact, beneficial to the public, necessary to the advancement of civilization, and the promotion of the welfare of society. And, therefore, those institutions have been relieved from the burden of taxation by statutory exemption."

Certainly the preaching of the good news of God's kingdom by Jehovah's witnesses, as foretold at Matthew 24:14, comes under such provisions. It is an educational work, that of teaching the people the truth of God's Word. And it is a religious work. In the truest sense of the word theirs is a philanthropy, being done out of *philia* or "affection" and for *anthropos*, "man"; these being the two Greek roots of philanthropy.

However, the message Jehovah's witnesses bring or the manner in which they carry on their educational and religious philanthropies does not please certain people, for the Witnesses have been discriminated against time and again. An instance of this is the taxing of their Kingdom Farm property, consisting of 797 acres of farmland located in the Town of Lansing near Ithaca in upstate New York. While exempting the school located at Kingdom Farm, the local tax assessors have steadily refused to recognize the farm itself as being entitled to exemption, although its purpose is to provide food to feed those at the school and other ministers serving at the headquarters of Jehovah's witnesses in Brooklyn. As a result the Witnesses have been paying town, school, county and state taxes on this farm for the past thirteen years.

Repeatedly, Jehovah's witnesses have sought relief from this unjust taxation, but to no avail. Among the ostensible reasons given for denying Kingdom Farm tax exemption was that the ministers of Jehovah serving there had not spent four years at some theological seminary, that they preached part time and that they received contributions for the literature they placed with the people. Another was that not all the produce was consumed by the ministers, a small surplus of 5 or more percent being sold annually. Another was that the farm itself was not a part of the educational or religious activities of the Witnesses but was merely used to provide food for them. And, further, it was even argued that for the farm to be tax exempt it would have to be located on the same parcel of land on which stood the headquarters buildings.

All such befuddled thinking on the part of the counsel for the Town of Lansing tax assessors certainly betrayed a lack of objectivity, and may well raise questions as to what the motives were that prompted such reasoning. But whatever they were, they were frustrated, for the New York State Court of Appeals in Albany, on November 17, 1960, reversed the decisions of the lower courts, which had upheld the tax assessors of the Town of Lansing in their rulings.

The Appeals Court quoted liberally from legal precedents to show that Jehovah's witnesses are indeed ministers and that the Kingdom Farm is not subject to taxation. Tax exemption, it pointed out, covered "any society 'whose organization and object should be of the benevolent, charitable or missionary character falling within the general term "religious" as contrary and distinguished from private and secular institutions.' This will serve as an answer," the Court went on to say, "to the argument made or suggested here that the somewhat rudimentary training of these Witnesses and the unorthodox character of their religious beliefs and practices somehow removes them from the beneficent aim and coverage of this statute." The Court also quoted from other decisions to show that the rest of the arguments used to deny tax exemption to Kingdom Farm were likewise invalid.

This fight against tax discrimination was not fought for any selfish purpose but in order that all the contributions made by Jehovah's witnesses might be used in preaching the good news of God's kingdom. This court battle therefore was part of the campaign for "defending and legally establishing . . . the good news," first begun by the apostle Paul some nineteen centuries ago.—Phil. 1:7.

The Fascinating, Versatile Fabric

FIBER GLASS

IN THE basement of the Fiberglas center on Fifth Avenue in New York city, a young woman was completely swept away by what she saw. Before her were glass fabrics that never need dry cleaning or ironing; rot-proof, shrink-proof, stretch-proof fabrics! Each dazzling display flashed to her mind countless ways in which bright new color and life could be brought into her home. "I expected to see just a very limited selection," she confessed modestly. "But look at this. It's fabulous!" Her eyes flashed from row to row of fabrics in colors, designs and textures of unbelievable variety. Elegant prints, sheer *bouclés* and marquisettes, nubby weaves and airy casements, bright sun-toned solids—more than 5,000 styles to choose from! She was in a shopper's paradise!

Not far away stood another woman deep in thought, as she weighed the matter of taste and pocketbook. "We have just bought ourselves a new house," she said, "and, of course, the problem of decorating it comes up. That's why I'm here. I figure that the window space in our new home will take at least thirty yards of material just for the drapes. Between $2 and $7 a yard—that's not considering what it will cost to make them. You can see that it will run into a considerable sum, even at that." But she was pleased with the material's practicability.

Both of these women, along with thousands of others, admired the amazing flexibility of an exciting, relatively new fabric—one possessing properties and possibilities far beyond the reach of its predecessors. Already the newcomer has inspired more magnificent designs and treatments than many fabrics have in their history! Besides, its fiber is as light as a feather and almost as soft as silk. You can light a match to it and it will not burn. You can soak it in water and it will not shrink. Tug on it and it will not stretch. Hang it up in a wet, dingy basement and it will not rot. Expose it even to the brightest sunlight and it will not deteriorate—all this because the fiber is 100 percent glass.

No one really knows who discovered glass, but it is almost certain that the man could not have been aware of its vast versatility. Today men take batches of sand, limestone and other mineral ingredients and melt them in a furnace. The molten glass that comes out is formed into various items, such as windows, bottles, glasses, marbles, and so forth.

Experience has taught us that ordinary window glass shatters quite easily when struck with a stone. But melt the broken pieces down and draw it out into several hundred miles of fiber. The threads become almost invisible to the eye. You can wrap them around your finger and weave them into a window screen. Now throw a stone at the screen and see what happens. Aha! This time the glass does not break!

A water glass is easy to shatter, but try to pull one apart. It is the ability of glass to withstand tremendous pull that largely

accounts for its turning up in unexpected places as fiber. Just as your windows or drinking glasses will not stretch or shrink, rust, rot or wrinkle, so neither will material or fibers made of glass.

While glass fibers are mere infants in the family of fibers—hardly thirty years old—still the job performed by them to date has been man-size. Commenting on its many uses, one report states: "Inside attractively sonofaced 'tiles' for ceilings, glass fibers sound-condition rooms by absorbing useless reverberated noises, making the sounds we want to hear clearer and more pleasant. Also unseen in walls and roofs, glass fibers insulate homes and other buildings against heat and cold, sharply cutting costs of heating and air conditioning. Almost all home wiring, from the fuse box to the wall outlet is glass fiber-insulated."

Glass in Plastics

This is hardly a beginning to the fiber's versatility. Perhaps one of its most dramatic displays of strength is in the field of plastics. Chairs, for example, made only of plastic are as brittle as window glass. But add glass fibers in the plastic and the chair becomes stronger than steel, pound for pound. Some 629 New York city buses now are equipped with plastic seats reinforced with glass fibers.

The aircraft industry soars ahead of others in the use of glass-reinforced plastics. Glass and plastics practically surround passengers in the new commercial jets. The nose radome, the pilot's foot warmer, the control cables, tables, door latches, passenger seats, cabin ceilings, and a host of other items are all glass reinforced. Today, glass fibers go into battery separator plates, protective underground and above-ground pipe wrap. They are used in disposable air filters and insect screening, as reinforcement for structural plastic products, industrial papers, and in what have you.

The Fiberglas people say that a few years ago it would have been difficult to imagine boats with completely maintenance-free hulls, molded in one piece; or colored, translucent panels that could be sawed and nailed like wood to make patio roofs, decorative interior partitions or skylights that absorb infrared light; but they are realities today because of glass. Today we have glass fishing rods, sleds, skis, crash helmets for jet pilots, bullet-proof vests, auto bodies, airplane parts and many other products. "Put glass fibers in paper, and a few strands of paper tape, ¼-inch wide, can lift a 3,000-pound automobile. Reinforced paper is used instead of steel bands on cartons, as durable tarpaulins, freight car coverings and heavy-duty packaging." Now these powerful fibers are being turned into yarn for beautifying the inside of the home.

Glass into Yarn

Each year about 100,000,000 tiny crystal balls, approximately three-fourths of an inch in diameter are remelted into molten glass. In these pale-green marbles that resemble the marbles children have played with for centuries, men have found cloth, believe it or not.

The molten glass is driven through tiny holes at speeds up to three miles a minute. This stretches the glass liquid into long, thin fibers. The fibers are about one three-hundredths of the thickness of human hair! Out of one small marble alone comes ninety-five miles of filament. The filaments are twisted or plied together and the glass yarn is ready for weaving. The weavers receive the yarn and handle it like any other.

The fabric is often so soft that it is hard to believe that it is glass. Some of the yarns are shot through with jet streams of air to blow up or fluff the yarn and give it its bulk. The fabric is put through a special

heat treatment at 1,200 degrees Fahrenheit, a process known as "Coronizing." This treatment softens the woven fabric and gives it its fluffiness and makes it feel like cloth. This same heat treatment makes the fabric permanently wrinkle-proof and does away with the backbreaking job of ironing.

At this point the cloth can be dyed or printed with a wide range of designs, styles and colors. Finally the material is baked at 320 degrees Fahrenheit to set the color and give buyers cloth with almost perfect washability. Since each fiber is made from glass, dirt cannot possibly penetrate it, so the material is as washable as a glass or a dish and just about as durable.

Curtains and Draperies

Glass fiber draperies and curtains have proved especially practical. They transmit sunlight like a stained-glass window and, at the same time, are soft to touch and delicate in appearance. They are also easy to maintain. For example, when the time comes to take the curtains or drapes down to clean, simply dip them in mild soapy water and squeeze the material to free the dirt particles. Since the dirt remains on the surface of the fabric, a mild detergent is all that is necessary to loosen the dirt, without the aid of hot water or rubbing. Then merely rinse the material in clear water and hang it up to dry, or roll the curtain up in a towel first to remove excess moisture, then hang it over a shower-curtain rod or clothesline to dry.

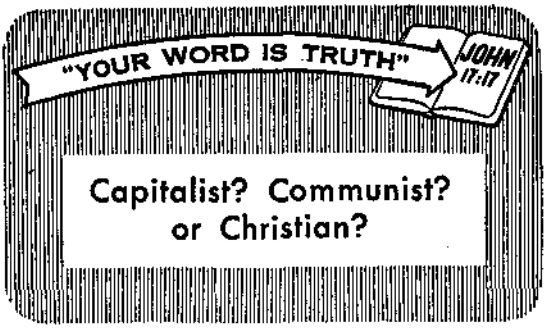
Fiber-glass drapes are easier to clean than blinds. According to a Los Angeles newspaper, the supervisors of a new $24,000,000 courthouse figure that the maintenance cost of fiber-glass drapery installations is only one tenth that of blinds. There is no need to dry-clean fiber-glass drapes. However, if you insist on having glass draperies cleaned commercially, then ask to have them "wet-washed" or "wet-cleaned." Request that they be treated in the same manner as a fine woolen blanket. The danger of sending glass fabrics out to commercial cleaners is that the solvents used in the commercial process can be harmful to dyes in the fabric. And, too, the tumbling action of the cleaning process can be abrasive in nature. For the same reason, it is not recommended that glass fabrics be washed in a washing machine.

When hanging glass draperies, be sure the fabric clears the floor, ceiling or any projection, such as window sills and radiators. The movement on a traverse rod will not damage the material. Since glass fabrics do not sun-rot and are highly fade-resistant, there is no need to have them lined. However, if you choose to line the cloth, then make sure the lining is preshrunk and washable. While it is not necessary to use weights to improve the appearance of glass drapes, yet if weights are used, see that they are relatively light and are covered with cotton or similar material.

While glass fabrics are ideal for draperies, they are *not* recommended for bedspreads, tablecloths or upholstery because of the possibility of abrasion.

Of course, the fabric can be sewed. But first cut off a practice piece and run it into the sewing machine several times, until you find the proper pressure adjustment. Then sew with ordinary cotton thread, but with a sharp needle and with slightly looser tensions than usual.

As you reflect upon the many ways glass is used today, think how bountifully God has provided for man the resources of the earth, even "the hidden treasures of the sands." (Deut. 33:19, *footnote*) Beyond Armageddon in God's new world, an eternity will unlock many more secrets that will move man to glorify God for making his home and life so beautiful.—Ps. 115:16.



EVER since the end of World War II the nations of earth have been more and more sharply dividing themselves into two opposing camps: the Eastern and the Western bloc. The Eastern bloc, headed by Soviet Russia, advocates Marxist communism as the panacea for mankind's political, economic and religious ills. The Western bloc, headed by the United States, recommends its own political ideologies and gives more or less lip service to religion. The East refers to the West as "capitalist" and the West says that the East practices "godless communism." Both sides are extremely suspicious of each other and the state of their relations is that of a "cold war."

Because each side feels very strongly about its ideology, each jumps to the conclusion that any who disagree with them must be of the opposing camp—a tool of the capitalists on the one hand, or a stooge of the Communists on the other hand. Thus when Jehovah's witnesses distributed a special issue of this magazine telling about the Roman Catholic Church in the twentieth century, many irate Roman Catholics accused them of being Communists. Likewise, because they published certain facts regarding the designs of the heads of the Eastern bloc they were accused of being capitalists.

Obviously, Jehovah's witnesses cannot be both Communist and capitalist at the same time, can they? But they can, at the same time, be neither Communist or capitalist, but something entirely different, and that is exactly the case with them; they are 100 percent Christian.

That Christians should take their religion so seriously as to set themselves apart from the rest of the people of their own nation or of the bloc in which they live seems exceedingly strange to those about them. Most persons professing to be Christians seem to have no difficulty at all in reconciling their idea of Christianity with their political ideology, be it the communism of the East or the capitalism of the West. Why not? Apparently because they are Christians in name only. They ignore the pattern set by Jesus Christ, the founder of Christianity, and the example of his early followers as recorded in the Christian Greek Scriptures.

When Satan the Devil offered to Jesus all the kingdoms of the world, at the end of his forty-day fast in the wilderness, Jesus rejected the offer. When his own people, the Jews, wanted to make him king by force, he "withdrew again into the mountain all alone." He was not at all interested in political rule. And when he was on trial before Pontius Pilate, he plainly told that Roman governor where he stood in regard to the governments of this old world: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."—Matt. 4:9, 10; John 6:15; 18:36.

Because of his keeping separate from the world Jesus was hated, and so will his followers be if they follow his example. "You will be hated by all the nations on account of my name," he said. "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen

you out of the world, on this account the world hates you." And regarding his followers he said in prayer to his heavenly Father: "They are no part of the world just as I am no part of the world."—Matt. 24:9; John 15:19; 17:16.

The apostles and disciples of Jesus followed his example. When brought before the authorities, Peter and the other apostles said: "We must obey God as ruler rather than men." Why? Because, as the apostle Paul wrote: "As for us, our citizenship exists in the heavens." And the disciple James wrote: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." And again, "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Acts 5:29; Phil. 3:20; Jas. 1:27; 4:4.

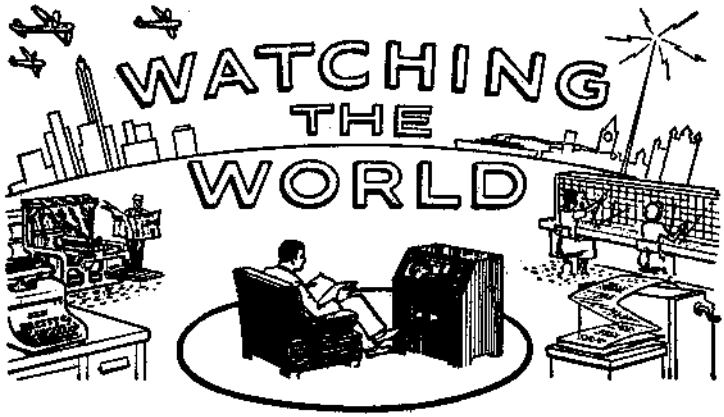
True Christians today therefore can no more take sides in the cold war between East and West than Jesus and his disciples took sides in the political strife between the Romans and the Jews. How can they when they have their own heavenly King, termed in the Scriptures the "King of kings and Lord of lords," and their own heavenly government, the kingdom of God, to which they owe their allegiance?—Rev. 19:16.

Concerning their King and kingdom it was long ago prophesied: "For there has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Father for eternity, Prince of Peace. To the abundance of the princely rule and to peace there will be no end." That is why Christians pray, "Let your kingdom come," and why they make the most important thing in their lives the advocating and preaching, not of the ideology either of the East or of the West, but of the good news of God's kingdom.—Isa. 9:6, 7; Matt. 6:10; 24:14.

That Christians can be of neither the Eastern or the Western bloc is further indicated by their being likened to spiritual soldiers engaged in a spiritual warfare: "As a right kind of soldier of Christ Jesus take your part in suffering evil. No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." "For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." Since the ideologies of both East and West are opposed to God's kingdom, a Christian soldier cannot take sides with either.—2 Tim. 2:3, 4; 2 Cor. 10:4, 5.

While thus keeping separate from the world, Christians must fulfill their commission to make known the truth, regarding both the blessings of God's kingdom and its execution of the wicked. Jesus said that "he that is not on my side is against me," and those who are against him he will dash to pieces as the vessel of a potter.—Matt. 12:30; Ps. 2:9.

At the same time Christians keep themselves informed on what is going on in the world, in both the Eastern and the Western bloc. But in doing this they do not take sides; they remain objective. They at all times keep themselves clean from the world by remaining 100 percent for Jehovah God and his kingdom by Christ.



Coup in Ethiopia

◈ On December 14 Emperor Haile Selassie I, who bears the titles of King of Kings, the conquering Lion of Judah, Defender of the Christian Faith and the Chosen of God, found himself without a kingdom. Haile Selassie, whose name means "the Power of the Holy Trinity," was in Brazil at the time on a state visit. However, a few days later he was back in Ethiopia and still emperor.

Algeria in Turmoil

◈ President Charles de Gaulle of France paid a visit to Algeria December 9. His presence there set off wild demonstrations. Fighting that lasted for days broke out between Moslems and European settlers. The death toll in Algeria rose to 124, of whom 116 were Moslems and eight Europeans. On December 13 De Gaulle returned to Paris more determined than ever to push ahead with his policy of autonomy and then self-determination for Algeria.

Canterbury Talks with Pope

◈ On December 2 Geoffrey Fisher, the archbishop of Canterbury, called upon Pope John XXIII in Rome. The archbishop was the first head of the Anglican Church to do so since before the Reformation. Dr. Fisher said: "I am in Rome neither to boast nor to complain, but to greet Pope John in the courtesy of Christian brotherhood." The talks, which lasted sixty-five minutes, were termed "cordial."

Priest Heckler Cleared

◈ Giuseppe di Bella was charged in court with heckling a Roman Catholic priest during a church sermon at Trecastagni. A Sicilian court dismissed the charges, stating that it was no offense to heckle the priest if he was talking politics. Local elections were being held in Sicily at the time and the priest appeared to be politicking from the pulpit. Giuseppe reportedly shouted: "Don't hold a rally—get on with the mass."

Shortage of Ministers

◈ The United Church *Observer* pointed out that there is a "desperate" shortage of ministers in the United Church of Canada. There has been a steady decline in the number of recruits for the ministry in the past three years, from 185 to 166 to 120. The *Observer* described the present shortage as "frightening."

Army of Volunteers

◈ The end of British military conscription is in sight. The last conscripts have received their calling-up papers. By the end of 1962 these men will have been released from the army. Then the army will be, for the first time in 21 years, made up entirely of volunteers. Since June 3, 1939, over 5,000,000 men have been conscripted. The British War Office stated that it will have to manage on an army of 165,000 men, which appears to be enough to keep the NATO commitments.

Telephones for Italians

◈ About $544,000,000 (340,000,000,000 lire) will be spent in Italy over the next five years to bring her telephone system up to Western Europe's standards. Nine out of each 100 inhabitants are expected to have a telephone by 1963. For the first time the telephone will be brought in to hundreds of small villages.

Snow Cripples New York

◈ From Virginia to Nova Scotia a howling blizzard raged December 10. When it halted two days later, from seventeen to twenty inches of snow had fallen in New York city and along the Atlantic coast. It was the heaviest early-season snowfall in U.S. Weather Bureau records for the area and the worst snowstorm in thirteen years. Ten thousand men and 3,000 pieces of heavy snow equipment were being used to clear the snow from New York city's 6,045 miles of streets. The death toll related to the storm was 286 persons.

Photos of First A-Bomb

◈ With the reluctant approval of the U.S. State Department, the Atomic Energy Commission, on December 6, released photographs of the types of bombs that were dropped on Japan in World War II. The uranium bomb that was dropped on Hiroshima on August 6, 1945, was described as 28 inches in diameter, 120 inches long and about 9,000 pounds in weight. Whereas the

plutonium bomb, which was exploded over Nagasaki three days later, was 60 inches in diameter, 128 inches long and weighed about 10,000 pounds. The death toll in the bombings was about 100,000.

Cut-Rate Prices

◈ The Soviet Union is undercutting the Western world, particularly the United States, on the foreign markets. For example, Soviet oil is being offered at prices that U.S. producers cannot match. Soviet sugar is being sold on world markets at sharp discounts. Prevailing prices are $98 a ton —Russia's price, $84 a ton. Soviet lathes sell in Western Europe for $3,000. The same lathe in the U.S. costs European buyers about $10,000. A boring mill in the U.S. is priced at $46,000. The Soviet Union is selling the same mill for $21,000. The Russians are expected to grab the foreign market in machine tools away from the U.S. within the next six years, and it is easy to see why.

Egyptian Cotton Growth

◈ The Egyptian Region's Ministry of Agriculture has reported expanding the area under cultivation with specially selected cotton seeds. In 1959 this area reached a record of 441,000 acres as compared with 45,000 acres in 1953. Cotton yarn and textiles export climbed from 19,000 tons in 1952 to 50,000 tons in 1960. Cotton represents 70 percent of Egypt's total exports and is expected to rise to 90 percent.

Flights from East to West

◈ Persons fleeing from East Germany numbered 200,000 in 1960, a total of nearly 3,000,000 since the end of World War II. The figure was 44 percent higher than in 1959. As a result, West Germany's population has increased 8.3 percent during the past 10 years, while East Germany has suffered a decrease of 5.4 percent in the same period. East Germany is the only country in Europe with a declining population.

Land for the Landless

◈ The Malayan government has set aside the equivalent of $16,170,000 for land clearing, fertilizer and farmer subsidies. About 4,000 landless families are scheduled to receive ten-acre plots.

Books to India

◈ The Russians are said to be sending more than 4,000,000 Communist books into India each year, while only 1,350,000 copies of the Bible were distributed there in 1959. The problem is not to get the people to read the Bible, the Canadian Bible Society said, but to provide them with Bibles in languages they can read and in quantities that are needed and in a price range the people can afford to pay.

Supersonic Transports

◈ By 1970, it has been predicted, transport airplanes will be taking passengers from New York to Cairo, a distance of more than 5,000 miles, in about five hours' flying time. Such transports are now being built by the Russians, according to American plane builders. The airplanes are designed to hold 150 passengers, fly no less than 2,000 miles, at altitudes between 60,000 to 80,000 feet, and travel at rates two or three times the speed of sound.

Easing Hypertension

◈ Japanese doctors have found a way to ease tension. Instead of bathing the entire body, only the arms and legs of the body are bathed. This method has lowered the blood pressure of 200 patients, according to Dr. Takashi Sugiyama of the Tohoku University School of Medicine. The partial bath, carried on each day for a week invigorates the peripheral flow of blood and aids circulation. Whole-body bathing was said to be bad for those with hypertension, because water pressure about the abdomen helps increase blood pressure, not lessen it.

Transfusions Dangerous

◈ More people die of blood transfusions today than of appendicitis, complained Dr. Carl W. Walter, Harvard professor of surgery. The deaths are bad enough, he said, but there is no way of telling how many patients, after having been given a blood transfusion, later come down with a dangerous attack of hepatitis.

Youth Fitness

◈ A recent report compiled by the American Association of Health, Physical Education and Recreation shows children in the United States inferior in physical fitness to British youth. The British state that American children spend too much time "watching their team play," while the British "encourage the children to play themselves."

Having Children After 35

◈ Dr. D. Frank Kaltreider of the University of Maryland School of Medicine said that, while there are excellent reports of women having babies at 35 and over, still he feels that "thirty-five" is a little elderly for that sort of thing any more. Older mothers, he said, are plagued with high blood pressure or hypertension. The incidence of diabetes, he said, was three times that of younger women who had borne children. Older mothers are more likely to have twins and large babies than younger women; also the risk of death is more likely in older women

Stop-the-Rot Campaign

◈ The British are in the midst of a "stop-the-rot" campaign to fight tooth decay among

British children. Surveys show that five out of six British children have bad teeth, and three out of ten rarely use a toothbrush. Among twelve-year-olds only one in two hundred has sound teeth. Unless parents take immediate action, "one in four under five will need false teeth by the time they are twenty." Three main reasons are listed for the prevalence of tooth rot, namely: Too many sloppy foods, not enough apples and not enough raw vegetables. The report stated: "There is nothing like raw fruit or vegetable juices for cleaning the teeth." A good brushing also helps.

Why People Shiver

◈ Experiments conducted at the medical school of the University of California at Los Angeles reveal that a tiny part of the brain in the rear portion of the hypothalamus is what touches off shivering when one becomes cold. If this region is destroyed, one is unable to shiver. Physiologist Douglas Stuart pointed out that shivering is nature's way of keeping one warm, for it produces body heat without one's doing physical exercise.

Too Many Churches?

◈ The Chancellor of the Worcester diocese is quoted as having said at Worcester that 'there are far too many churches in this country [Great Britain] and I should not be shy to make an order resulting in a reduction of their number." A fellow countryman replied: "Until now I have always understood that the chief problem of the Church of England was not an excess number of churches but a shortage of Christians."

Khrushchev and the Pope

◈ Plans have been discussed for a Khrushchev visit to the "Eternal City," Rome. It is no secret that Khrushchev has wanted to see the pope. Of course, the Italian Catholic party is opposed to the idea, but the Italian Communist party, the second strongest in the Italian Parliament, is all for it. Some suggest that the pope would avoid such a meeting, but many feel that Pope John XXIII is just as curious to meet Russia's Khrushchev as Khrushchev is to meet the pope.

A Snail's Pace—How Fast?

◈ The University of Maryland recently discovered that a snail travels along at an average speed of 23 inches an hour, that it can pull items 200 times it own weight and slide along the sharp edge of a razor blade without getting cut.

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Awake!

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Canada Enacts a Bill of Rights PAGE 8

Should Older People Be Forced to Retire? PAGE 13

Submarine Monster of the River PAGE 23

FEBRUARY 8, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no *fetters. It recognizes facts, faces facts, is free to publish facts.* It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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The BITTER GOES WITH THE Sweet

IS LIFE worth living? Certainly it is—to all those in their right mind! And especially is life worth living for all those who by faith can look forward to something better in the future, namely, the kingdom of God for which Jesus taught his disciples to pray.—Matt. 6:10.

However, we will never be able to enjoy life to the full unless we reconcile ourselves to the fact that, under present imperfect conditions and with Satan and his demons on the loose, every position and vocation, every possession and location has its measure of bitter to go with the sweet. Not that this was God's purpose for man in the beginning. On the contrary, concerning the things he gives we read: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it." When God gives sweet, bitter does not automatically follow.—Prov. 10:22.

He who would accept the sweet but rebels at taking the bitter that goes with it makes both himself and those about him unhappy. And equally unwise is he who denies himself the blessings the Creator meant his creatures to enjoy, merely because of the bitter that goes with the sweet. Such a one leads a petty and lonely life.

To illustrate: Do you live in the wide-open spaces? Then yours to enjoy are the beauties of nature, the sunshine, the fresh air and the quiet. But with these also may go poor roads, long distances to travel, no neighbors nearby, as well as the many other little inconveniences that are a part of life in the country. Do you live in the city? Then you are spared the inconveniences of the country. But you also have the noise and polluted air that are a part of most modern cities.

The Scriptures indicate that under certain circumstances it is best to marry. And those that enter the condition of matrimony eagerly anticipate all the blessings and joys that go with that state, even as Jehovah God intended. But because of human imperfection and present unsatisfactory conditions "those who do [marry] will have tribulation in their flesh." If young couples would enter the marital state expecting that there will be some bitter going with the sweet, there would be less frustration and disappointment and more happiness and contentment in wedlock.—1 Cor. 7:28.

Rearing a large family is a source of much joy and satisfaction to wise and loving parents. Would they exchange any one of their children for a pot of gold? Yet today with these blessings there goes the bitter of meeting the rising cost of living

and protecting their children against the rising tide of delinquency.

A position of prominence and responsibility may look very glamorous and desirable. Its privileges and rewards are sweet. But with it, under present conditions, also goes the bitter of heavy burdens, trials, long-suffering and frustrations. If inclined to doubt that, take a look at Moses. What a career God cut out for Moses! Serving notice on the world ruler Pharaoh; being the instrument by whom one amazing miracle after another was performed, and by whom some two million slaves were led out into freedom. Yet at times his lot was so bitter that he told Jehovah God: "If this is the way you are doing to me, please kill me off altogether." —Num. 11:10-15.

Particularly does this principle apply to Christians, as seen from the record in the Bible at Mark, chapter 10. A certain self-righteous, rich young man had rejected the cost of becoming a disciple of Jesus, causing Jesus to remark that it is a difficult thing for the rich to enter the kingdom of God. This prompted Peter to say: "Look! we left all things and have been following you." In reply Jesus assured Peter and his fellow disciples: "Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields."—Mark 10:23-30.

But did Jesus stop with that? Did he speak only of the sweets that would be the lot of his disciples? No indeed! Honestly and wisely he also called attention to the bitter that went with all these sweets, for he added the words "with persecutions," as well as the promise: "and in the coming system of things everlasting life." Christian discipleship is not an exception; it also has its bitter, but not so much as to spoil all the sweet. In fact, with faith and love the Christian can, not only "take it," but can "rejoice and leap for joy" over it, even as Jesus stated.—Matt. 5:12.

Here is a lesson for ever so many persons today. Upon hearing the good news of God's kingdom they are persuaded as to its being the truth, yet they never act upon their belief. Why? Because of the bitter that goes with the sweet—the unpopularity, the work, the persecution that Jesus mentioned. Yet how foolish! Literally hundreds of thousands of persons from all walks of life and in all parts of the globe have proved to their satisfaction that the sweet that comes from knowing and serving Jehovah God far outweighs any of the bitter that goes with it.

Nor would we overlook the fact that the bitter has a value of its own. Jehovah God has permitted the bitter because of the issue of man's integrity as raised by the Devil. By willingly taking the bitter with the sweet, Christians prove that they love God and at the same time prove the Devil a liar when he boasted that God could not have creatures upon earth that would unselfishly love God. Thus we read that Jesus Christ, because of taking the bitter with the sweet, "learned obedience from the things he suffered." More than that, thereby he became a high priest able to "sympathize with our weaknesses." The same principles apply to all his followers. —Heb. 5:8; 4:15.

So, for more reasons than one, we do well to reconcile ourselves to the fact that under present circumstances the bitter goes with the sweet. But do not overlook the fact that the bitter does not originate with God; he only permits it. The bitter is brought about by imperfect and often selfish creatures, such as Satan the Devil. Still, with it all, life *is* worth living!

How Long Were the DAYS OF CREATION?

The answer that the Bible gives is both enlightening and strengthening to your faith.

"IN SIX days Jehovah made the heavens and the earth, the sea and everything that is in them and he proceeded to rest on the seventh day." So reads the inspired record at Exodus 20:11. What is the length of these days—just twenty-four hours?

To know the answer to this question is not merely of academic interest. Rather, it is vital to our faith, for one of the chief arguments raised by skeptics against the validity of the Genesis account of creation is that it teaches, in conflict with the evidence of science, that only twenty-four-hour days were involved in creation.

In this they greatly err, for in regard to the time of the creation of the starry heavens and the earth the Bible record simply states: "In the beginning God created the heavens and the earth." (Gen. 1:1) It does not tell us how much time elapsed between the creation of the universe and the first "day" of the creative "week" used by God in preparing the earth for human habitation. In fact, even modern science does not know. According to one of the latest reports, "the universe may be a million billion years old, and not just 12 or so billion years old," or 4.5 billion, which is the most commonly given figure.—*Science News Letter,* September 3, 1960.

That the seven days of creation were each only twenty-four hours long is held by certain fundamentalists. And says a Protestant higher critic: "There can be no question but that by Day the author meant just what we mean—the time required for one revolution of the earth on its axis. Had he meant an aeon he would certainly, in view of his fondness for great numbers, have stated the number of millenniums each period embraced. While this might have made his account of creation less irreconcilable with modern science, it would have involved a lessening of God's greatness, one sign of which was his power to do so much in one day."—*Interpreter's Bible,* Vol. 1.

A modern Roman Catholic authority speaks in a similar vein: "That the days of creation are proposed as natural days seems evident. . . . What the book offers is a popular account suited to the mentality of the age, and directed to a purely religious purpose."—*A Catholic Commentary on Holy Scripture,* Orchard, *et al.*

But the Bible does not explicitly state how long the six days of creation were, and the testi-

mony of nature indicates that they involved long periods of time. The Bible, however, does give us clues by which we can determine the length of God's rest day. Since these seven days were all part of one "week," it is reasonable to hold that the individual days were all of equal length, even as the seven days of the calendar week are alike.—Ex. 20:8-11.

Days of Varying Length

Since the Creator, Jehovah God, inspired the Genesis account of creation, and since the evidence of nature is to the effect that many, many years elapsed from the time light first appeared on this globe, after it had once cooled off, to the creation of man, it follows that twenty-four-hour days could not have been meant. In fact, right in the Genesis account itself we find various periods of time called a day. In calling the light "Day," God meant a day of twelve hours. In telling that the luminaries would mark off "days and years," clearly twenty-four-hour days were meant. We even find the entire creative week referred to as a day: "This is a history of the heavens and the earth . . . in the *day* that Jehovah God made earth and heaven." —Gen. 1:5, 14; 2:4.

The Bible also tells that God appointed a "day for a year," and that "one day is with Jehovah as a thousand years." Likewise, periods of time are doubtless involved in such expressions as "the day of Jehovah" and "the day of Christ." So there is no Scriptural basis for holding that the days of creation were each only twenty-four hours long.—Num. 14:34; 2 Pet. 3:8; Joel 2:1; Phil. 1:10.

In fact, many are the Bible scholars, from the first few centuries down to our time, that agree with the observations of Delitsch in his *New Commentary on Genesis:* "Days of God are intended, with Him a thousand years are but as a day that is past, Ps. 90:4. . . . The days of creation are, according to the meaning of Holy Scripture itself, not days of four and twenty hours, but aeons. . . . For this earthly and human measurement of time cannot apply to the first three days . . . and not to the Sabbath, because there the limiting formula is absent." The Jewish *Encyclopedia of Bible Interpretation,* Kasher, 1953, makes similar observations.

None of these, however, venture to give an exact period of time. But since the Bible indicates how long God's rest day is, it is possible to know how long the other six days of creation were, namely, seven thousand years.

Seven Thousand Years Long

Our very first clue to the length of God's rest day is found in the Genesis record itself in that the limiting formula, "the evening and the morning were," is absent from the mention of the seventh day, permitting the conclusion that it may not have ended yet. In passing let it be noted that "evening" refers to the beginning of the day, even as the day with the Israelites began in the evening, at sundown. Of interest in this regard is the native Hawaiian expression, "from night till now," meaning from the start or beginning until now.

We note that the psalmist David makes reference to the fact that the Israelites who had rebelled against the word of Jehovah in the wilderness failed to enter into God's resting place. (Ps. 95:8-11) The apostle Paul, in his letter to the Hebrews, ties in this statement with the record in Genesis concerning God's rest day and shows what it means. He says: "For we who have exercised faith do enter into the rest, just as he has said: 'So I swore in my wrath: "They shall not enter into my rest," ' although his works were finished from the foundation of the world. For in one place he has said of the seventh day

as follows: 'And God rested on the seventh day from all his works,' and again in this place: 'They shall not enter into my rest.' . . . For if Joshua had led them into a place of rest, God would not afterward have spoken of another day. So there remains a sabbath resting for the people of God. For the man that has entered into God's rest has also himself rested from his own works just as God did from his own."—Heb. 3:12 to 4:11.

Since Paul emphasizes that the opportunity for men to enter into the enjoyment of that seventh day of rest was still open, it is evident that the "day" had not yet ended in Paul's day, about 4,085 years after God had completed creation. And since Paul's words apply to Christians today, we must conclude, with no information to the contrary, that God has been resting, or desisting from material creation as respects the earth, down to the present time, or for now a total of almost six thousand years. Finally, fulfillment of Bible prophecy shows that we are living at the "consummation of the system of things," or the "time of the end" of the world, which means that the thousand-year reign of Christ is at hand. During that thousand-year reign all mankind, those surviving the end of this wicked old world as well as all those resurrected from the dead, will have the opportunity of entering into God's rest, even as faithful Christians have been doing for the past nineteen hundred years. Thus we have the seven thousand years of God's rest day accounted for: From creation's end through the time of the apostle Paul, down to our day and on to a thousand years in the future.—Matt. 24: 3, 34; John 5:28, 29.

That thousand-year reign of Christ will in itself be a sabbath day, a sabbath within a sabbath. It will be the seventh thousand-year day of the seventh great seven-thousand-year day, when mankind will enjoy rest from toil and bondage to sin, Satan and death. When on earth Jesus Christ stated that he was Lord of the sabbath, and in a particular way will he be the Lord of this thousand-year sabbath. To foreshadow the great works he will do on this thousand-year sabbath, he, when on earth, performed many of his miracles on the literal sabbath.—Luke 6:1-10.

Concerning the end of Christ's thousand-year reign the apostle Paul wrote: "Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power." (1 Cor. 15:24) Jehovah God will then submit all mankind to a final testing, as noted at Revelation 20:7-9, after which all the wicked will be destroyed. Thus the name of Jehovah will stand vindicated forever. The seventh day, God's day of rest, seven thousand years long, indeed will have proved to be sacred, in keeping with what God caused to be written at its very beginning: "And God proceeded to bless the seventh day and make it sacred, because on it he has been resting."—Gen. 2:3.

Since the Scriptures indicate that God's rest day is seven thousand years long, it is reasonable to conclude that the other six days referred to in the first chapter of Genesis are of the same length, or a total of 42,000 years. True, such a period of time seems far too short in view of the guesses of scientists; still it is sufficient for the things to be brought forth that are mentioned at Genesis 1:3-28: Light, an expanse, dry land, vegetation, appearance of the luminaries, fish, birds, land animals and finally man. Thus reason and the Scriptures themselves unite to strengthen our faith in the Bible account of creation by enlightening us as to the length of the days of creation.

CANADA ENACTS A Bill of Rights

By "Awake!" correspondent in Canada

A BILL of Rights for Canada! This was the biggest news from the Canadian Parliament in Ottawa for many years. The government of Prime Minister John Diefenbaker finally enacted a Bill of Rights on August 10, 1960—something the prime minister had been promoting for the past fifteen years. "This Bill is a major step forward," he said proudly. "It will set up an altar of freedom that will ensure that the minority will not be unjustly treated by the majority, which is of the essence of freedom." —*Globe and Mail*, August 5, 1960.

Senator Thorvaldson described the new law as "a Canadian Magna Carta," comparing it to the great British charter of liberties, which is still famous more than eight hundred years after it was granted A.D. 1215.

But why should Canada be passing a Bill of Rights as late as this year 1960? Great Britain has had such a law since 1689 and the United States since 1791. What background had drawn the attention of Canada to the pressing need for protecting liberty by a written Bill of Rights?

The events leading up to the enactment of this Bill are inextricably entwined with the history of the work of Jehovah's witnesses in Canada. Their battle for freedom of worship in Quebec focused public attention on the need of better protection for civil liberty. Freedom-loving Canadians were astounded during the decade of the 1940's to see the assaults on religious liberty endured by Jehovah's witnesses in the Catholic-controlled Province of Quebec. The Canadian public looked on first with amazement and later with genuine admiration as they saw the courageous stand of this small minority that the powerful religio-political combine of Quebec sought to crush. Many began to say: 'If such persecution can happen to Jehovah's witnesses, it can happen to others. Our liberties are not adequately protected. There should be a written Bill of Rights to guarantee them.'

Much public agitation ensued. Prominent politicians interested themselves in the proposal for a Bill of Rights. In 1947 John Diefenbaker, then a private member of the House of Commons, stated in debate: "What would a Bill of Rights do? It would establish the right of the individual to go into the courts of this country, thereby assuring the preservation of his freedoms. These great traditional rights are merely pious ejaculations unless the individual has the right to assert them in the courts of law." For years Diefenbaker proclaimed the need of a Bill of Rights in his speeches throughout the country. Parliamentary committees and representatives of the Canadian Bar Association argued the question in much detail.

After many years of discussion and publicity, and a continuing legal battle for freedom by Jehovah's witnesses, there came an unexpected turn of the political wheel, and in 1957 John Diefenbaker found himself prime minister of Canada. Thereafter he introduced the Bill of Rights that has now become law.

The glowing claims of the prime minister and Senator Thorvaldson, however, as to the value of this Bill of Rights were by no means unanimously echoed by those who had studied it carefully. Professor Frank Scott of McGill University, a recognized constitutional authority, was in

favour of a Bill of Rights, but voiced disappointment at the one that the government had passed. "We have," he said, "a purely declaratory Bill that may fool us into thinking that we have achieved something real when we have actually achieved little but a fine statement of hopes and aspirations." Consider also the view of Professor Laskin of the University of Toronto Law School, who described the Bill as "disappointing in its approach, unnecessarily limited in its application and ineffective in its substance."

Provisions and Limitations

Are the foregoing criticisms justified? Or is the Bill as valuable as the prime minister contends? Just what does the Bill of Rights provide for the average Canadian? It is perhaps best to let it speak for itself.

The preamble states: "The Parliament of Canada, affirming that the Canadian Nation is founded upon principles that acknowledge the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men and free institutions;

"Affirming also that men and institutions remain free only when freedom is founded upon respect for moral and spiritual values and the rule of law . . . Therefore enacts as follows:

"Part I. 1. It is hereby recognized and declared that in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion or sex, the following human rights and fundamental freedoms, namely

(a) the right of the individual to life, liberty, security of the person and enjoyment of property, and the right not to be deprived thereof except by due process of law;
(b) the right of the individual to equality before the law and the protection of the law;
(c) freedom of religion;
(d) freedom of speech;
(e) freedom of assembly and association; and
(f) freedom of the press."

Section 2 shows how the Bill is to be applied: "Every law of Canada shall . . . be so construed and applied as not to abrogate, abridge or infringe . . . any of the rights or freedoms herein recognized and declared." Certain other detailed provisions state that no law of Canada shall be applied to authorize arbitrary detention or imprisonment or exile or the imposition of cruel and unusual punishment, or to prevent accused persons from having a fair trial.

Under Section 5 the Bill states: "The provisions of Part I shall be construed as extending only to matters coming within the legislative authority of the Parliament of Canada." In a federal state such as Canada there are some laws that are within the legislative authority of the federal Parliament and others within the legislative authority of the individual provinces. The above clause limiting the application of Part I of the Bill to the 'matters coming within the legislative authority of the Parliament of Canada' reveals where one of the major weaknesses of the Bill lies. This means that any person who is deprived of his liberty, e.g., religion, speech, assembly, etc., due to a law passed by one of the provinces can get little help from this Bill of Rights. In recent years the bulk of the denials of liberty have been actions of the provinces. Since the Bill of Rights has no application to these denials, it means that much of its potential value is lost.

In fairness it should be stated that there is some question as to whether the federal government has the constitutional power to make the guarantees of liberty in its

Bill of Rights applicable to provincial legislation. Since the government has voluntarily limited the operation of the Bill so it does not apply to provincial legislation, the question of its constitutional authority to do so will not have to be determined.

Section 6 of the Bill of Rights states that in time of war "any act or thing done" under the government's war powers "shall be deemed not to be an . . . infringement of any right or freedom recognized by the Canadian Bill of Rights." In other words, its operation is substantially suspended during wartime. It is at the provincial level and during the stress of war that most assaults on civil liberty occur. The Bill of Rights would not touch either of these situations. Thus, in the places where it is most needed, it is powerless to defend liberty.

Despite its limitations as a matter of strict law, few would quarrel with the good principles outlined in the Bill "that acknowledge the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men." These fine statements the people can now call upon the government to respect and abide by.

Why Needed

What was the need or lack in the law of Canada that the Bill of Rights was designed to fill? Separate from the political developments that brought John Diefenbaker to power has been the continuing battle of Jehovah's witnesses for their right to worship in Quebec. This struggle brought home to thinking Canadians the need of better protection for their freedoms. The Toronto *Star,* largest newspaper in Canada, said concerning the Bill of Rights: "That teeth are needed is obvious when one considers the long battle that has had to be fought for freedom of religion—for example in the case of Jehovah's witnesses."

The battle reached its height following World War II when over 1600 cases were fought in a ten-year period. This journal *Awake!* as well as the ordinary news services kept the people informed of this vicious assault on fundamental freedoms.

So concerned did the Canadian people become that when Jehovah's witnesses circulated a petition to Parliament in 1947, calling for the enactment of a Bill of Rights, over 500,000 persons supported the petition by their signatures. In 1949 a yet greater petition was presented to Parliament as 625,510 Canadians signed a second petition circulated by Jehovah's witnesses on behalf of a Bill of Rights. This immense expression of public opinion demonstrates how prominent the issue was in the minds of the people. The determined battle of Jehovah's witnesses for their liberties in Quebec had caught the Canadian imagination; the people could see the need for a Bill of Rights to stop the abuses.

Parliament, however, moved slowly. Committees were appointed; discussions were held. When the attacks on the freedoms of Jehovah's witnesses were at their height, there was no Bill of Rights to protect them.

Protection for Civil Liberties

Since Parliament declined to take any action, Jehovah's witnesses fought through the courts to protect their own liberties. Time and again appeals were taken through all the courts to the nation's highest tribunal, the Supreme Court of Canada.

The first major case was *Boucher* v. *The King,* which arose out of a charge of seditious libel. The case was argued twice in the Supreme Court and resulted in a decision in favour of Jehovah's witnesses that overruled and made obsolete the principles set out in all the standard legal ref-

erences. So important was the victory that Dean Bowker, head of the University of Alberta Law School, stated: "A judgment like *Boucher* v. *The King* is worth a dozen declarations of the right of free speech."

Hard on the heels of the above case came the decision in *Saumur* v. *Quebec,* where the Supreme Court again maintained the argument of Jehovah's witnesses and granted an injunction against a censorship bylaw of the City of Quebec that demanded that religious literature be approved by the chief of police before it could be distributed. This injunction against censorship was another decision that protected freedom of press and of worship.

In the further case of *Chaput* v. *Romain,* Jehovah's witnesses again successfully appealed to the Supreme Court, and the Quebec Provincial Police were roundly condemned for interfering with freedom of assembly and freedom of worship.

The unbroken string of victories continued in the next appeal, *Lamb* v. *Benoit,* where the Supreme Court condemned unlawful and discriminatory police action. In a second decision rendered the same day (January 27, 1959), Maurice Duplessis, dictatorial premier of Quebec, was condemned personally to pay damages and costs totalling over $50,000 to one of Jehovah's witnesses whose business had been ruined as a result of Duplessis' unlawful act of cancelling a license. Duplessis died in September, 1959, shortly after paying the penalty imposed.

The value of these decisions and of the courageous stand of Jehovah's witnesses has been warmly recognized by leading constitutional authorities in Canada. Professor Frank Scott of McGill University, in his book *Civil Liberty and Canadian Federalism,* discusses the above case of *Lamb* v. *Benoit:* "The Lamb case is merely another example of police illegality, but it is part of the dismal picture that has too often been exposed in Quebec in recent years. Miss Lamb, another Jehovah's witness, was illegally arrested, held over the week end without any charge being laid against her, not allowed to telephone a lawyer, and then offered her freedom on condition she sign a document releasing the police from all responsibility for the way they had treated her. When reading such a story one wonders how many other innocent victims have been similarly treated by the police but have not had the courage and the backing to push the matter through to final victory—in this instance 12½ years after the arrest had taken place. We should be grateful that we have in this country some victims of state oppression who stand up for their rights. Their victory is the victory of us all."

The same writer said also, "Five of the victims whose cases reached the Supreme Court of Canada in the last decade, and who have contributed so greatly to the clarification of our law, were Jehovah's witnesses." Another legal commentator writing in the *Faculty of Law Review,* University of Toronto, described Jehovah's witnesses as "the group most responsible for buttressing the privileges of citizenship."

Dean Ivan C. Rand, former judge of the Supreme Court of Canada, recently discussed some of the above cases when he spoke at Harvard Law School. "The freedoms we enjoy," he declared, "were won by men prepared at the risk of life and liberty to beard the brief authority sitting in judgment upon them . . . much of present Western society demonstrates the truth of the saying, that wolves fight in packs but the lion fights alone."

It becomes clear from these statements of recognized authorities that Jehovah's witnesses, as a minority, fighting against great odds, have by their courageous stand made a major contribution to Ca-

nadian freedom, and their victory is a victory for the liberty of the people of Canada. Freedom of worship, press, speech and assembly have all been protected through the cases of Jehovah's witnesses.

Effect of the Bill

Between the time the Bill of Rights was urgently needed (circa 1945-50) and the time it was finally enacted (August, 1960) the above legal decisions had already established most of the important principles of liberty embodied in the Bill, which has now become law. In the main, the Bill does not make new law but is a declaratory statement of what the law already is. It does mean, however, that Parliament has got behind the courts and gone on record as supporting the principles of liberty that the courts have enunciated. The Bill of Rights is also a permanent statement of the position of the government in relation to liberty which can be appealed to in situations where these freedoms have been denied. It is also useful as a matter of public education. Legally speaking, it is not binding in relation to provincial legislation, but may still be strongly persuasive, as no court would want to make a decision that was admittedly going against the principles of liberty outlined in the Bill of Rights.

Many were disappointed that the Bill did not go farther and provide for a direct appeal to the courts in all cases where the defined liberties have been denied. The hope has been expressed that in time the Bill can be enlarged to include other provisions. The suggestion has also been made that the provinces may be persuaded to pass provincial bills of rights similar in tenor to that of the federal government. Such laws, if enacted, would certainly broaden the protection given to civil liberties.

The real legal value of the Bill of Rights will be conclusively determined only when the passage of time opens the door for its broad terms to be analyzed by the courts in cases that are presented. Meanwhile Jehovah's witnesses will continue to make their staunch stand for freedom, using both the Bill of Rights and the common-law principles already established. They appreciate the well-meant efforts of liberty-loving legislators and judges who take steps to protect fundamental freedoms in a democratic state. Primarily, however, Jehovah's witnesses rely on their great Father and Lawgiver, Jehovah God, to maintain their freedom to honour his name and to proclaim his everlasting kingdom of justice, peace and righteousness.

MORAL MONSTERS

"Civilized warfare," says Lewis Mumford in the *Atlantic* magazine of October, 1959, "has always been an atrocity per se, even when practiced by gallant men fighting in a just cause. But in the course of five thousand years certain inhibitions and moral safeguards had been set up. Thus, poisoning the water supply and slaying the unarmed inhabitants of a city were no longer within the modern soldier's code, however gratifying they might once have been to an Ashurbanipal or a Genghis Khan, moral monsters whose names have become infamous in history. Overnight, as it were, our own countrymen became such moral monsters. In principle, the extermination camps where the Nazis incinerated over six million helpless Jews were no different from the urban crematoriums our air force improvised in its attacks by napalm bombs on Tokyo. By these means, in a single night, we roasted alive more people than were killed by atom bombs in either Hiroshima or Nagasaki."

SHOULD Older People BE FORCED TO RETIRE?

"YOU simply must retire!" a 71-year-old professor was told. "You are too old to work." But the professor did not feel old; he was filled with dreams and knowledge and wanted to keep on working. But a retirement plan forced him out of a job and a younger man took his place.

One of the professor's former students, however, showed compassion and got the lively "old" man a job in the research laboratory of a pharmaceutical concern. Three years later, at the age of seventy-four, professor Benjamin Duggar gave the world aureomycin, a drug that has saved the lives of countless people, controlling such diseases as scarlet fever, trachoma, tularemia and many others. What a blessing for humanity that professor Duggar kept working!

"The idea that old people want or deserve leisure," said Dr. Martin Gumpert, former chief of the Geriatric Clinic at the Jewish Memorial Hospital, New York city, "has been one of the most stupid stipulations of the human mind." Less than 5 percent of the workers in good health who have retired have done so because they wanted to. Most people of advanced age want to work. Work—not leisure—is the miracle drug badly needed by the aged.

In recent years, unworthy, bitter prejudices have arisen against hiring the aged. This tragic fact is revealed by the United States Department of Labor survey that shows half of all employers have age restrictions, and that between 50 and 60 percent of the job openings are still not available to men over 40 or 45, or to women over 35. The percentage of workers age sixty-five and over in America's labor force has dropped "from 80.6 percent in 1870 to 41 percent today." Older people can still find work, but jobs are hard to find. In fact, it is about twice as hard to get a job after forty-five as it is before that age.

The aged are discriminated against, not on the basis of their personal qualities or abilities, but because they have passed a certain chosen year. A young man of twenty has a bad memory if he forgets something; but if a man over fifty forgets, he may be suspected of senility. If a young man has a heart attack or loses an arm in an accident, people expect him to make a comeback. If an older man has a heart attack or by arthritis loses the use of his hand, too often he is crossed off as having outlived his usefulness. "We ignore the fact," says Oveta C. Hobby, former Secretary of the United States Department of Health, "that his brain still holds priceless memories and skills left by experience, that his wisdom is as great as ever, and that he probably needs his work now as much as he did at forty-five."

This sort of thinking hardly existed a century ago, when about one fortieth of the people of the United States were older than sixty-five and more than half of the

nation's population lived in the country. There was always plenty to do for the middle-aged, the young and the old alike. The sick or handicapped, whether old or young, were cared for by the family; often neighbors helped as well. The aged remained a part of the working family as long as they lived.

In patriarchal times, ancient Hebrew fathers were greatly beloved. They continued as heads of their households till the day they died. They were respected in the community for their wisdom and advice. Divine commands were given that a man should honor his father and mother and rise up before gray hair and give consideration to the person of an old man. Women were not to be despised because they had grown old. Truly, ancient civilizations had respect and a place for the aged.—Gen. 42:1, 2; Ex. 20:12; Lev. 19:32; Prov. 23:22.

The Golden Age of Youth

However, with the introduction of the twentieth century and its high-pressure industrial age, there have come changes. Only a small fraction of America's population today lives in the rurals. Vast numbers of people work in industries and live in crowded rooms. The aged have become a burden and their contributions—unwanted.

The modern industrial pace calls for elasticity and flexibility, strength and mobility—all qualities of youth. So, quite naturally, youth is desired, while the older, less resilient, slowed-down worker is shoved into the background. Almost every effort is put forth to satisfy the desires of the young, but relatively little is being done to meet the needs of the old. What has become the golden age of youth has turned out to be the dark ages for many older persons.

There is growing concern that America, in her increased devotion to youth, has become blind to the important contributions that older persons make to society. The nation seems to have forgotten that "64 percent of the world's great achievements have been accomplished by men who had passed their sixtieth year." It seemingly ignores the fact that good qualities of thoroughness, balance, precision, dependability and wisdom come with age. It also appears to have lost sight of the fact that today there are nearly 3,000,000 workers over sixty-five contributing over $12,000,000,000 to the country's economic growth, that there is another $4,000,000,000 available if the nation would allow its unemployed who are over sixty-five to go back to work.

Perhaps an oversight that is even more important is the tragic waste in lost skills and technical knowledge when older persons are denied a chance to work or are forced out of work by retirement plans. G. Warfield Hobbs, chairman of the National Committee of the Aging, stated that half of America's 9,000 scientists and 32,500 engineers over sixty-five are retired. "We talk of educating youngsters in science," he said, "but we overlook those we already have. A scientist in the hand is worth two in the cradle."

A Growing Problem

While America may be honoring its youth in one way, it is storing up a serious economic burden for them in another way. In 1900 the average boy in the United States could expect to live 48.2 years, as opposed to 66.6 in 1951. This difference can mean only one thing, namely, more old people. There are approximately 15,000,000 persons in the United States sixty-five years of age or over, or about one for every four or five persons employed. By 1975 there will be more than 20,000,000.

In Canada, where the age problem is similar to that existing in the United

States, a recent estimate of life expectancy of males was 67.6 years, and of the females 73 years. In 1955 Canada had 1,730,000 persons who were sixty years and over; it is estimated that by 1980 the number will be 3,345,000, an increase of 93 percent!

What do these statistics mean? Primarily this: the more people forced off the payroll because of their age, the greater the burden will be upon young taxpayers to care for them. Some four fifths of those who retire in the United States today have a total income under $2,000 a year. That is hardly enough to survive on. The result is that charitable relatives and emergency arrangements must make up the difference. Is youth ready to tackle this growing burden heaped on it by modern society or will it allow capable old people to go back to work and care for themselves? That decision must be made soon.

The Right to Work

Old people have just as much of a right to make a living and be independent of their children and relatives and not be dependent on public assistance as anyone else. A worker receives a sense of enjoyment from productive activity. Old people especially crave a sense of worth, a feeling of productivity. Case histories disclose that this is the driving force that "influences at least 80 percent of the people who continue to work past the age of sixty-five."

One of the most terrible experiences of old age is the isolation and the loneliness that follow retirement—having nothing to do. Walter D. Fuller, former chairman of the board of the Curtis Publishing Company, said: "It is sheer mental and moral suicide to force a man with a keen mind, alert faculties and a fine record of achievement to sit on the sidelines and watch the world go by." If nothing else, work provides an escape from loneliness by opening up the way for group participation.

Some people are ready for retirement and seem to enjoy it thoroughly. If they can afford it and are happy in it, then there is no reason why they should not enjoy it. However, others are not ready to retire. They do not want to fish, play golf or grow begonias. They want to work. To refuse such the right to work has caused much mental and physical harm. "I'm ready for the scrap heap," said a depressed soul whose blood pressure soared and whose breathing became short. Then she was offered a job. Work! At twenty-five she would have groaned, but at sixty-five it was the sweetest word she could think of. Almost immediately she felt better. Her blood pressure went down and her breathing became normal. Her doctor was amazed. "Don't ever give up that job!" he warned. True, recreation and hobbies can give one a lift, but they cannot give one the sense of worth that work gives.

Weighed in the Balance

There are various reasons given for not employing older people. Some workers say their worst enemies are the pension and retirement plans that many firms have instituted to protect their employees. To hire a man over forty-five years old a firm may have to pay twice as much in premiums as for a man in his thirties.

The general feeling among some employers is that older people work too slow to meet the production requirements, that they are "too set in their ways," less creative than younger workers, harder to train, more prone to accidents and absenteeism. No doubt some of these traits characterize some older people as well as some young people, but certainly not all.

Studies have proved most of these "reasons" to be myths. For example, a survey of 3,313,000 employees made by the National Association of Manufacturers

showed that in work performance "92 percent of the older workers were equal or superior and only seven percent were not equal to younger workers." In experiments having to do with "perceptual motor skills," older men made no more errors than the younger men, but they took a little more time. The report stated that perhaps this was "a manifestation of the greater care and accuracy employed by older people."

Where workers could set their own pace and distribute their own work load, tests showed "older workers had better merit ratings than younger ones." In another study, no variation of merit ratings attributable to age was found "between those under forty-five and those above that age."

Employers interested not only in the efficiency of workers but also in the frequency of costly accidents and in absenteeism found most studies to indicate that "accident rates are lower among those 45 or over than among younger workers, and lower after 65 than before." The absenteeism rate due to all causes, including accidents, was "lower in all age brackets above 49 than in any younger age bracket." This would indicate that older workers have less disabling illness, as well as a lower accident rate, than younger workers.

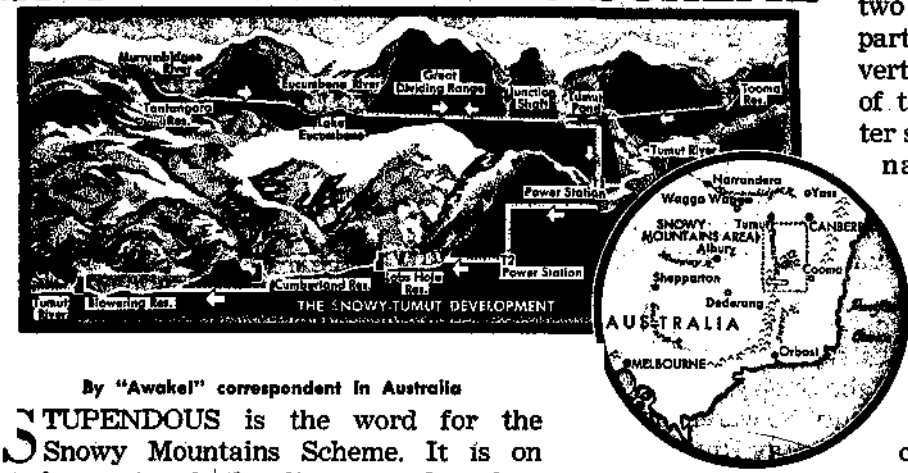
Older Workers Are the Cream

Many industries that have hired younger workers are now switching back to older workers. An official of a Chicago department store that has switched to older workers said: "Hiring employees over 40 is good business for us." He stated that what may be lost in speed among older workers is more than made up by higher-quality work. The Waltham Watch Company has found that "in precision work, the productivity and accuracy of older workers offset the greater physical strength and dexterity of younger employees." In Olympia, Washington, a firm that hired younger workers because of expected greater output switched back to older workers when it got a high rate of rejection of the products made by the younger, less experienced and less patient workers. A young president of a New Jersey electronic firm said that older workers have "upgraded the whole level of work" at his place. The Pitney-Bowes Company of Stamford, Connecticut, experimenting with the use of older workers, says: "Ability, loyalty and experience are often hard to buy in the labor market, and discarding men with these characteristics because of age is more wasteful than prudent."

To hold that a man's usefulness ends at a certain age is a dangerous generality. For it is a known fact that men at sixty can have a physical difference of as much as forty years. One man at forty-five may look, act and work like the average man at sixty-five, while another at seventy may be no different from the average man of fifty. Therefore, it is foolish to judge the work capacity of the whole by one individual. For example, Sir Winston Churchill was sixty-six when he became the wartime Prime Minister of Great Britain. Seventy-year-old Eisenhower shouldered the burdens of America as president. Grandma Moses took up painting at eighty to become a most successful artist. This does not mean that all aged people can take on such heavy burdens and learn careers, but it does show that some aged people have tremendous capacities for work, that nations derive large benefits from their wisdom and experience if they are not forced to retire.

The great majority of older people are happier and better off when they continue in some productive work. Work, in moderation, is vital to their happiness, and it is conducive to health and long life. Since the old and the young benefit from older people working, why not let them work?

SNOWY MOUNTAINS SCHEME



By "Awake!" correspondent in Australia

STUPENDOUS is the word for the Snowy Mountains Scheme. It is on such a vast scale that it commands a place alongside the contemplated Aswan Dam of the Nile and the St. Lawrence Seaway.

Why such an ambitious scheme, and just what is it? Australia is the driest continent in the world. Much of the interior is extremely dry; indeed, over one third of the country has a desert rainfall of less than ten inches yearly. The Snowy Mountains Scheme is a hydroelectric project to make use of the melting snows of the only part of Australia that has an extensive snowfall.

An idea of how stupendous the project is may be evident from the fact that the final completion date is scheduled for 1975! And the Snowy Mountains Authority was set up in August, 1949!

Carrying out the project involves the construction of 7 major dams, 17 power stations (many of them underground), 83 miles of tunnels, over 300 miles of race lines or aqueducts that will lead streams to reservoirs and tunnels; shafts ranging up to 1,100 feet in depth, and some hundreds of miles of mountain roads. The whole scheme, covering some 3,000 square miles of the Australian Alps, has been called "one of the world's largest water development projects."

The scheme has two parts. The first part consists of diverting the runoff of the melting winter snows from their natural course over already well-watered country. The diversion is designed to cause the water to flow toward the dry country of the west. In the process of carrying out this diversion, the waters will fall more than 2,000 feet. This fall furnishes the power to be used to generate electricity to supplement the main power lines of both New South Wales and Victoria. This is the second part.

Much preliminary work had to be carried out before construction could be started. This has been no small task, for the area involved is a hundred miles long and thirty miles wide, rough and mountainous. Ground crews carried out geological surveys over the whole area. Further preliminary work resulted in a new township with over 600 cottages, together with hostels, barracks, shops, medical centers, recreation buildings and other community facilities for about 4,000 people.

The Snowy Mountains Scheme is not solely a long-term project for the benefit of people in years to come. Power and water for irrigation are already being produced. More will be supplied progressively as the project nears completion.

The present irrigation areas of the dry western plains receive their water from two large rivers, the Murray and the Murrumbidgee Rivers. Both rise in the Australian Alps. The water in these rivers,

however, is not adequate for increased irrigation nor suitable for the generation of power. This is where the other streams rising in the same Alps are being utilized. These other streams, the Snowy River and its tributary, the Eucumbene, will be held back by huge dams before the waters leave the highlands and are diverted through tunnels under the mountains to both the Murray and Murrumbidgee Rivers.

The Snowy-Murray Section

The scheme falls neatly into two sections. One is called the Snowy-Murray Development. It deals with the water that will find its way into the Murray River system of irrigation. This development is designed to impound a net storage of 1,100,000 acre feet* (47,916,000,000 cubic feet)—*three times the volume of water in Sydney* harbor, one of the largest natural harbors in the world. The water will be used to generate electrical power and will then flow eventually into the Murray River.

The high lights of this section include the construction of ten power stations and a tunnel thirty miles long under the mountains. The only part of this scheme operating at present is called the Guthega Project, a power station operated as a self-contained unit.

A length of about eighteen miles of reinforced concrete pipe aqueducts is a feature of this project. They run along the contour high up on the mountainsides to collect the upper reaches of creeks that otherwise would flow into the Snowy River downstream from the reservoir and so be lost. About one third of the electricity output of this project is generated by water collected by these aqueducts. Guthega has been operating since February, 1955. Other parts of the plan are now under way, and the first of the major works of this section, the concrete dam and fifteen miles of the tunnel, is scheduled for completion in 1963.

The Snowy-Tumut Development

This section is by far the more complex of the two. It involves the diversion of the Eucumbene, the Tooma and the Upper Murrumbidgee Rivers to the Tumut River. An outstanding feature is the driving of nearly fifty miles of tunnels under the mountains. The combined flow of the rivers is to pass through a series of power stations distributed along some thirty miles of its route, as it flows on its way to the irrigation areas of the Murrumbidgee Valley. This will result in a gain of one million acre feet a year, enough water to meet the requirements of a city of a million people for six years.

To enable proper regulation of the water through the power stations, the largest of the Snowy River tributaries, the Eucumbene, will be checked and stored in a dam—the Eucumbene. This dam, completed in 1957 by a group of American contractors two years ahead of schedule, is half a mile thick at the base and 381 feet high. It is claimed to be one of the largest earth-and-rock-fill dams in the world, and the quantity of water held back equals eight times the volume of water in the Sydney harbor. The electrical power potential of this stored water is equivalent to the total amount of electricity consumed in New South Wales in two years.

Also completed is the longest tunnel in Australia at the present time: a twenty-one-foot-diameter tunnel that is fourteen miles long. It takes the water from Lake Eucumbene under the Great Dividing Range to another storage point called the Tumut Pond on the Tumut River.

Dam and Underground Power Station

The Tumut Pond Dam was completed in 1958. It is a concrete arch structure 283

* One acre foot is the amount of water required to cover an acre of ground to a depth of one foot.

feet high and 670 feet long at the crest, with a thickness varying from 80 feet at the base to 14 at the crest.

From the Tumut Pond Dam the water runs through a mile-and-a-half tunnel to two vertical shafts that lead to a huge underground cavern 1,000 feet below the surface—the first of five hydroelectric power stations to be built on the Tumut River. Work began on this power station, called T. 1, in 1954. A group of French contractors completed the excavation for this power station, and, by early 1959, two turbogenerators with a capacity of 160,000 kilowatts were installed. Two more generators are yet to be installed, making a total final capacity of 320,000 kilowatts.

From the Tumut Pond Reservoir the waters of the Tumut and the diverted waters of the Upper Murrumbidgee, Eucumbene and Tooma Rivers flow through the power stations and into the Murrumbidgee River. This will enable the prosperous irrigation areas of the Murrumbidgee Valley to be extended farther into the dry western plains.

A unique feature is the 330,000-volt transmission line to carry power from the Snowy River power stations to the main load centers in both New South Wales and Victoria. This voltage is claimed to be the highest used anywhere in the world for transmission over long distances.

The magnitude of the whole undertaking can be judged by a folder advertising tourist facilities in connection with the Scheme. The Authority has encouraged visitors to the area; year by year more and more people are taking advantage of this opportunity. Conducted tours take two and a half days, with stops overnight in the Authority's townships.

The stupendous Snowy Mountains Scheme, then, is no longer a dream. Already a supply of electricity for industry and water for irrigation is a reality. Water is supplied free of charge to the states concerned; the Scheme will be financed by the sale of electricity to the consumer states of New South Wales and Victoria.

Completion of the Snowy Mountains Scheme will mean about 2,000,000 acre feet (87,120,000,000 cubic feet) of additional water each year for use in irrigation in the Murrumbidgee and Murray Valleys. This increased water supply will mean an increase of 1,000 square miles in the amount of land under irrigation, resulting, in turn, in an increased food production to the value of £30,000,000 each year. The annual energy output of the generating plant is to be nearly 6,000 million kilowatt-hours —about double Australia's present total generating capacity.

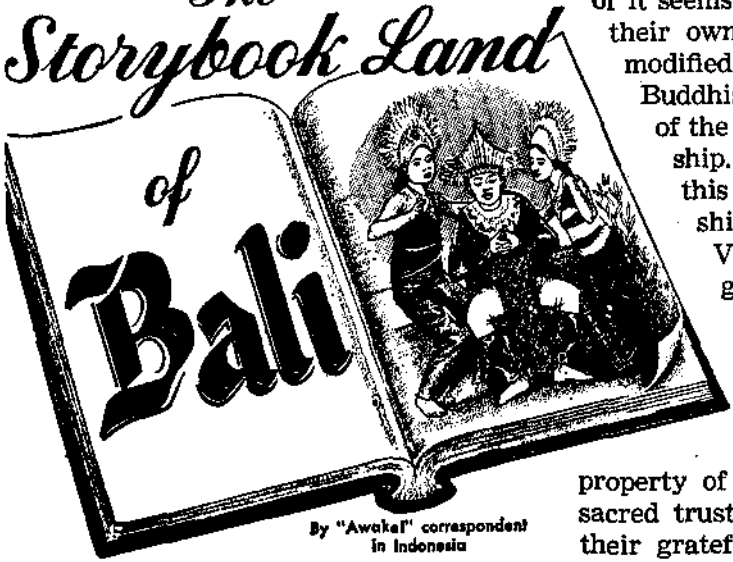
By working with nature man can accomplish many wonderful things, for the laws of Almighty God were all designed so that keeping them and using them unselfishly will always result in good. The Snowy Mountains Scheme shows what can be done to make better use of natural resources, and what man is capable of doing when he turns from destructive works to works of construction.

* One kilowatt-hour is the amount of electricity required to light a 100-watt bulb for ten hours.

"THE LUCKLESS LEGION"

¶ In its annual highway safety booklet entitled "The Luckless Legion," The Travelers Insurance Companies pointed out: "This is an army of suffering humanity which grows more rapidly each year. It is made up of the injured and the dead, the heedless and the innocent, the young and the old. Since the automobile first appeared on the American scene, these ranks of the crippled and the dead have included more than 60,000,000 of us."

The Storybook Land of Bali



By "Awake!" correspondent in Indonesia

FEW islands have been made more intriguing to armchair travelers than the storybook land of Bali. Just what is it about this isle that seems to make it ever exotic? Could it be the festive funerals, the bizarre cremations, the gala cockfighting or the fantastic trance dancing? In a sense, yes; but underlying all these things is a religiosity that pervades the whole fabric of the island's society. Even Balinese dancing cannot be separated from religion, nor religion from all of life.

The various names given the isle of Bali reflect its religiosity, such as "Thousand Temples" and "The Isle of Gods." Temples, shrines and altars are certainly of foremost importance on the island. They come in all sizes and vary from the modest family shrines in homes to the extravagant temples, small or large, in the markets, on the beaches, in caves, on deserted hilltops and even on barren rocks along the coast line.

What is this Balinese religion that is so much a part of everyday life? It is a mixture of many religions. Every time a new religion was introduced to the island, some of it seems to have been assimilated into their own. Balinese religion is thus a modified Hindu religion blended with Buddhism and overlaid with elements of the islander's original nature worship. It is called Bali-Hinduism; in this polytheistic religion the worshipers view Siva, Brahma and Vishnu as the most important gods.

The determining factor in virtually all Balinese activity, the main pivot around which life revolves, is the belief that the island is the property of gods and is handed down in sacred trust to the people. In expressing their gratefulness for such a high trust, the people devote much of their time to offerings, purifications, temple festivals, dances, cremations and other religious observances.

Festive Funerals

Funeral ceremonies are not occasions of great sadness and mourning for the Balinese; such is a time for much merriment and celebration. The bodies of the dead are cremated to the accompaniment of fantastic ceremonies. To the Balinese the only thing of value is the soul, which they believe is immortal; and so the body is considered something vile to be got rid of. At the cremation the corpse will be poked in the fire with long sticks by women and men who will be making loud jokes and scolding the corpse for not burning faster so they can go home.

The ceremonial burning of the dead means, they believe, liberation for the soul so that it can attain to higher worlds and be free for reincarnation. This, however, is believed to depend on a person's life on earth, whether it has been good or bad. A man guilty of serious crime is believed

to be punished by being reborn, often for periods of thousands of years, as a tiger, dog or snake.

The man of low caste attributes his state to former misconduct, redeemable in future life only through a virtuous existence. Such will enable him, he believes, to be reborn to a higher state. Between reincarnations he is believed to go to a heaven where life is just like Bali, only devoid of all trouble and illness. But this process does not go on forever, since he hopes eventually to obtain liberation from this cycle of births and become a god. It is believed that one's life on earth is but an incident in the long process of the soul's evolution. Unless the body of the dead is obliterated by some means such as fire, the soul is believed to continue to hover near the dead body and turn into a ghost to haunt the careless descendants. The life ambition of the Balinese is the grand send-off of the soul into heaven by means of a rich and complete cremation.

Some families save for years to raise funds for the costly cremation ceremonies. During such long waits, the body remains buried until cremation honors can be paid for. When money becomes available, the remains of the corpse are dug up.

The date for the cremation is fixed by the priest. An effigy of the dead person is made. This is taken in procession to the grave, since it is believed that the soul has been captured in the effigy. After further ceremonies at the grave the procession returns home. All this is accompanied with the sprinkling of much holy water and offerings for the soul and for the gods. There is much playing of music, dancing and public reading of Balinese religious classics.

The following day the procession starts to the cremation grounds, where further elaborate preparations have been made. The orchestra takes the lead and is followed by the dancers. Then come the men carrying the coffin with the remains of the body. This coffin is often in the form of an animal. The coffin for the aristocracy is a hollowed-out log shaped in the form of a bull or cow; the animal-shaped coffin is beautifully polished and expensively decorated. For lower castes the body may be placed in a coffin shaped in the form of a lion or deer.

Next in the procession come the women who are carrying the effigy; finally, the bearers of the cremation tower. The cremation towers may be elaborately decorated, and some of them may reach sixty feet in height. The bearers of the cremation tower are not silent but raucously noisy. They shout furiously and whirl and sway, in the belief that this misleads the spirit of the dead so that it cannot find its way back to the house.

At the site for the cremation, various accessories, including considerable ransom money to Yama, viewed as lord of hell, are spread over the body. These, including the body, coffin, effigy and tower, are burned together. Water is poured over the embers; the remaining bits of bone and ashes are then blessed by the priest, and a new procession carries these remains to the sea or river, where they are disposed of.

In former times widows of deceased notables, along with many of their female slaves, were burned alive on their husband's pyre. Others were pierced with a poniard before being consigned to the flames. Princesses of royal blood are said to have leaped alive into the flames, considering it a great dishonor for anyone to lay hands on them. It is said that, due to prearrangements, some were so thoroughly hypnotized that they jumped into the fire as if jumping into a bath.

Balinese Dancing

A great deal of religious significance is attached to Balinese dancing; some dances

depict famous mythological epics found in Hindu stories. Every village has its own orchestras and dance teams. These perform a great variety of dances for many occasions, such as at marriages and religious festivals. No ceremony or holiday passes without dancing. In the religious dances the community amuses itself and at the same time tries to propitiate the gods and ward off evil spirits.

One of the most renowned of Balinese dances is the *legong*, in which the main roles are performed by two small girls. They dance gracefully in quick eye, hand and body movements to the vigorous tempo of the music. They are especially picked and trained extensively from the age of about five years. At the age of twelve they are considered too old to perform this dance.

Another dance, the *sanghjang*, is performed from a sitting position. It is a trance dance. Seated in a small square, surrounded by musicians, the dancer throws herself under the absolute influence of the music, being moved, swayed and driven by it to the most minute details of the tones and rhythms.

Many of the dances are performed under trance or semitrance. There are violent dances in which the performers, in a trance, simulate self-torture with knives or walk on fire to appease evil spirits and to show their supernatural powers. Before any performance a dancer will present small offerings to the deities of the dance.

In one of the dances, *tjalaon arnag*, a battle between a witch and the main player is enacted. The most frightening part of the dance is when his followers become suddenly entranced and, to display their invulnerability, stab themselves repeatedly with sharp daggers, yet remain unharmed and unscratched.

The gods of Bali, according to their tradition, can be appeased and appealed to by the performance of various dances. Epidemics of malaria and tropical fevers toward the end of the rainy season are attributed to the appearance of evil spirits. Offerings are made to placate them, and good spirits are implored to come down to protect the distressed community. Performance of the dance *aanghjang dedari* is believed to be one of the most effective means to drive away the evil spirits. Two little girls are trained to go into trance. Each night for weeks men and women chant strange rhythms in the temple. By degrees the little girls respond to the hypnotic power of the chanting; the village priest and the girls are able to fall into a deep trance. A formal performance can now be given.

Even though the girls have never received dancing lessons, once in a trance, they are able to dance in any style—even styles that would take an ordinary dancer months and years of training. The Balinese say that the goddesses are performing the dance in the bodies of the little girls. The girls can do supernatural feats under these spells, such as scattering live coals of fire with their feet or taking a bath in fire. Or the girls may climb on the shoulders of the men and perform dances in which they bend at incredible angles and balance precariously from their position. The ceremony lasts for two or three hours, and despite the intensity of the performance the girls give no evidence of exhaustion.

Cockfighting and Artistic Expression

One may well imagine that in Bali even cockfighting has some link with religion, and that is right. Cockfighting has its origin in a religious ceremony of the past. At certain times blood would be shed for Siva, viewed as the highest god in the Hindu trinity and to whom temples in Bali are dedicated. Cockfights are still held in connection with cleansing the land from evil spirits. The lighthearted Balinese consid-

ers cockfighting not only a religious duty but the opportunity for a little gambling, sport and excitement. Almost every village has its special cockfighting arena, and in almost every house one can see the fighting cocks kept in beautifully built bamboo cages. The birds are given the utmost care, being massaged, bathed and trained daily. Sharp blades are tied to the spurs of the cocks in the arena. The fighting is usually very brief; the first deep strike of a spur ends the life of one of the beautiful cocks.

COMING IN THE NEXT ISSUE

- The Twentieth Century in Bible Prophecy.
- Tragedy of Vientiane.
- Hypnosis—A Dangerous Two-edged Sword.
- The Expanding World of Plastics and You.

Almost all Balinese consider themselves artists in one way or another: as dancers, musicians, carvers of wood, workers of silver and gold. Artistic expression is regarded as part of their religious activities. Their temples display the skillfulness of their art. Women excel in weaving beautiful garments in cotton and silk and textures of gold and silver thread. "The most intriguing textiles," says one writer on Bali, are those "in which the dyeing and weaving process is so complicated that years of labor are required to complete a scarf." Many of the beautiful stuffs woven by Balinese women are used for religious rites and dance costumes.

Describing an unusual aspect of Balinese artistic expression, Miguel Covarrubias writes in his book *Island of Bali:* "I have seen monuments, seven feet in height, made entirely of roasted pig's meat on skewers, decorated into shapes cut out of the waxy fat of the pig and surmounted with banners and little umbrellas of the lacy stomach tissues, the whole relieved by the vivid vermilion of chili-peppers." At temple festivities roast pigs are offered to their gods and eaten later by the people.

Though Bali itself is a beautiful isle, full of contrasts, with a profusion of vegetation and marvelous distant views from the mountains, it is the people that make the land a storybook subject. But for real happiness the Balinese need more than artistic expression. They need the knowledge of the true God, "Jehovah, the Maker of heaven and earth. As regards the heavens, to Jehovah the heavens belong, but the earth he has given to the sons of men." (Ps. 115:15, 16) Blessed are those Balinese and those of all races and tongues who turn from false gods of wood and stone and worship the true God, Jehovah. The hope of living forever under the kingdom of heaven and of using all their artistic abilities to beautify the whole earth to the glory of Jehovah God is theirs!

ELEPHANT KNOW-HOW

¶ Discussing some of the little-known abilities of elephants, Christopher Rand, writing in *Natural History* of September, 1959, tells of an interview with a man employed in the teak forests of Thailand. "I asked what an elephant's most striking talents were. He said that walking on slippery ground was one, the kind of ground where a man could barely move with hobnailed boots—elephants gripped on to such places like an octopus. Then, they were good at untangling log jams. They would go out into a stream, groping along the bottom with their trunks, and would sense what log was holding the jam up. 'You find the elephant fiddling around,' he said, 'and suddenly the whole stack begins to move. A human can't do that, but an elephant knows just how to go about it. And it's a dangerous job.'"

SUBMARINE MONSTER OF THE RIVER

A SUBMARINE that operates in rivers and that uses green grass as fuel—that is something found only in nature! Yes, the hippopotamus is nature's submarine monster, a twelve- to fourteen-foot-long submersible that runs on the surface, entirely under water or submerged with only "periscope" and "snorkel" exposed; and it can even run on the river bottom. If the hippo's anger is aroused, this four-ton *living submarine can send a boat to* the bottom with torpedolike suddenness.

The river is the patrol ground of this unique submarine monster. At one time the hippo cruised throughout most of the rivers of Africa, but now it has disappeared from many regions and is said to be unknown north of the cataract at Khartoum, in the Anglo-Egyptian Sudan. "It used to inhabit the Nile to its estuary in the Mediterranean," says zoologist Ivan Sanderson, "where it was known to the ancients as the 'behemoth' or transliterations thereof—a word that appears to be of Assyrian origin and to mean monster."

This monster is called "behemoth" in the King James Version Bible, but modern translations usually use the word hippopotamus, which means "river horse." The hippo is one of the few animals that is quite extensively described in the Bible—and by Jehovah himself. To illustrate God's mighty power and man's insignificance, Jehovah calls Job's attention to various aspects of nature, including this out-of-the-ordinary water beast:

"*Here, now, is* the hippopotamus that I have made as well as you. Green grass it eats just as a bull does. Here, now, its power is in its hips, and its dynamic energy in the tendons of its belly. It bends down its tail like a cedar; the sinews of its thighs are interwoven. Its bones are tubes of copper; its strong bones are like wrought-iron rods. It is the beginning of the ways of God; its Maker can bring near his sword. . . . Under the thorny lotus trees it lies down, in the hiding place of reeds and the swampy place. . . . If the river acts violently, it does not run in panic. It is confident, although the Jordan should burst forth against its mouth."—Job 40: 15-23.

Masterful Construction

Indeed what power this grass-eating *hippo has! When traveling from one wa*ter system to another, this monster sometimes enters gardens and plantations, plowing through like a bulldozer, demolishing anything less than fair-sized trees. Its strong-boned legs uphold a massive body weighing from 5,000 to 8,000 pounds.

If a river overflows its banks, the hippo does not panic. It can make its way upstream at a good pace even against a rapid current. When going ashore, the hippo can clamber up steep banks with amazing pow-

er and speed; and despite its ungainly appearance it can run as fast as a man. But during most of the day, hippos live in the water. Living in herds of twenty to thirty, they frequently sleep in the sun, each monster using another's back as a pillow. Their hiding is in the swampy place, and they are fond of relaxing in the still reaches of sluggish rivers. They sometimes sleep on the sandy bank or among thick beds of reeds.

"Green grass it eats," says the Creator. And what an enormous appetite this monster has! Feeding on soft water plants, on grass and bushes bordering the water, it can put from 200 to 400 pounds of greenery into its forty- or fifty-inch stomach every day.

Though the build and face of a hippo may seem grotesque and inapt in design, it is masterfully constructed for feeding on grass and dwelling in rivers. The hippo can swim on the surface or submerge until only its eyes and nostrils can be seen. Strategically located at the tip of his snout, the hippo's nostrils serve as a snorkel, enabling the monster to breathe while its great bulky body is submerged.

If the hippo wishes to, it can dive to the bottom faster than any man-made submarine. When surfacing, the hippo's nostrils open with a loud snort and a whale-like blast of water. This submarine monster can even submerge and surface while sleeping. When the carbon dioxide in the hippo's blood reaches a certain threshold, the animal automatically surfaces to exchange stale air for fresh air; then the sleeping hippo submerges again.

The hippo's sickle-shaped teeth are well designed for cutting tall reeds, grasses and water plants. And what a mouth! The mouth of a full-grown hippo can reach a width of two feet and open up to a colossal size, making it the largest mouth of any mammal except the whale. This cavernous mouth scoops up food and the huge jaws crush the mass, making it ready for swallowing.

Running Under Water

Wherever he can find his vegetation dinners, Mr. Hippo will take them: on land, in the water, even on the river bottom. When diving, the hippo's ears and valve-like nostrils close, just as a submarine closes all hatches. The hippo then leisurely cruises along the river bottom, rooting up water plants with its tusks. After about three to eight minutes, it surfaces for a breath of air, then submerges again. It has been said that a hippo can stay under for thirty minutes, but many authorities challenge that view, believing about nine minutes to be the limit.

If this submarine monster wishes to, it apparently can travel on the river bottom at a good speed. "The queerest trick which a hippo possesses," says Frank Lane in *Nature Parade,* "is its ability to run along the bottom of a river. The famous British animal photographer, Cherry Kearton, was once walking along the bank of an African river. He surprised a young hippo, which immediately dived into the river and sank. Kearton says: 'As the water was fairly clear, I, from the top of the bank, could see him, not swimming, but actually running along the bed of the river, leaving a trail of mud behind him; and so fast did he go that, although I followed him as fast as the bushes along the bank would let me, he went out of my sight in 75 yards.' If Kearton ran at only 5 miles an hour, that gives a speed for the hippo in the region of 8 miles an hour—running beneath water!"

A further aid for its in-and-out-of-water existence is the hippo's built-in hide conditioner. The skin of hippos exudes large drops of oil that, in sunlight, take on a pink color. This oily substance seems to keep

their skin moist and pliable under the hot sun and, at the same time, forms a protective veneer when the monster submerges.

Peace-loving but Unpredictable

Being grass eaters, hippos are hardly on the lookout to devour humans. "Though of a mild disposition," says Ivan Sanderson, "the hippopotamus is a rather fussy animal and adopts a highly proprietary attitude to its own chosen stretch of river. Normally, it moves out of the way of boats and then floats, just below the surface, with its periscope eyes protruding from the surface, observing the intruder, its small ears flickering constantly and vigorously. However, it may for reasons known only to hippopotamuses rush upon a luckless passing craft and either stamp it underwater or chew it up."

One hardly knows, then, whether or not one of these submarine monsters will suddenly surface and capsize a boat with its bulk or torpedo a boat with its teeth. Dr. Albert Schweitzer says: "The natives are very much afraid of them and always give them a wide berth, for the animals are unpredictable in their temper and have already destroyed many a boat." Dr. Schweitzer tells of a hippo that made a branch of a river leading to a certain lake perilous by attacking every boat. Ten men lost their lives before this submarine monster could be shot. Dr. Schweitzer further writes, as quoted in *The Animal World of Albert Schweitzer:*

"A missionary formerly stationed in Lambarene used to make fun of the anxiety of his paddlers, and urge them to approach nearer the hippopotamuses. One day as he was just about to laugh at them again, the boat was flung into the air by a suddenly emerging hippopotamus, and only with difficulty were he and his crew able to save themselves. All his baggage was lost. Later he had the hole that the animal had made in the thick shell of the boat sawn out to keep as a souvenir."

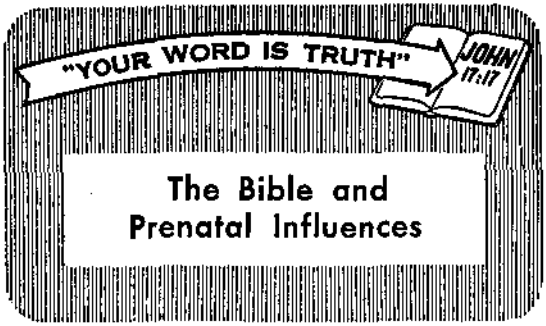
Four men in a boat on the Kafue River in Northern Rhodesia recently had their craft torpedoed: The hippo's teeth ripped through the galvanized iron side of the boat at water level. Only by desperate paddling and bailing did the men reach safety.

Why does the peace-loving hippo sometimes turn itself into a warlike submarine? One theory is that the hippo might view the boat as some kind of crocodile; and hippos will not tolerate crocodiles when baby hippos are nearby. When a crocodile tries to make a meal of a baby hippo, the protecting hippo turns its torpedo power against the crocodile. And what is the tough armor plate of a crocodile to a hippo? With one bite, the hippo pierces the reptile's armor, just as easily as a human crunches a stalk of celery.

Thus, whether in crocodile-infested waters or in the rampaging waters of an overflowing river, the mighty hippo dwells securely. As its Maker said: "It is confident."—Job 40:23.

BIRTHDAY FOR A PORPOISE

¶ Typically, a mammal is born head first. A porpoise, however, enters life under water, and if it emerged head first, it might drown before being completely born, for the process sometimes requires an hour or more. So the baby porpoise is born tail first. And as soon as its head is free, the mother jerks her body to break the umbilical cord, and her newborn calf rises to the top of the water for its first breath of air. Different from other mammals, too, the baby porpoise is not completely helpless when first born. It can swim immediately, its small tail flukes beating the water furiously to keep up with its mother.—*Science Digest.*



The Bible and Prenatal Influences

IN THE name of science many arguments are used to try to discredit the Bible. One of these is that it presents an unscientific view of prenatal influence. By prenatal influence is meant "the effect upon the offspring of any condition or activity of the mother during the period of pregnancy."—*Medical Dictionary,* Dorland.

The scientific view is that any sustained undue stress that a pregnant woman is subject to will adversely affect her offspring. In support of this the *American Journal of Orthopsychiatry,* April, 1960, contained two articles dealing with prenatal influence. Among other things these stated: "There is no longer any doubt that a variety of stresses administered to the mother during pregnancy can have a profound and lasting effect on the offspring." "The offspring of mothers who have suffered strong emotional stress during pregnancy are, to all intents and purposes, neurotic." "Prenatal diet played the most important role in determining the intellectual potential of infants."

In passing let it be noted that these findings contain much food for thought for prospective parents and especially for mothers. Additionally, they fall right in line with the principles set forth in God's Word, the Bible. These show that no one "can produce someone clean out of someone unclean," and that "whatever a man is sowing, this he will also reap."—Job 14:4; Gal. 6:7.

The unscientific view held in ancient times, and by some people yet, is that almost everything a mother sees or experiences marks her unborn offspring. Thus in ancient Egypt it was believed that if a pregnant cow viewed certain spots her calf would be marked by such spots. Among the hardy Spartans there was a law requiring pregnant women to look at certain choice statues so that their offspring would be strong and beautiful. Hippocrates, the father of modern medicine, taught that strong emotions experienced by a mother would mark her child. And Socrates, supposedly one of the wisest men of all times, thought that a child was born with a harelip, a divided lip like that of a hare, because the mother had seen a hare while being with child. In fact, to this day there are some who believe that physical blemishes in children are due to gruesome or horrible sights that their mothers saw while carrying them.

Up until the present time there has been no evidence in support of such a view of prenatal impressions. It is held to be unscientific because there is no nerve connection between the mother and the child she carries in her womb; even as the blood of the mother does not mix with the blood of the fetus she is carrying, the mother's blood feeding the fetus by means of osmosis or absorption. Thus we see a scientific, factual view and an unscientific superstitious view of prenatal influence, the latter perhaps being better termed "maternal impressions."

Critics claim that the Bible teaches this unscientific view of prenatal impressions. Where? In connection with the flocks of Laban that Jacob the patriarch shepherded. Jacob had wanted to leave his father-in-law Laban but agreed to remain if for his wages he received all the speckled and color-patched sheep, dark-brown rams, and

color-patched and speckled goats among Laban's flocks. Laban was to continue to have as his own all the plain or uniformly colored ones.

Apparently Jacob had a certain view of maternal impressions, for he placed staffs that he had peeled so as to present a striped and spotted appearance "in front of the flock, in the gutters, in the water drinking-troughs, where the flocks would come to drink, that they might get into a heat before them when they came to drink. Consequently the flocks would get in heat before the staffs, and the flocks would produce striped, speckled and color-patched ones. . . . And it always occurred that whenever the robust flocks would get in heat, Jacob would locate the staffs in the gutters before the eyes of the flocks, that they might get in heat by the staffs. But when the flocks became feeble he would not locate them there. So the feeble ones always came to be Laban's, but the robust ones Jacob's.—Gen. 30:37-42.

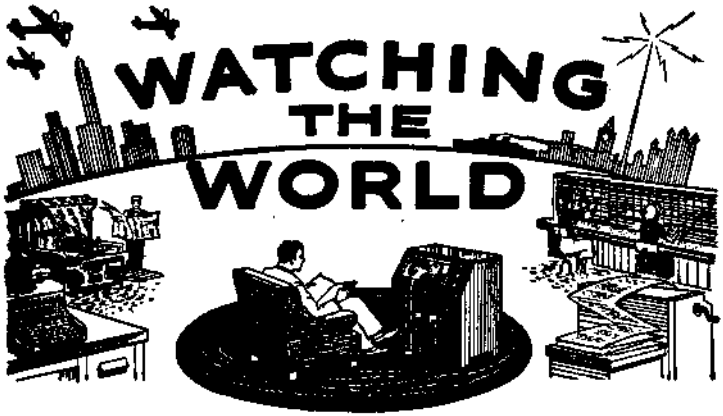
What the Bible critics have overlooked here is that, while the Bible tells of Jacob's having a particular view of prenatal influence and of his flocks increasing, this was true only when he began to carry out this agreement. The rest of the record shows that he repeatedly attributed the increase to God; at the same time it throws light on just how the increase in the striped and spotted flocks did take place. This is clear from what Jacob said in pleading his cause against Laban with his wives:

"God kept taking the herd of your father away and giving it to me." How? "It came about at the time when the flock got in heat that I raised my eyes and saw a sight in a dream and here the he-goats springing upon the flock were striped, speckled and spotty. Then the angel of God said to me in the dream, 'Jacob!' to which I said: 'Here I am.' And he continued, 'Raise your eyes, please, and see all the he-goats springing upon the flock are striped, speckled and spotty, for I have seen all that Laban is doing to you.' "—Gen. 31: 9-12.

How are we to understand this vision and the words of the angel? Since the he-goats belonged to Laban, they could not have been spotted, and yet they so appeared to be to Jacob and they produced spotted offspring. Could this be possible? Yes, if they were hybrids that had genes for producing striped, speckled and spotty offspring although they themselves were plain-colored. This would be the case if somewhere along the line these plain-colored goats had a parent that was spotted, and so these goats could beget such spotted offspring although they themselves were not so marked. This is in accordance with the laws of heredity as discovered by the nineteenth-century Austrian botanist, Mendel. Jacob, by supernatural vision, in a dream and at the instance of the angel of God, could see these goats for what they could beget as hybrids, and therefore as marked rather than as plain-colored animals.

The record also tells us that the stronger animals were those belonging to Jacob. How can this be accounted for? In that the striped, speckled and spotty animals were hybrids, and today it is a known fact that hybrids are stronger than uncrossed breeds. While the foregoing explains how these things occurred, we may not overlook the most important factor of all, namely, that Jehovah God is given the credit for the increase.

So we see the Bible again vindicated, both by what it says and by what it does not say. It does not leave us to conclude that the increase in Jacob's flocks was due to prenatal influence. And it shows that while Jacob had a certain view of prenatal influence, he did not attribute the increase in his flocks to his own efforts but to Jehovah God's providence.



Belgians Strike

◈ A widespread strike against the Belgian government's austerity program that began in mid-December erupted in violence on December 28. The austerity program is aimed at saving the country 6,000,000,000 Belgian francs (about $120,400,000). The objectionable part of the program is that it included higher taxes and reduced welfare spending.

Tito Blasts West

◈ On December 26 President Tito of Yugoslavia accused the West of being responsible for much of the discord in the modern world. He said that as far as "the most important issues of the day" are concerned, his nation and the Soviet Union see eye to eye.

Friendship Treaty Signed

◈ Japan and Pakistan signed a treaty of friendship and commerce on December 18. The agreement is expected to increase trade between the nations. Under the terms of the pact both countries will waive visas and fees for Japanese or Pakistanis visiting each other's country.

U.S. Government Income

◈ The United States Budget Bureau estimated that by 1970 the government's income will be in the vicinity of $120,000,000,000, a $40,000,000,000 increase in ten years. Revenues for 1960 were about $81,000,000,000.

Israel Moves Toward A-Bomb

◈ There was considerable anxiety that Israel was about to join the group of nations with the capacity to produce atomic weapons. The Atomic Energy Commission chairman John A. McCone said, on December 18, that Israel was questioned about the rumors, and the reply from the chairman of Israel's Atomic Energy Commission was to the effect that the reports were "flattering . . . but untrue." A spokesman for the Israeli Embassy said Israel's atomic research program is "directed exclusively to peace uses."

Risk or Disaster?

◈ The British physicist, Sir Charles P. Snow, warned the world on December 27 of the danger of an atomic bomb build-up. Within six years, he said, a dozen or more nations will be in position to build atomic bombs. Snow stated that "if enough of these weapons are made—by enough different states—some of them are going to blow up. Through accident, or folly, or madness —but the motives don't matter. What does matter is the nature of the statistical facts." He urged American scientists to take a "direct and personal responsibility" in seeking a restriction on nuclear armaments. It is either some sort of nuclear disarmament program now or a "certainty of disaster," he concluded.

A-Explosion on the Sahara

◈ On the lifeless sands of the Sahara, France exploded her third nuclear device. The announcement was made public on December 27 by the French Armed Forces Ministry. Reaction to the test was "cool," but milder than from previous tests.

A Nuclear Force for NATO

◈ For some time the idea of equipping the North Atlantic Treaty Organization with atomic weapons has been up for consideration. On December 17 West Germany publicly declared herself favorable and a most enthusiastic supporter of the proposition. The West Germans feel that NATO should be equipped with 100 Polaris or Pershing missiles by early spring. Some NATO nations, however, are rather dubious about the whole thing.

More Deaths Due to A-Bomb

◈ On December 27 the Japanese newspaper *Asaki* reported that 47 more persons died because of illness directly resulting from the 1945 atomic bomb explosion on Hiroshima.

A Week of Tragedy

◈ Death fell from the air in New York city and on Munich in Germany. The grim evidence in New York was that a jet engine plane and a propeller-driven transport collided in mid-air. The death toll in the planes and on the ground was 137 persons. The plane in Munich developed engine trouble shortly after takeoff and crash-landed on a streetcar in a busy section of the city. Sixty persons died as a result of the accident. Not

far from where the planes collided in Brooklyn, the aircraft carrier Constellation was being built. On December 19, 49 civilian workers died in a disastrous fire that was caused by spilled fuel oil. The Navy put the damage at $75,000,000.

Water Supplies

◈ Studies show that water demands in the United States by 1980 will be 559,000,000,000 gallons daily, about double the present demand. The prospective demand for water, said a report released by the U.S. Senate committee headed by Robert S. Kerr, would equal almost one half the total daily average of stream flow from all rain and snow that falls on the United States. By the year 2000 the report foresees some areas facing "extreme" water shortages. To keep the United States supplied with serviceable water over the next twenty years, it will cost taxpayers between $54,000,000,000 to $74,000,000,000.

British Christmas Spending Up

◈ Since World War II the British have been spending more on Christmas with each succeeding year. In 1959 they spent, on an average, about forty pounds ($112) each. The 1960 figure is expected to exceed that.

British Movie Attendance Drops

◈ During 1960 an estimated 520,000,000 Britons attended the movies. This was 14 percent fewer than 1959. The gross income from tickets, however, showed a decline of only 6 percent from 1959, primarily because of a hike in prices of seats. More than 350 theaters closed during 1960, as compared with 440 in 1959.

Holiday Traffic Deaths

◈ From Friday December 23 to Tuesday December 27, 461 persons died in traffic accidents across the United States. The final count, however, was not in. It was predicted to pass 510, the number set by the National Safety Council.

Air Traffic Increase

◈ In the United States commercial air traffic has increased fourfold over a decade ago. During 1960 there were an estimated 58,400,000 passengers carried for a total of 39,339,700,000 passenger miles.

Refugees Flow West

◈ West Germany was flooded with more than 2,000 refugees from East Germany over the four-day Christmas period. This was over three times as many as arrived in West Berlin in 1959.

Racial Discrimination

◈ The United Nations General Assembly called on the Union of South Africa on December 18 to do away with all traces of racial discrimination in the Territory of South-West Africa. The resolution "calls upon the Government of the Union of South Africa to revoke or rescind immediately all laws and regulations" based on the apartheid policy. The resolution, which was recommended by the U.N. Trusteeship Committee, was approved 78 to 0. The United States and Britain abstained from voting.

Witness Sent Back to Prison

◈ Wilhelm Scheider, 62, was sentenced on December 16 to a six-year term for having distributed Bible literature in Poland. Scheider is one of Jehovah's witnesses. He was released from prison in 1957 in a general amnesty after having served five years of a life sentence. Jehovah's witnesses are outlawed in Poland.

Catholics Told to Tithe

◈ Members of St. Joseph's Roman Catholic Church in West New York, New Jersey, were told that from henceforth they must contribute one tenth of their income before taxes to the support of their church and to charity. John P. Welgand, pastor of the church, said the tithing would eliminate the need for all fund-raising affairs—including raffles, bingo and special collections. St. Joseph's church is the largest in the Newark archdiocese, with a membership of approximately 36,000. However, the priest stated later that the tithing plan was not compulsory.

Antarctic on the Move

◈ The largest unbroken mass of floating ice in the world is floating out to sea at a rate of about 5½ feet a day. The ice mass, known as the Ross Ice Shelf, is between 330 and 13,000 feet thick over 196,000 square miles of the Ross Sea in the vicinity of the South Pole. The speed of this mass ice flow was said to exceed that of any other water-borne glacier yet measured.

A New Language Emerging

◈ After World War II the independent nation of Indonesia was a country without a national language. The language most spoken was Malayan, but only by some 7.7 percent of the population. The rest spoke some 200 other dialects. Today Malaya and Indonesia are slowly blending their languages together to form a new language. More than 90,000,000 people are learning new words and phrases. New words are added to the language at the rate of about one an hour.

Quick Mail Delivery

◈ West Germans are installing electric sorting machines, plus other mechanical equipment, to speed up their mail delivery. They hope that soon all domestic mail will be delivered within 24 hours of mailing.

Rationing for Tooth Decay

◈ Eskimos on the island of Greenland are suffering from

bad cases of tooth decay and digestive troubles. To lessen their miseries the Danish Board of Health report recommended rationing of candy and pastries in Greenland.

Death Rate Cut

◈ Deaths caused from high blood pressure have been cut almost in half in the last ten years by antihypertensive drugs, according to a Massachusetts Memorial Hospital survey. The study indicated that over-all mortality rates for drug-treated patients have fallen from 53 to 27 percent.

"Banish Death" Predicted

◈ The Bible speaks of life everlasting as a gift from God through Jesus Christ. (Rom. 6:23) But Professor V. Kovanov, member of the Soviet Academy of Medical Sciences, told doctors that it may someday be possible to "banish death altogether" by means of the transplantation of animal organs. He declared that right now it is possible to disconnect the heart for more than an hour and remove the defects and to continue blood circulation during that time by artificial methods.

Russian Diamond Discovery

◈ Russian geologists have discovered diamonds near the Arctic Circle. It is believed to be one of the richest diamond discoveries in the Soviet Union. The Soviet newspaper *Trud* hinted that the news of the find was held up for almost a year while tests were made to evaluate the discovery.

Fish 1,100 Years Old

◈ In November some fifty fishes and other creatures, such as clams, lamp shells, sponges and corals, were discovered on the top of the ice more than a mile from open water near the South Pole. Their radioactive carbon content showed them to be 1,100 years old. One theory is that the fishes were trapped on the Ross Sea floor at the time that it froze, then through the years they were borne upward as the bottom ice ascended.

British Working Days Lost

◈ The British Labor Ministry reported that more than 300,000,000 working days are lost annually in Britain as a result of sickness and injury.

More Houses for Germans

◈ The West German Housing Ministry's year-end report stated that 500,000 dwellings have been built each year since 1953 and that it is reasonable to assume that at least that many more will be built during 1961.

Honey Crop

◈ The United States produced a record crop of honey by its 5,500,000 bee colonies in 1960. The production was nearly 253,500,000 pounds.

Are you educated for life?

Putting away the schoolbooks only means the beginning of a more serious education. Have you been equipped by the greatest of all textbooks, the Bible? Have you learned the more difficult requirements for an adult Christian? Are you satisfied that your Bible training will enable you to face the most serious of life's problems, secure in the knowledge of what course is best in every circumstance? You need the book *"This Means Everlasting Life."* Read it with the *New World Translation of the Christian Greek Scriptures.* Together they will educate you for life—without end! Send only 10/6 (for Australia, 12/-).

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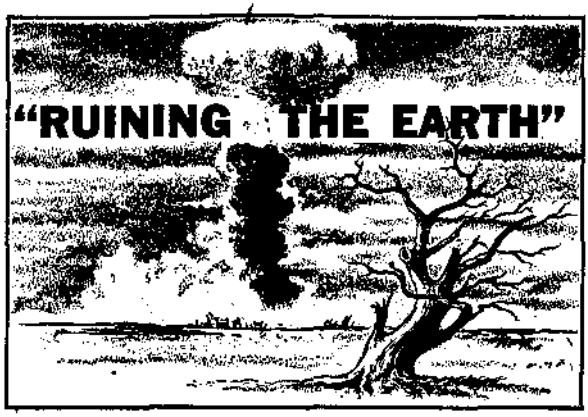

What future do your children and your children's children face? Can and will world leaders today provide for them security in peaceful surroundings? or will they leave them a heritage of destruction? What interest does God have in their and your welfare on earth? Is it God's purpose to intervene in world affairs to insure mankind continued life and prosperity on this planet man calls "home"? Have no fear! God has promised to "bring to ruin those ruining the earth." Good reason to rejoice? "Happy are the mild-tempered ones, since *they will inherit the earth.*" How will this be accomplished? What is your part? Send for and read:

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Awake!

- The 20th Century in Bible Prophecy — PAGE 5
- Tragedy of Vientiane — PAGE 9
- Hypnosis—a Dangerous Two-edged Sword — PAGE 12
- The Expanding World of Plastics and You — PAGE 16

FEBRUARY 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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PROCRASTINATION is Folly

AMONG the many foibles or weaknesses that imperfect humans have fallen heir to is that of procrastination. One is guilty of it when he puts off until tomorrow that which should be done today. The very word "procrastinate" comes from a root meaning "tomorrow." According to the dictionary, procrastination is the blameworthy putting off of things until tomorrow because of laziness, indifference or hesitation.

This common failing has caused various proverbs or sayings to be coined. According to the Germans: " 'Tomorrow, tomorrow, but not today!' is what lazy people say." The English like to quote: "Procrastination is the thief of time." And, "Never leave that till tomorrow which you can do today," is an American version.

True, something can be said in favor of delaying. 'Fools rush in where angels fear to tread,' and "he that is hastening with his feet is sinning." But if our delaying is due to laziness, indifference or hesitancy, then it is procrastination.—Prov. 19:2.

With some, procrastination is sheer laziness, betraying a lack of will power. Even a dead man can wait for a tomorrow that never comes. But it takes strength of will, will power, to discipline ourselves to do today what we know should be done today and now. The remedy for procrastination is cultivating self-control. —Prov. 6:6-11.

When we procrastinate because of thoughtlessness or indifference we betray a lack of wisdom. Tomorrow we may not have the opportunity to do what should be done, or it may be too late to do much good. Procrastination regarding your health may result in the loss of a tooth, require an operation, or even land you at the undertaker's. Procrastination regarding repairs on the auto you drive may result in a fatal accident. If you know something needs to be done and you can do it now, do it now! Or you may regret it as long as you live!

The Bible speaks out against procrastination because of hesitancy. "Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones." To vow and then hesitate shows lack of wisdom and good judgment. "Better," the wise Congregator goes on to say, "is it that you vow not than that you vow and do not pay."—Eccl. 5:4, 5.

Yes, we may not always keep putting off until tomorrow difficult decisions to

make or steps to take. Tomorrow it may be still more difficult to make the right decision, and in the meantime we may be hurting others as well as ourselves.

Then again our procrastination may be due to a lack of a keen sense of justice, as when we procrastinate in paying our debts if at all able to do so: "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it. Do not say to your fellow man: 'Go and come back and tomorrow I shall give,' when there is something with you."—Prov. 3:27, 28.

ARTICLES OF INTEREST

- The Strength We Live By.
- Faith Healing—Is It from God?
- Are You Getting Bald?
- The Case for the Police Dog.
- Spring Cleaning the Easier Way.

Ask for the next issue.

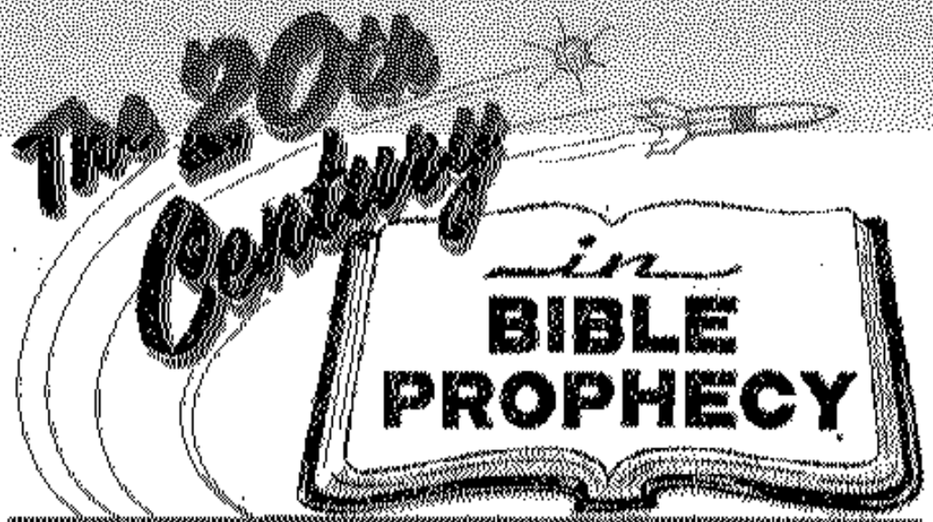
Because our hearts are prone to be "more treacherous than anything else" they often make excuses for failings with plausible procrastination. We know that we should change our ways, clean up, practice self-control in thought, speech and action, budget our time and money, go on a diet, and so forth, but we keep putting it off until tomorrow. In the meantime we flatter ourselves because of our good intentions, overlooking the fact that thereby we are building on sand a house of wood, hay and stubble. Such an attitude calls to mind the prayer of "Saint" Augustine: "Lord, grant me chastity and continence, but not yet!" Such procrastination is dishonest and betrays a lack of justice. —Jer. 17:9.

In particular does procrastination show a lack of love. If we love our work we will not put it off until tomorrow. If we have love in our hearts for God and our fellow man we will be eager to do what we can and should do today rather than putting it off until tomorrow. Thus, if we sense we have offended someone, love will make us quick to settle matters between us, not procrastinating because of the embarrassment or humiliation involved. Love will be concerned with doing what good it can today, knowing that tomorrow such opportunities may no longer be there or there will be still others waiting.—Matt. 5:23, 24.

In view of the foregoing it is obvious that procrastination has no place in the life of a Christian. God's Word condemning laziness, indifference and hesitancy. When Jesus asked four young fishermen to follow him, they did not procrastinate but "at once . . . they followed him." When Saul of Tarsus was converted and then regained his sight, he likewise did not procrastinate but "immediately in the synagogues he began to preach Jesus."—Matt. 4:18-22; Acts 9:20.

We today are living in a time of decision, in days similar to those of Noah and Lot, according to Jesus' own words. We dare not put off until tomorrow the taking of our stand with Jehovah God and his King Jesus Christ if we have not already done so. Had Noah procrastinated, the ark would not have been ready when the floodwaters came. Our situation is as urgent as that of Lot, regarding whose deliverance the inspired record states: "The angels became urgent with Lot, saying: 'Get up! Take your wife and your two daughters who are found here, for fear you may be swept away in the iniquity of the city!' " —Matt. 24:37-39; Gen. 19:15-17; Luke 17: 28-30.

Since fulfillment of Bible prophecy locates us at the end of this wicked system of things, today, more than ever before, procrastination is folly! Do not delay to seek Jehovah, righteousness and meekness, that you may survive its end to enjoy life in God's new world. Jehovah's witnesses stand ready to help you.—Zeph. 2:3.



What does Bible prophecy foretell for our day? Does it offer hope for our future?

THIS modern world is as perplexed as a 'woodpecker in a petrified forest.' Countless thousands of humans living in the twentieth century madly flutter from one endeavor to another, only to experience frustration and disappointment. To such persons the future looks bleak indeed.

Some people wonder if science has the answer to a bright tomorrow. It forecasts that within decades submarine farming will help feed hungry people; all sources of disease will be destroyed; artificial intelligence machines will do things people do now—write letters, cook, clean houses, drive automobiles and fly airplanes; and a trip to Mars will take only a year in cosmic ships traveling at speeds varying from 40,000 to 60,000 miles an hour.[1]

Many of the developments of science work for the benefit of man, because increased understanding enables him to use to a fuller extent the resources provided by the Creator. But all too often this knowledge is used for selfish ends and to the harm of mankind. So we must face the fact that knowledge of submarine farming is not going to solve the world's food problem as long as selfishness controls the use of the food produced. Nor does man's ability to alleviate the suffering caused by some diseases mean that he can blot out all disease and assure endless life for mankind. Modern electronic equipment and space vehicles may make one's head spin in amazement, but it is not material possessions that can fill one's life with the love and purpose in living that bring true happiness. It is clear that science alone does not have the answer to your craving for true contentment and security. You must look elsewhere—to God's Word, the Holy Bible.

Those who look to the Bible in hope of finding encouraging facts about the future should not be surprised to find critical times included in its forecast for the twentieth century. Wars, food shortages, earthquakes, increase in crime and a collapse in morals are all prophesied for this generation. But then it also speaks of a group of people preaching about the righteous kingdom of God, a war of God against all wickedness, followed by a paradise earth without death—all to be realized in the twentieth century.

Blinded by the dazzle of science in this missile-minded space age, the vast majority do not believe the Bible's prophecy. Modernist clergy contend that the Bible is out of date and should be rewritten in terms of space fiction so children would be more interested.[2] As a result of religious leaders' attitude toward the Bible, it is no wonder that people in general have become indifferent and unconcerned. Nevertheless, interest in knowing the future has not lessened.

Human attempts, however, have failed to predict the future accurately. Would you stake your life on a weatherman's forecast for tomorrow? Then why trust in long-range predictions made by humans? Some modern examples emphasize the fu-

tility. Years after World War I had ended, British General Sir Ian Hamilton was quoted as saying: "The 'next war' will take as many weeks as the last war took years and civilization will be blotted out."[3] According to him, World War II should have ended after a month's fighting. It dragged on piteously for six years.

Before the end of World War II another prediction was made. A peasant girl in Italy had allegedly received visitations from the "virgin Mary." The visitations began on May 12, 1944. In one apparition the war was predicted to be over by the end of July, 1944.[4] The stark truth is that not until more than a year later, on August 14, 1945, did the war actually end.

Predictions are now being manufactured about World War III. Jeane Dixon, favorite seeress of senators, ambassadors and White House intimates in the United States, predicted that Red China would plunge the world into war over Quemoy and Matsu in October, 1958. "The Red Chinese will take those islands," she said grimly. "Nothing will stop them, including the immense loss of life that will result from the fighting." Further, she predicted that Soviet boss Nikita Khrushchev would begin to lose his power before the end of 1958.[5] Two years have gone by without seeing any fulfillment of the above predictions.

Source and Manner of True Prophecy

The methods man has employed to determine the future vary. He has tried everything from balancing an ax to reflecting the sun's rays by fingernails. He has looked into the well-known crystal ball, besides observing the color and peculiarities of wine, in hopes of knowing the future. He has even tried myomancy, a means of divination by the movements of mice. Little wonder that these methods as well as all others have failed miserably to aid mankind in his desire to know the future.

The time is ripe for mankind to turn to a better source of prophecy than what imperfect humans can offer. That source is God. His book of prophecy is the Holy Bible.

What is Bible prophecy? Do you know? Most people have only a hazy idea. Plainly defined, Bible prophecy is any event foretold by God to take place at some future time.

There were several methods used by God in revealing future events to man. Sometimes God would utter prophecy word for word. At other times he would give men visions during their wakeful hours. Dreams and interviews with angels were also used. Moved by holy spirit, God-approved prophets recorded these divine messages of future events in the Bible.—Dan. 2:19, 28; Acts 10:10-16; Gen. 18:16-21.

Fulfillments in the 20th Century

A sensible thing to do now is to examine a few of the many Bible prophecies that have come true in the twentieth century. Not only will such an examination serve to prove the Bible's reliability, but it will also build confidence in prophecy yet to be fulfilled.

Matthew 24:7 says that "nation will rise against nation." Are you going to brush aside this statement by saying, "We've always had wars"? Have any of those previous wars been as monstrous in destruction as World War I? It far outstripped all previous wars. As evidence, compare the casualty list of five major wars prior to World War I: Napoleonic Wars, 1796-1815, 6,000,000 casualties; Crimean, 1854-1856, 787,000; U.S. Civil War, 1861-1865, 936,122; Franco-German, 1870-1871, 710,000; Russo-Japanese, 1904-1905, 550,000; World War I, 1914-1918, 37,508,686; World War

II was even greater, with casualties mounting to 53,886,541.[6] For a certainty, this prophecy for the twentieth century has come true.

Mark 13:8 says: "There will be food shortages." Has this been fulfilled? Again, consider the facts. India reported 32,000,000 people on the verge of starvation at the end of World War I. One source stated that the "existing conditions are unparalleled elsewhere in the history of the world."[7] Reporting on the great Russian famine at that time, it was said that people were "dying like flies from the eating of offal, grass, wood bark, melon rinds, clay and other substitutes for food."[8] Russians numbering 13,772,613 were actually starving as of February, 1922. In 1925 the worst famine since 1897 held the west coast of Ireland in its grip.[9] Sixty percent of Canada's wheat fields were burned up by drought in 1933 and 1934. Also, the greatest plague of grasshoppers in Canada's history invaded her western plains. Germany lost her hay crop; France and Italy suffered badly from drought; Portugal's crops were eaten up by great swarms of locusts; Britain had a most severe water shortage.

Famines have increased during the twentieth century in fulfillment of Bible prophecy, as the following figures comparing major famines of the past with those of our era show: A.D. 1016, 30,000,000 persons affected; A.D. 1344, 90,000,000; A.D. 1790, 103,000,000; A.D. 1877, 116,000,000; A.D. 1920, 255,000,000; A.D. 1946, 500,000,000. More recent is a newspaper report that "parents in famine-stricken North Bengal [India] have sold children for 70 cents apiece to save the youngsters from starvation and to raise money for their own food."[10] The evidence is overwhelming. This prophecy has also seen fulfillment in the twentieth century.

Luke 21:11 says: "There will be great earthquakes." Can anyone deny the fact that earthquakes have increased in destructiveness during the twentieth century? Note the following: "In 2,000 years of recorded history, earthquakes have probably taken 10,000,000 lives."[11] This constitutes an average of about 5,000 killed each year. However, during the period between 1915 and 1949 a total of 848,450 were killed. This is an annual average of 24,241 deaths during the thirty-five-year period. Not to be forgotten is 1960, when during the first five months of the year more than 20,000 lives were lost in earthquakes around the globe. Again, Bible prophecy has come true.

Fulfillment of Prophecy Inspires Hope

The twentieth century has also seen a pleasant fulfillment of Bible prophecy. The "good news of the kingdom" is being preached. (Matt. 24:14) Jehovah's witnesses, numbering 851,000 in 179 different lands, are doing this preaching. Upward of 131,662,000 hours spent by these Christians last year alone gives evidence that more than 15,000 are preaching every minute of every day about this kingdom. What kingdom? The kingdom of God that is to crush all present kingdoms of men. (Dan. 2:44) That now-operating kingdom in heaven will, within the twentieth century, cleanse the entire earth of wickedness.

Now stop and reason. Does not fulfillment of all the foregoing prophecies give you assurance that future Bible prophecy must come true? Can you not see that the twentieth century is the century indicated by the prophetic language of Matthew 24, Mark 13, Luke 21, and 2 Timothy 3? Since, according to 1 Corinthians 14:33, 40, God does everything by order and arrangement, is it not only logical that whatever else is recorded in these above-mentioned

Bible chapters must also come upon the twentieth century? If so, then

What Is Ahead?

Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. Truly I say to you, This generation will by no means pass away until all things occur. But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth."—Luke 21: 28, 32, 34, 35.

What day was Jesus speaking of? The beginning of World War III? No. Zephaniah 2:3 identifies it as "the day of Jehovah's anger." Revelation 16:16 calls it the "war of the great day of God the Almighty," Armageddon. This war will come in the twentieth century. It will come right on schedule, as have the wars, food shortages, earthquakes and other events foretold. This generation will see its fulfillment.

The real cause for rejoicing is found in the last prophecy recorded in the Bible, found in Revelation, chapter 21. There it foretells the operation of a new heaven for the uplifting and blessing of mankind. Not only will all disease pass away, but the sting of death will no longer be felt either. God promises to make all things new. —Rev. 21:4, 5.

To realize the fulfillment of this prophecy requires action now. The time that is left must be spent wisely in gaining an understanding of Bible prophecy so as to act with benefit to ourselves. To gain such an understanding means first of all to cultivate the proper motives. These motives are a love for truth and righteousness and a desire to be obedient to God's Word. Then associate with Jehovah's witnesses, who have already been enlightened by God's spirit to an understanding of the things that have come true in the twentieth century.

Final advice for those living in the twentieth century is given by Jesus himself: "Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man."—Luke 21:36.

Will you be able to hold your position before Christ Jesus when he fights at Armageddon, or will you be involved in some aimless activity when that war comes? Will you be able to stand in the earthly paradise as a survivor of the battle of Armageddon, or will you be stone dead because of having been caught off guard by its approach?

Now is no time to be applying yourself to fruitless endeavors in this doomed world. Now is the time to heed Bible prophecy concerning the twentieth century and live forever in the sunshine of God's new world.

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TRAGEDY OF VIENTIANE

By "Awake!" correspondent in Laos

DECEMBER 13, 1960, started out as a beautiful day in Vientiane, Laos. The sun was shining in a blue sky and, with the many-colored birds gaily singing, it promised to be another peaceful day in the tropics.

At 1:30 p.m. the picture changed. It sounded as if the whole country had suddenly erupted into a battlefield. Cannons boomed, machine guns stuttered and mortars set up a deafening roar. Thus started the battle of Vientiane, which was to last for seventy-six hours nonstop.

Jehovah's witnesses, active in 179 countries of the world, are also working in Vientiane. During the ensuing seventy-six hours they found themselves right in the midst of the fighting, although they themselves took no part in it. The battle was between pro-Communist and anti-Communist troops of the Royal Lao Army. Since both sides were dressed in identical uniforms, carried the same flag and were of the same nationality, it was difficult to distinguish one from another. It was a case of brother fighting brother.

Everyone scurried home, shut his doors and got down on the floor, prepared for a siege. Soldiers fought up and down, back and forth, through the streets of Vientiane, fighting from house to house and street to street. The front lines moved back and forth through the city at least six times.

During all this time both sides had cannons well back of the front lines that were firing into the city. No one had opportunity to leave. They just waited for the shells either to fall on their paper-thin homes or to miss them. The tragedy of it all was that it was mostly unarmed civilians who suffered and died.

During the heavy shelling on the first night, the neighbor living next to the missionary home of Jehovah's witnesses pounded on the door and asked if anyone knew how to deliver a baby. The one missionary sister in the home gathered up supplies and a book that explained the subject and went over to help, even though she knew practically nothing about it. Fortunately, the fighting let up for about a half hour and a doctor was found who performed the delivery with the help of the missionary.

The next day cannon shells flew thick and fast in all parts of the city, blowing up houses, tearing down trees and anything else they hit. Whole sections of the city were burned to the ground. The sky was filled with thick black smoke, which made the sun a red ball in the sky. Blood-red flames shot high into the air. As one missionary said, "It made us sick at heart to think of the many people we knew who would be dying in the flames at that very moment." The missionary home was badly damaged, as were all the other homes in the district, and it was decided to evacuate and go to another part of town that was supposed to be recognized as neutral,

namely, a French army camp that was established in accordance with the Geneva Conference in 1954.

It was thought that all would be safe there, as the troops had promised not to fire on the camp. They did not keep their word, however, but systematically shelled it. Since the camp was crowded with refugees of all nationalities, many people were killed and injured. Here again mostly unarmed civilians.

Eyewitness Account

A survivor related his experiences in this way: "I never thought I would come out of this situation alive. During one of the many heavy shelling attacks, I was lying flat on the ground helping a person who has a large family of seven to find shelter. There was suddenly an explosion only three meters away. It was a direct hit on my friend's car, which was burned up. Fifteen persons were wounded and many killed. The explosion was so loud I couldn't hear anything for several minutes.

"The ambulance came and I volunteered to help them with the many wounded. Little did I know that this, abandoning my own possessions and helping these people in need, would result in my own means of escape from the city. The camp being in no man's land made it impossible for other than the ambulance to go through the lines. We were carrying the bleeding persons into the ambulance while the bullets were whining past.

"On the way to the hospital something happened that touched my heart. In the ambulance there was a badly wounded man. When we came to the roadblock set up by the anti-Communist troops, one man who had just been firing in the direction of the camp recognized this wounded man as one of his relatives. Knowing that it may have been he who was responsible for these wounds, he started to cry. This is a typical example of how brother fought brother.

"At the hospital there was much work to do helping wounded people. Knowing this, I helped as much as possible. I can now picture how I looked, dirty, unshaved and covered with other people's blood. I was quite amazed at the Catholic priests who were standing there dressed in their long white robes and not lifting a finger to help anyone.

"The first thing that I had in mind after finishing at the hospital was to find my friends, but I couldn't find any of them, and many of their homes were flattened to the ground. To me the tragedy of the whole thing was that I saw only dead and wounded civilians.

"Even though I lost everything I owned, I was very happy to arrive in Bangkok after six days with very little sleep, not much food or water and thankful to God to be alive."

Another man helped the commandant of the camp in going to each home in his section as it was hit to make sure everyone was out and to lead many women and children to trenches and other places of safety. Another took his life in his hands to go outside the camp in no man's land to the home of one of his acquaintances, which had had a direct hit. He brought back his friend—dead—and his friend's wife, who had a leg torn off. This kind of help went on for the whole three days under heavy fire.

Flight to Safety

The last two Witness missionaries were able to leave and get out from under the cannon fire due to the hospitality of a person of good will. When the front lines had passed by about 500 yards, the brother jumped up and literally made him go with them. After much arguing with soldiers, they finally passed through the lines and

reached a border crossing point into Thailand, where they were finally able to get some sleep.

Meanwhile, in Vientiane the fighting continued all night and finally stopped the next day. The Communist troops had now been pushed back to their camp twenty kilometers beyond the town.

Within Vientiane water and food were not available. Dead bodies in the ruins gave off a terrible smell and the danger of an epidemic was great. A large majority of the city had been burned down, and the number of the dead, although officially set at 150, will probably never be known. Many were killed by bullets and their bodies burned up in the fires that raged throughout the city. The majority of those that died were innocent men, women and children, the victims of a war between opposing political groups.

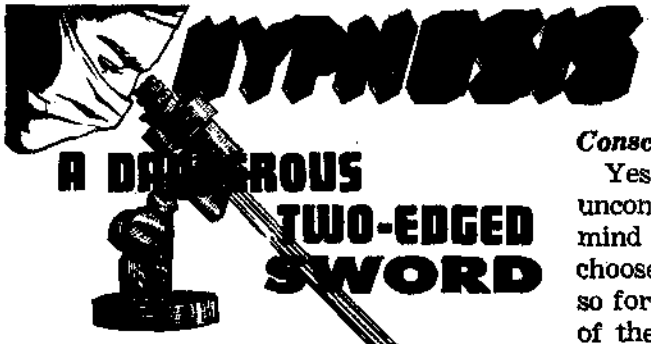
Tragedy could be seen in the faces of all. For example, the man who was seen poking around in the ashes of his home, only to find the ashes and bones of his wife and five children. It could be seen in the face of another who had just been informed that his brother and ten children had all died. It could be seen in the face of a woman holding her dead daughter in her arms and sobbing, and in the face of the father who held his child who had just lost a foot and the blood was streaming from the stump. It was seen in the faces of people who had already lost everything they owned, some as many as five times, due to war.

These people truly need the hope of a new world of righteousness as taught in the Bible, and no doubt many of them will learn about this hope as they now pass on to other countries as refugees, seeking a place of peace. Jehovah has promised in the Bible that the only place of peace will be his new world, which will shortly be established here on this earth and in which there will be no war. Fathers will not hold their dead children in their arms and ask someone to help them, nor will children see their parents blown to pieces before their eyes. There will be no war and no death in that new world.

Truly the wise course for all lovers of peace now is to inform themselves about this new world. The next time one of Jehovah's witnesses calls at your door, take a little time to listen to what he has to say. If you heed the Word of Jehovah that they bring to you, you may be one of the survivors of a much greater war than that of Vientiane, namely, the battle of Jehovah, the war of Armageddon, in which he will destroy all those who are against him and will give everlasting life to those who serve him. Learn about this peaceful new world now, practice what you learn, and you will live in it.

Evolution Hoax

¶ A physiologist for the Atomic Energy Commission, Dr. Theodore Newton Tahmisian, told audiences at several European universities: "Scientists who go about teaching that evolution is a fact of life are great con men, and the story they are telling may be the greatest hoax ever. In explaining evolution we do not have one iota of fact. . . . To advance you have to have something new. How can the progenitor pass on to his children what he himself didn't have? Like breeds like. Yet evolutionists would tell us like breeds unlike." According to *The Fresno Bee*, Dr. Tahmisian called the so-called historical record of evolution "a tangled mishmash of guessing games and figure juggling."



HYPNOSIS
A DANGEROUS TWO-EDGED SWORD

HYPNOSIS is coming to the fore. More and more patients are requesting its use. In just one New York city medical center hundreds of women made application for the use of hypnosis in childbirth. A nationally known psychiatrist stated that he was receiving as many as five hundred requests a month for treatment by hypnosis. Its use is rapidly spreading among dentists and surgeons, and even some clergymen praise it as a "sacred counsel aid." At present, in the United States alone, hypnosis is being used by upward of 6,000 professional men in the healing arts.

What are the facts about this mysterious power? How does it work, and why? Can it be used for criminal ends? Is the current trend wise or ill-advised? What dangers are associated with it? Are Biblical principles involved in the use of hypnosis?

"No one knows why hypnosis works. It just does."[1] While that is true, there are theories as to what takes place that do appear to throw some light on the subject. One authority on the subject states that hypnosis is "nothing but an aspect of conditioning."[2] According to another, hypnosis is "a state of exaggerated suggestibility brought about by artificial means."[3] Most enlightening is the description that hypnosis is "a passive will-less state in which only the powers of discrimination [reason] and choice [will] are temporarily suspended. . . . It is dissociation [a cleavage, dividing or separating] between the higher reasoning centers of the mind and the lower and automatic centers of the brain."[4]

Conscious and Unconscious Mind

Yes, man has both a conscious and an unconscious mind. We use our conscious mind in our everyday affairs, to think, to choose, to remember, to speak, to act, and so forth. Our unconscious mind takes care of the body's life-sustaining and adaptive functions. It also causes us to dream. The things we do without giving them a conscious thought appear to have been directed by the unconscious mind. Apparently it never rests, even as our lungs and heart do not rest.

Surgeons have been warned to be cautious about what they say while a patient is under an anesthetic, as his unconscious mind hears and records all that is said. Tactless expressions may later cause emotional harm.[5] Giving support to this claim, recent research into the unconscious mind showed that some patients hate their surgeons as a result of the "ill-considered remarks of the operating team" while the patients were under anesthesia. Thus the patients bore their surgeons a grudge without either ever knowing why![6]

Since our unconscious mind remains active while our conscious mind sleeps and since in hypnosis there is, as it were, a pushing aside of certain faculties of the conscious mind, could it be that a hypnotist could get his commands across to the unconscious when a person is asleep? Does natural sleep serve, in a way, as does the hypnotic trance? Yes, as proved by a Harvard University scientist. He found that a sleeping person who was readily hypnotized when awake responded in the same way when asleep—up to the medium trance

stage. Upon command the sleeping one raised and lowered his arms and clasped his hands. Told that he could not unclasp his hands, he struggled vainly to do so, even though sound asleep. Then he was told that he was very thirsty and that he would get up and drink some water. In eight minutes he awoke, got up and drank two glasses of water. Upon waking the next morning he remembered nothing except that he awoke during the night and, feeling thirsty, drank water.[7]

Its Uncanny, Sinister Power

The foregoing, however, is but the ABC of hypnosis. Well has it been described as an "enormously complex psycho-physical performance." For example, under hypnosis the body can become so rigid, a state known as catalepsy, that, suspended between two chairs, it will support the weight of two men. Certain powerful drugs and abnormal mental states produce like results, but why can hypnosis? Why this power over the nervous system?

Note also the power of posthypnotic suggestions, that is, suggestions carried out after one comes out of the hypnotic trance. Told he will not be able to do certain simple things, such as saying a certain word or looking at his shoes, he will be unable to do so. Told that he will act in a certain manner every time he hears a certain word or sees a certain thing, he will unconsciously comply. Told he will be afflicted with certain neuroses or manifest certain symptoms of mental unbalance, he will likewise comply.[5]

Uncanny also is the power of hypnosis over the memory. Told to forget a certain thing, the person forgets. Told that in a year and a day he will deposit five dollars in his bank, he will make certain that by the time that day comes he has five dollars and on that day he will deposit it in his bank. And for all such posthypnotic suggestions the person will always have plausible, yet wholly false, reasons for doing what he does.

Hypnosis also has a sinister power. It can cause a person to harm others or even himself. Told to kill a certain person because that one is intending to kill him, he will try to kill that one. In the famed "Heidelberg" case a young German housewife, virtuous, wholly normal and well-balanced, was thus taken advantage of. Under hypnosis she had sex relations with her hypnotist and with others (for which he collected a fee from them), made six attempts on the life of her husband and twice tried to commit suicide. Had any of those eight attempts succeeded, the criminal would never have been detected.[8] That was back in 1934-5. In 1954 a Copenhagen court sentenced a hypnotist, Bjorn Nielsen, to life imprisonment because of having caused Palle Hardryp to commit a bank robbery, during which bank cashiers were killed.

Says one authority on the subject: "Appropriate procedures, which need not necessarily be subtle, can make hypnotized persons perform antisocial acts, even to the extent of criminally harming themselves or others. As a result of hypnotic suggestion subjects have stolen money, rushed to pick up rattlesnakes, and thrown sulphuric acid into a man's face, which, unknown to the subject, was protected by invisible glass. . . . Put bluntly, through hypnosis it is possible to force persons to commit crimes. Those who speak of the necessity for hypnotic suggestion to fit in with a subject's 'moral code' should revise their concepts."[2] All of which helps to explain why certain defendants in Nazi and Communist trials could be made to act so contrary to their own interests.[6]

Ill-advised

Even in the hands of a well-meaning

therapist, hypnosis is, to say the least, ill-advised. Contrary to popular conception, hypnosis does not act as a pain killer, an analgesic, or as a deadener of feeling, an anesthetic. *It only keeps the pain from* reaching the conscious mind. That the body still feels the pain can be seen from the fact that there is an increase in the pulse rate and a change in the skin, even as when the mind feels the pain, although not to the same degree.[9]

Bearing this out, a boy under hypnosis, in a recent experiment, was told he would not feel certain pin pricks. At the same time he was given automatic writing to do (in which the unconscious mind writes and the conscious is not aware of what is being written). While the boy felt no pain, he did, in his unconscious automatic writing, strongly complain about the pain.

This caused the physician making the experiment to conclude that, "since the human being is still experiencing discomfort which could have been relieved by chemical anesthetics and analgesics, it would seem more appropriate to use these types of agents when possible, rather than hypnosis, in relieving pain of this kind. This conclusion is based on the assumption that it is the physician's task to relieve suffering rather than displace it."[10]

As for its use in correcting bad habits, a leading psychiatric textbook states: "Hypnosis necessitates the surrender of the mind and will in a peculiar way to the influence of another personality. I regard these procedures as in the highest degree subversive of individual strength and stamina of character . . . *Hypnosis is an exceedingly dangerous sword.* . . . Self-realization and the ability to become an independent, self-controlled individual are most effectively achieved by methods which require the full, hearty and active co-operation of the patient. . . . Hypnosis has been enthusiastically tried and woefully found wanting."[9]

And a professional journal recently said: "There is a very persistent and fallacious idea that hypnosis can in some mysterious way remove undesirable impulses, thoughts and sensations from the mind. It is often naïvely hoped or believed that symptoms can be destroyed without a trace. . . . This illusion is based on the universal wish to avoid the unpleasant aspects of reality. . . . The idea of being hypnotized and thus in some mysterious, painless, understandable way finding oneself rid of pain or psychologic problems has great appeal to the human mind, as does the idea of being omnipotent and able to do this to someone else."[11]

Its Dangers

At best hypnosis is an ill-advised remedy and at the worst it is a sinister tool for criminals. It is so dangerous that stage and parlor entertainers have done immeasurable harm with it. Says one psychiatric authority: "We feel impelled especially to condemn the public exhibitions carried on by professional hypnotists. The authorities should speedily bring these demonstrations to an end. They are debasing and demoralizing."[9] And says another: "Hypnosis belongs in the parlor in the same way you would want an atom bomb there."[5]

Hypnosis is an unknown quantity. Some cannot be hypnotized at all, others only to varying degrees. "Some patients may become panicky, angry, suspicious or even delusional . . . Others may become excessively dependent upon hypnosis or the hypnotist."[11] Time and again the patient is cured of one failing only to acquire a worse one, or to commit suicide or try to kill a loved one. "Cures are publicized, but not what happens later on. The patient and the public do not even realize that there is any connection with subsequent tragedy."[1]

Because of the spread of hypnosis the American Medical Association appointed a Committee on Hypnosis to investigate the situation. Its report, while not condemning hypnosis *per se,* spoke out in the strongest terms against the popular indiscriminate use of it, warning in particular against the dangers of self-hypnosis.

It told of follies being committed between the hypnotist and his patient, of the seeming magic results of hypnosis, giving some hypnotists delusions of omnipotence and omniscience, and of hypnotists going insane. In fact, in the past seven years one group of psychiatrists never had less than three hypnotists coming to them for help each month, some of whom were violently insane.[12]

According to the spokesman for this report, the popular use of hypnosis is "playing with dynamite."[1] Hypnosis itself is not the remedy, but "just as a patient with cancer is treated surgically under and not by anesthesia, so a patient with severe emotional disease can be treated psychiatrically, under but not by hypnosis."[13] And says another leading psychiatrist: "Notwithstanding all these [unfavorable] facts, hypnotism is an invaluable agent for perfecting the diagnosis in numerous abnormal psychic cases, such as multiple personality and complex dissociation, and is indispensable in the investigation of spiritualistic mediums."[9]

Against Scriptural Principles

The foregoing has only scratched the surface of the potential dangers associated with hypnosis. If not on guard, a person can be hypnotized without his knowing or wishing it, while standing and with his eyes wide open. At times even experts cannot tell whether a person is hypnotized or not. Hypnosis had to be banned from television because of the accidents resulting from people being hypnotized while watching it. A physician can learn to use it in fifteen minutes,[1] but with it can do harm such as only Almighty God can remedy.

Even if hypnosis were not fraught with such danger, a Christian may not voluntarily submit to it. Why not? Because it runs counter to the principles set forth in God's Word, the Bible. Having dedicated himself to do God's will, a Christian may not surrender his discretion and power of reason, his will and power of choice to another, regardless of how much confidence he may have in that one's skill and integrity. At all times he is accountable to God, and he may not jeopardize his standing with God by allowing his conduct to be subject to the control of a hypnotist, not even temporarily. As has been previously noted in this magazine, God's holy spirit is sufficient for the Christian.[14] To fortify himself against hypnosis, whether waking or sleeping, a Christian should deliberately and explicitly resolve in his mind never to submit to the sinister, worldly-wise procedure known as hypnosis.

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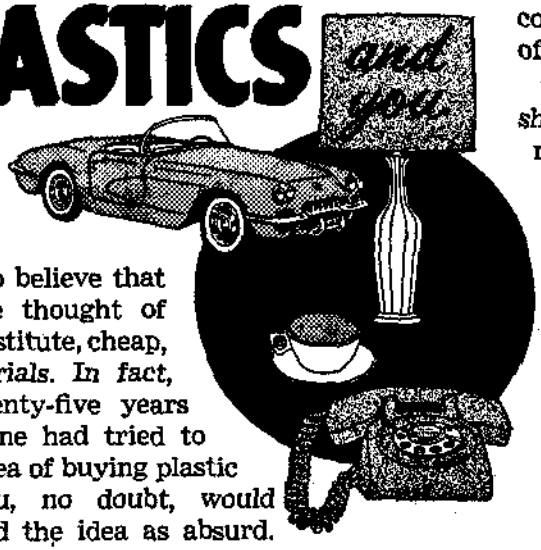
The EXPANDING WORLD of PLASTICS



IT IS hard to believe that people once thought of plastics as substitute, cheap, inferior materials. In fact, less than twenty-five years ago, if someone had tried to sell you the idea of buying plastic furniture, you, no doubt, would have dismissed the idea as absurd. Few people in those days could have accurately predicted the part plastics have in the world today.

The plastics industry has come of age. Today plastics are a $2,000,000,000-a-year business, employing hundreds of thousands of persons and spending annually more than $5,000,000 for advertising alone. The chemical industry in the United States is spending upward of $500,000,000 a year in plastic technical research. A total of more than 6,000,000,000 pounds of plastics are produced yearly. The business itself is growing at five times the growth rate of United States industry as a whole.

People, as a rule, no longer question the place of plastics among materials. As building products plastics are generally accepted for their wonderful adaptability. They are light and sturdy, both flexible and rigid, translucent and transparent, breakable and "shatterproof." And things built of plastics today look no more startling than those built of other materials. In fact, few persons are able to spot the principal types of plastics in general use currently. If an article is not made of wood, metal, stone, paper, glass or fabric, it is conveniently referred to as made of plastic.

Some objects, such as lamp shades, telephones, phonograph records, tableware, and so forth, may be quickly identified as plastic. But many are surprised to learn that the rayon necktie is made from the same plastic material as the comb in their pocket or the steering wheel in their car. They are further surprised to discover that the milk they drink can also be converted to produce the plastic button on their coats, that the red tint on women's fingernails and toes and the covering on the heels of their shoes are made of the same plastic, and that both their hairbrushes and nylon hose are made of still another plastic.

Yes, plastics are a very versatile family group of materials. The type of plastic that is used to make a raincoat can make a rope that no water or marine life can affect. Another type is molded into an electric insulator or turned into knives and forks, plates and spoons. It can even be converted into liquid form to prevent woolens from shrinking. Another plastic will be used to form a radio or television cabinet or be employed as an adhesive to cement together strips of cloth or wood to form parts of an airplane or rocket.

Some plastics are as transparent as glass, others opaque. They can be woven into cloth or sprayed onto surfaces. Some plastics are molded by injection, others are extruded; some are used for fabrication and others for lamination. There are plastics that will not melt at 520 degrees Fahren-

heit yet remain resilient and flexible at 55 degrees below zero. There are plastics that are tasteless and odorless. Others expand to forty times their original size so that a plank made of such plastics 9 feet long, 10 inches wide and 4 inches thick weighs only four pounds. Another plastic is 30-percent stronger yet 40-percent lighter than aluminum. Its impact strength is thirty times that of other plastics.

The ratio of low weight to great strength and its good thermal insulating properties make some plastics very useful to industry. There are reportedly about "50,000 plastic applications on a modern battleship and over 750 on an aircraft bomber." An automobile has "more than 250 parts made of plastic." That paint job on your new car is really a plastic job, because the lustrous coating is a plastic. It is an alkyd plastic resin. Its use has completely revolutionized the process of car painting.

Plastics in Your Home

In the home, plastics are the answer to the housekeeper's dream. Imagine a stain-proof tablecloth! By giving the tablecloth an invisible coating of butyral it becomes waterproof and stain resistant. It can be laundered and ironed just as the ordinary tablecloth. Oil spots on some materials are almost impossible to remove with even the best cleaning fluids. But the vinylidene plastic fabrics being nonporous, oil spots, dirt or stains are not absorbed and can be easily cleaned away with a cloth. Age and wear affect the fabric little and it is entirely waterproof and nonflammable.

Step inside a modern home with its large expanses of translucent walls, freer flow of interior space and closer relationship to the outdoors and you are at once attracted to the beauty of plastics. The bright-colored vinyl floor tiles in the kitchen excite your imagination. The arch of light over the kitchen counter diffuses an even glow through translucent plastic panels. Lovely room dividers in shoji patterns use textured plastic like rice paper, but the dividers are tough yet easy to clean. The door panels are opaque plastic. The terrace screens are flat panels of milk-white plastic in redwood frames. The screening will not rust or need painting. The garage's carport walls are made of sheets of pliable plastic stretched over decorative wood frames. The sheets are translucent, and silhouettes of plants create interesting patterns on them. The storage room wall panels are plastic-impregnated abaca cloth. The material has the look of coarse-textured linen but cannot soil or deteriorate and its surface can be wiped clean as easily as glass.

Plastics are being used extensively for upholstery fabrics, rugs and curtains, including such items as draperies, patio cushion covers and foam-rubber pillows. Pillowcases made from cloth coated with the plastic vinyl resin are airtight, odorless, nontoxic and easy to clean. It is predicted that in the near future nearly everything in the house will be made of plastic.

Plastics—What Are They?

What are plastics? And what are the advantages and disadvantages of plastics compared to other materials?

In the strict sense of the word, a plastic is any material that can be softened and molded or pressed into a desired shape. According to the dictionary, the term "plastic" means anything "capable of being molded." However, not all plastics are molded. As a matter of fact, more than 65 percent of all plastic compounds produced are used for purposes other than molding. It is suggested that a more accurate name for the new products would be "synthetic plastic materials," since at some stage in their production they are built up by chemical means from relatively

simple raw materials, such as petroleum products and coal, timber and agricultural products and milk. It is estimated by the Bituminous Coal Institute that "about 85 percent of all plastics used in [the United States] are derived wholly or in part from coal."

The basic ingredient of all plastic articles is the resin or binder, which plastic chemists make from raw materials. The resin binds the other basic materials, the fillers, such as wood, flour, rags, fibers, asbestos, and so forth, together in a desired shape.

Even though plastics are generally believed to be new materials, they are in fact both old and new. An English scientist, H. Ronald Fleck, asserts that plastic materials have been used since the birth of civilization. He tells of jars of spices discovered in the tomb of Tutankhamen at Thebes that were sealed by means of pitch. So, Fleck says: "The ancient Egyptians can claim to have founded two major industries—food preserving and plastics."

The plastics industry, however, may be said to have begun with the discovery of nitro-cellulose by an Englishman, Alexander Parkes, in 1864. Parkes did not pursue his discovery commercially. It was not until shortly after the Civil War, in 1868, that the plastics industry made its first major step. A young inventive printer, John Wesley Wyatt, in search for a substitute material to replace ivory in the making of billiard balls, struck upon the idea of mixing pyroxylin with solid camphor. The result was America's first plastic —Celluloid.

Cellulose nitrate branched out from billiard balls to combs, brush handles, piano keys, toys, trays and false teeth. Men of the Gay Nineties wore shirt collars and cuffs made from celluloid. No washing, no starching was necessary, just a damp cloth and wipe clean. But woe to the man who carelessly let a hot cigar or cigarette ash fall on his collar or cuff! There would be a flash flame and a badly burned body. Less than twenty years after Wyatt introduced his first plastic, there were close to 25,000 applications found for it!

For forty-one years celluloid was alone in the plastic family. Then a second type of plastic was developed called phenolic plastic. This was a combination of phenol and formaldehyde. But it was not until after World War II that the world became aware of the abundance of these new synthetic materials. Now there are some seventeen different families of plastics and some thirty different members to each family, with over 1,200 trade names under which these materials are produced! In less than two decades plastic products have risen to the point where now, in the open market, they compete with such ancient materials as metals, wood and glass.

The Advantages

What do plastics have that other materials lack? Being man-made, they can be molded to meet specific requirements. Plastic screens are durable, rustproof and need no painting. Moplen fibers look and feel like wool, still they are water repellent and quick-drying like nylon. They cost less to produce than any other existing synthetic. Nylon costs nearly one dollar a pound to produce, whereas Moplen can be produced at less than fifteen cents. Moplen can be made as hard or soft, flexible or brittle as the chemist desires.

Melamine, the basic raw material from which Melmac tableware is molded, is a thermoset plastic that will not bend, ignite or alter shape under heat. Melmac dishes are so tough that you can count on them not to crack or break for at least a year. Colors and patterns are actually molded into melamine dinnerware, not superimposed on the surface. This makes them

fadeproof and immune to serious damage. A sharp knife may scratch the surface of a Melmac plate, but since the material is nonporous and the color built in, little harm is done.

Some plastics provide excellent insulation against heat and electricity. Since house owners want to keep the heat in during the winter and keep heat out in the summer, low heat transmission is decidedly an advantage. In this respect plastics compare favorably with wood. But wood blocks the passage of light. Light transmission is one field where some plastics excel. They have a unique talent for diffusing light. They seem to gather light up from one or several sources and distribute it evenly over a wide area. Translucent panels admit light where a transparent glass window would be undesirable.

Another field where plastics excel is in the realm of color. Though some are limited to a few dark and rather dull tones, the majority can be produced in a practically unlimited range of clear shades and tints. The color, being built in, is always there, no matter what happens to the surface.

Moisture barriers of pliable plastics are used to block moisture under concrete slab foundations. They are said to be more effective against water penetration than any other available material.

Ceilings that are covered with acoustical tile finished with vinyl coating are easier to keep clean than conventional acoustical surfaces. Luminous ceilings are possible because the light-diffusing plastic panels can be suspended from the ceiling without unduly heavy supports or danger of breakage because of their light weight.

Plastic bugles weigh only ten ounces, require no warming up and they possess excellent tonal quality too. Harmonicas molded of polystyrene have only five parts as compared to eighty parts in the old-style instrument. The old-type harmonica was put together by hand in about 150 separate operations, while the plastic one is assembled in a single operation in about fifteen seconds.

The plastic lenses are as clear as the finest optical glass. They can be used with telescopes, binoculars, cameras and other sighting devices. Today practically all contact lenses are plastic. The lens can be easily shaped and molded, making possible a more comfortable and accurate fitting over the eyeball. Unlike a glass lens, a plastic lens can be dropped repeatedly without any fear of its breaking. Plastic artificial eyes, made of unbreakable plastic, are made more lifelike by arranging for the muscles to move them as if they were real eyes. Over 200 persons have been fitted with these lifelike artificial eyes.

But plastics are far from perfect. They do have shortcomings. The plastics do not generally take well to extremely high temperatures. Many of them tend to "creep" or expand under loads and with rises in temperature. Like wood, plastics can be destroyed by fire. Some burn quite easily; others burn slowly, and some are "self-extinguishing."

Many plastics are vulnerable to abrasion. One happy exception is vinyl floor tile. Plastics also tend to have a disagreeable attraction to dust, but this can be minimized either by a special process in manufacturing or by treatment with anti-static wax.

The plastics in general enjoy a fairly good reputation. Care, however, must be exercised not to use plastics where other materials may better meet the need. The key to satisfaction is to get the right plastic in the right place. This, of course, takes knowledge that gradually will become more plentiful as plastics assume their place among the ancient materials and are looked upon as old and tried.

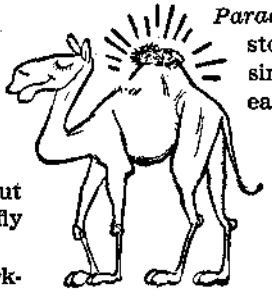
THEY HAVE BUILT-IN PANTRIES

FOOD shortages are hardly a problem to those creatures of nature enjoying the luxury of a built-in pantry. Even long periods of food scarcity do not unduly disturb them. Take the gila monster, for instance, a poisonous lizard of about eighteen inches in length, found in the desert areas of Arizona and New Mexico. And where is the gila monster's pantry?

¶ This strikingly colored lizard, possessing brightly marked skin with black bars or crossbands on a whitish yellow or pink background, has a thick, short, blunt tail. To a casual observer, the gila monster would seem to be at a disadvantage with such an ungainly looking tail; but this lizard is very practical about its tail: It is its portable pantry. When food is scarce the tail becomes thin; when food is abundant the tail becomes thick and swollen. So food shortages are no bother to the gila monster. It can live without additional food for several months—thanks to its built-in pantry!

¶ Then there is the Amazonian tree frog that builds itself a beeswax-lined bowl in the hollow of a tree trunk, located so as to catch rain. The tree frog then lays its eggs. When the polliwogs are born, they have not only a fine home but an abundant food supply, a built-in pantry in the form of an extra-fleshy tail. Most tadpoles feed on algae and other vegetation, but not these. As they change to frogs the nutriment in their built-in pantries is gradually absorbed so that no other food is needed for their growing bodies until they are old enough to hop about and secure their own meals.

¶ The penguin is another creature that believes in storing up food for lean times. This is especially necessary, since the penguin has a long winter fast. To keep alive during the fast the emperor penguin builds up a portable pantry of about a dozen pounds of fat, lodged chiefly around the stomach.



¶ The creature with the most remarkable portable pantry is perhaps the camel. Its hump (or humps) is its pantry. The size, plumpness and erectness of the hump are an indication of the camel's state of health and his current food supply. When the camel's food supply runs low, it simply draws its sustenance from its hump and continues to plod across the desert as strongly as if it had a good meal each night. In this regard *Natural History* magazine of May, 1957, pointed out:

¶ "There is no water in the camel's hump, either. It is fat, stored energy, like the hump on Brahma cattle now so common in the southern United States. Some students have reasoned that when the fat of the camel's hump is utilized it produces more than its weight in water and that the hump, therefore, does indirectly store water. The physiologists disproved this. They have shown that it takes a lot of oxygen to combine with fat and transform it into usable energy. Since oxygen comes through the lungs, this necessitates increased breathing and, consequently, more moisture evaporated in the exhaled breath. As a result, extra water produced from metabolized fat escapes from the body. Even though the hump isn't a water tank, it is quite a remarkable feature: a light, easily carried form of energy that keeps the camel supplied after the feed bag is empty or the pasture dried up."

¶ The camel's portable pantry, of course, is not inexhaustible; and if the camel is required to draw nourishment from its pantry for too long a time the skin of the hump, instead of standing up, falls over, and hangs like empty bags on the side of the dorsal ridge. Time to replenish the pantry!

¶ Speaking of portable pantries, "there is no need to leave the human race to find one of the queerest," writes Frank Lane in *Nature Parade*. "The Hottentots often wish to store fat against lean times. This is simple for them because their buttocks easily become portable pantries, and this condition, known as steatopygia, enables them to go for a long time without food." Probably few humans, however, envy the Hottentots for their remarkable food reserve capacity.

THE CHASM of CHRISTENDOM'S DISUNITY

Primate Visits Pope

By "Awake!" correspondent in England

ECCLESIASTICAL history was made on December 2, 1960, when the primate of the Church of England, Dr. Geoffrey Fisher, the Archbishop of Canterbury, visited Pope John XXIII, head of the Roman Catholic Church, at the Vatican, Rome. History, indeed, when we consider that no Archbishop of Canterbury had visited the pope for over five hundred years! No wonder Britain's newspapers headlined the news when the visit was officially announced back on October 30. The visit concluded a ten-day tour in which the archbishop had called on leaders of Anglican and Orthodox churches in Jerusalem and Istanbul.

The news immediately provoked great interest and speculation, as well as misgivings and suspicions. Rumours abounded of reunion between the two churches now separated for over 350 years by the Reformation.

Generally, Anglican and Free church leaders in Britain welcomed the news. One Anglican bishop said: "It is an important step in the increasing of personal friendships which are growing up nowadays between responsible leaders in all parts of Christendom." A Presbyterian minister thought the move was "a very wise and profitable thing." While the Moderator of the Church of Scotland thought "it could only lead to pleasantries between the two people."

Roman Catholic statements, generally, were guarded, but most assured Dr. Fisher he would be received by the pope in a spirit of cordiality and charity. As Cardinal Godfrey, Roman Catholic Archbishop of Westminster, said: "The holy father would receive the archbishop with the same sympathetic cordiality as he and his predecessors have extended to many other religious leaders." Another Roman Catholic archbishop referred to the visit as a "signpost to charity."

However, from some quarters stemmed apprehension and even opposition. A representative of the Protestant Truth Society thought the meeting would at least "give the archbishop a fine opportunity to tell the pope how much Protestants abhor the persecution methods of his church in Spain and Colombia." Evangelical organizations went farther; they sent a deputation to the archbishop expressing their concern lest the visit "should give the impression to the world at large that the Church of England was willing to compromise in any way her Reformation principles." Other church leaders were of the opinion that the visit was "unwise" and demonstrated the "greatest example of backsliding" on the archbishop's part.

The Purpose of the Visit

What, then, was the purpose of this historic visit? There were, of course, a host of speculations, but both the Church of England and the archbishop himself emphasised that it was to be merely a courtesy visit with no agenda and no list of

problems or issues to be discussed. "I have no idea what I shall talk about," confessed Dr. Fisher as he explained that his sole purpose in meeting the pope was to "make personal contact" and give a good example of Christian unity, which "if others followed there would be a diminution of the coldness that certainly existed."

An informal visit we had been led to expect and an informal visit it turned out to be! At Clampino airport, Rome, the archbishop was met by just a few British and Italian government representatives and by representatives of Italian Protestant churches, other Free churches, Orthodox churches and a number of Roman Catholics. But there was no welcome from the Vatican! Most newspapers thought this official behaviour distinctly "cool."

It did suggest this, however, that the Vatican was treating the visit as a strictly private one. Observers in Rome sensed that Vatican officials, who took the view that the primate was just passing through Rome and stopping to pay a friendly visit on the pope, were fearful of making any single false move that could be interpreted as official recognition of the visit, thus attaching any importance to it. The archbishop's arrival at the Vatican itself confirmed this. Not one photographer was allowed into St. Peter's Square and not even the pope's favourite photographer, who normally records visits, took any pictures on this occasion. Nevertheless, a general "atmosphere of friendship and happiness" in the city somewhat offset the cool official Vatican reception, and the Italian press gave the visit front-page news.

Although the archbishop spent two days in Rome, his actual audience with the pope lasted only sixty-five minutes. His greeting to the pope: "Your Holiness, we are making history," led into a conversation that touched upon "personal experiences of a spiritual nature," according to a Church of England statement. Dr. Fisher spoke of his recent visits to Jerusalem and Istanbul, while the pope recalled some of his experiences in Istanbul, where he served as apostolic delegate for ten years. The pope expressed his desire to increase brotherly feeling among all men, especially Christians, and the archbishop responded by saying there was a keen and widespread desire in many churches to act for the same purpose. An exchange of gifts and the visit was over, marked, we are assured from official sources, "by a happy spirit of cordiality and sympathy."

Back in London, after the visit, the archbishop explained that his talk with the pope was "as friendly and natural as possible" and covered "what two people say to each other about everything and nothing." In the Vatican the pope told cardinals and prelates, "We remained at the threshold of the great problems."

The Outcome?

Though the visit was just a cordial and friendly one, is there any basis for believing that it is a steppingstone toward unity between the two churches?

Protagonists for unity see great possibilities. Apart from the visit itself establishing friendly relations they point out that previously given clear signs from the pope had heightened the possibility of the visit's taking place. They refer, first of all, to a speech by the pope in May, 1960, when he called for "a great understanding of those who carry Christ's name in their hearts and on their foreheads although they are separated from the Catholic church," as a clear evidence of the pope's intentions to work for Christian unity.

Secondly, they recall the pope's forming of a secretariat under Cardinal Bea in May, 1960, for the unity of Christians in connection with the second Vatican Council to be held soon. The functions of the sec-

retariat are to enable non-Roman Catholics to follow the work of the second council and to help churches not in communion with the Holy See to arrive at unity with the Roman Catholic Church. So now there will be what Dr. Fisher described as a "recognised channel of interchange of information," instead of the previous roundabout and unofficial means of communication between the two churches.

Thirdly, protagonists point out that for the first time there were two Roman Catholic observers, one of whom was Monsignor Willebrands, secretary of the secretariat, present at the Central Committee of the World Council of Churches at St. Andrew's, Scotland, last August. This revolutionary step seems to be a clear indication of a change in the attitude of the Roman church. So many feel the same confidence as expressed by the archbishop, who said on his return from Rome: "I am certain there will be talks between the churches. I hope there may be freedom of discussion . . . with the Roman Catholics as we already have it with the Free churches."

But even supposing there are freer discussions in the future, will these lead to actual unity between the two churches? Will they be prepared to relax their doctrine so that each will recognise the other? Each side admits their differences are great, both in doctrine and in government. And it is these big differences that have formed the basis for many hatreds, jealousies and rivalries between the two churches since their parting in the sixteenth century.

To this day the Church of Rome does not accept the English church as part of the Christian church; hence, neither does she recognise the ordination of Anglican priests and ministers. Sacraments or services performed by these are therefore mockeries or imitations; and the Anglican marriage ceremony is considered to be nothing more than a civil affair. On the other hand, while the Church of England recognises the pope as the lawful bishop of Rome, she does not accept him as the head of the Christian church. The papal authoritarian system of church government borders, in her eyes, on totalitarianism and is quite unattractive. She abhors the Roman Catholic practice of intolerance where Roman Catholics are in the majority and views such dogmas as the infallibility of the pope, the immaculate conception and the bodily assumption of Mary into heaven as complete nonsense. These and many other doctrinal differences constitute the solid-wall partition that has separated the two churches for so long. As any candid observer must admit, it would be asking a lot to expect real unity between the churches if they cling to the doctrines that have separated them for nearly four centuries.

So while the indications are that the archbishop's visit to the pope may lead to wider informal talks, the way to real unity is not easy, and we could not say yet that it is upon the horizon. There would have to be acceptance side by side of different forms of government, rites and doctrines and a common recognition of each other. There would, in other words, have to be what Dr. Fisher termed a peaceful "ecclesiastical co-existence." But to what extent would each church be prepared to make concessions to achieve this kind of unity?

Warning against an optimism based on wishful thinking, the British *Daily Express,* in its leader of November 1, 1960, said: "Some people may see in this [visit] an attempt to bring the churches of England and Rome closer together. They may even regard it as the first step towards achieving unity. Such views are surely mistaken. True, the Pope has called on his

followers to overcome old prejudices. . . . But tolerance is one thing. Glossing over great differences between the faiths is another. . . . [The Roman Catholic church] will never compromise with its doctrine. The meeting between the pope and the archbishop will not lessen the differences between the churches."

There is indeed a big gulf between the churches, a gulf so great that it needs much more than mere hopes and desires for unity to span it. It calls for compromise on both doctrine and government, and that, to judge by the present attitudes of the two churches, is quite unacceptable to either. Unity may be a common aim but at present it is little more than a dream. Dr. Fisher's "wind of change," which he now detects blowing through Christendom's churches, will have to blow long and strong if it is to topple the stout, four-centuries-old wall of partition that still quite firmly divides the two camps.

Why Unity?

Many will wonder why the desire of these churches to reconcile differences they created themselves four centuries ago and have been quite prepared to accept for so long. The reason is before our eyes. Atheistic communism and faith-subverting materialism are ravaging all of Christendom's flocks, left spiritually weak and defenceless by years of Bible ignorance and confusion. The writing has begun to appear on the wall and the truth of Jesus' words at Luke 11:17, that "every kingdom divided against itself comes to desolation, and a house divided against itself falls," is rapidly manifesting itself in the case of Christendom itself. So in this day of need the cry is for unity.

Yet those who understand their Bibles know that true Christians never have been divided, either in belief or conduct. Indeed, they know that to confess differences is to deny Christianity, for the Founder of Christianity not only established a united church but gave frequent warnings against divisions of any kind. True Christians heed the words of his apostle Paul at 1 Corinthians 1:10: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." Educated from God's Word, they know what they as Christians must believe and hence are not subject to "every wind of teaching."—Eph. 4:14; Gal. 5:19-21.

But where is such Christian unity to be found today? The facts answer: in the New World society of Jehovah's witnesses. This international body of Christians, accepting the Bible as its sole standard for belief and practice, is not divided. There is strength in their unity, as history can testify. Fierce persecution in many quarters of the globe has not weakened their faith, divided their ranks or caused them to compromise their beliefs. They enjoy unity, peace and joy, looking forward to the time when, in this generation, God's foretold battle of Armageddon rids this earth of trouble and divisions for all time, and transforms it into a paradise state where all men of good will may live as one united family.

"Awake! Aids Boxer to Make Wise Decision

By "Awake!" correspondent in Italy

THE Rome office of the Watch Tower Bible and Tract Society recently received the following letter from a faithful reader of the *Awake!* magazine:

¶ "Four times I was a champion boxer of Italy and once of Europe. Certainly the activity that I carried on in this field of sport was quite intense and full of sacrifices. Good balance, and extreme willingness and decisiveness were necessary in order to reach the desired goal of success. But I was finally rewarded with the laurel crown after much training, many trials, battles and discouragement that often deprived me of confidence in myself and in my ability.

¶ "One day I became acquainted with the truth. It was indeed a source of great joy to me to learn the pure message of life that proceeds from God's Word. I realized at once that I had to devote myself to a weekly Bible study with the guiding assistance of one of Jehovah's witnesses. In a short time my appreciation for the truth grew to such an extent that I felt the responsibility of being baptized in symbol of my dedication to do the will of God. I was still uncertain and doubtful about something, however. Would I continue to be a boxer? To tell the truth I was not clear on the matter, but, rather, somewhat confused. I knew I had to conform to God's will, but I could not see clearly just how I could do this and at the same time take care of my economic obligations. In fact, I supported myself and family by boxing.

¶ "But just when I needed assistance to help me make a wise decision for the future, an article published in the Italian *Awake!* of May 8, 1960 (English edition of December 8, 1959), entitled 'Spotlight on Boxing' came to my help. As if it were yesterday, I recall how anxiously I read this article. That day I had just come in for dinner and my wife asked me to sit down and eat since I was already late and the meal would get cold. At this point my wife exclaimed: 'Look, Artenio, the *Awake!* magazine has just been delivered and there is an article that talks about boxing in it.' I left the dinner table immediately and grasped the magazine from my wife's hand. I did not take my eyes off the *Awake!* article until I had read it all. At once I understood the truth of the matter. Now I knew what boxing really was, exposed by the spotlight of God's principles as set forth in His Word. I realized the wise decision that I had to make and I did not hesitate for one minute. I said to my wife: 'From today onward, Maria, I have decided not to do any more boxing!' Yes, now I had no more doubt on the subject; I saw it clearly. And almost as if to put the decision I had made to a severe test, eight days later I received a phone call from my manager. He begged me to take up training at once for a boxing match that he was anxious to contract for in Stockholm, a match that would have brought me a purse of one million liras (about $1,600). But I had made my decision, and gave my manager this answer: 'I'm not going to box any more, I've made up my mind!'

¶ "To this day, when I review in my mind this decision, I can see how I have been benefited, what blessings I have received. I was able to find a good occupation, and I am happy now. My body is strong and no longer exposed to the extreme efforts and tensions that brought me so many anxieties and, above all, I am now at peace with my conscience, permitting me to approach God with sincerity and complete dedication. Yes, now I can truly say that I understand how wise and meaningful are the words expressed by the psalmist: 'Behold I come, O God, to do your will.'"

Signed,
Artenio Calzavara

TASI Saves Time

TASI stands for Time Assignment Speech Interpolation. By means of it circuits capable of transmitting thirty-six transatlantic telephone conversations are able to transmit seventy-two. TASI takes advantage of the fact that in using a telephone one speaks less than half the time. It scans each circuit thousands of times per second and interpolates when one is listening instead of talking. It makes this switch in only 15/1000 of a second, much too quick for the human ear to detect.

How Venezuelans Eat to Live

By "Awake!" correspondent in Venezuela

NO DOUBT you have heard of *tortillas* or *enchiladas*. But have you ever heard of *arepas*? If you happen to have been born and raised in Venezuela, you have probably eaten an *arepa* every day of your life. You see, that is the staff of life in Venezuela. Bread is beginning to gain in popularity, but most housewives continue to grind out the boiled dried corn and pat it into cakes about three inches in diameter and one inch thick; they then toast it over the glowing coals of the brazier or bake it in the oven.

● *Arepas* are eaten with black beans or with soup or some white Venezuelan cheese in the center, the two sides held together with a toothpick, dipped in a mixture of beaten egg and flour, then French fried. Mmmmmmm! Delicious! In the latter case it is no longer an *arepa* but a *tostada*.

● If you happen to come from the eastern part of the country, however, a substantial part of your diet is probably made up of *casabe* rather than the *arepa*, although you might eat *arepas* too. *Casabe* is a flat, round cake about two feet in diameter and a fourth of an inch thick, with no seasonings or ingredients other than the cassava root.

● Sugar-cane products are used extensively. Children suck on the pulp of the raw sugar cane and adults step into a grocery store and order *guarapo de caña*, the juice squeezed out of the cane and sold like soft drinks. Another popular sugar-cane product is *papelón*. The cane juice is crushed out into large vats, where it is cooked at high temperatures, then passed from vat to vat in a purifying process, then poured into cone-shaped or square molds to harden. This crude brown sugar has been used for generations for all sweetening purposes. Refined sugar, however, is gradually replacing it. There are now twelve sugar mills in the country, compared to three ten years ago.

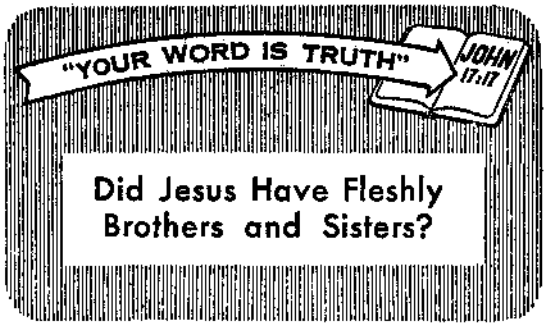
● A must on Venezuelan menus is the large cooking bananas called plantains. They are used at whatever stage—green, yellow with black spots, black or somewhat moldy; they are roasted, boiled, fried or baked.

● If a Venezuelan likes to eat between meals, he is sure to have some *dulce* on hand. This might be any of a large variety of tropical fruits, such as green figs, *hicacos* (*coco plums*), prunes or papaya, which are prepared in a thick syrup. Hard jellies are eaten as one would eat dessert, served, considerately, with a glass of water.

● A major problem in Venezuela is how to supply enough food to feed its more than 6,000,000 inhabitants. Agriculture has not kept pace with the growing economy. Many on farms have migrated to the cities. Instead of five out of every eight Venezuelans' living in the country, as there were twenty years ago, there are now three out of every eight. Much good land is not being used that could be producing enough for home use and for export. To remedy this, the government has established the National Agrarian Bureau (*Instituto Agrario Nacional*), whose objective is to improve the farmers' living conditions, so as to encourage more to remain on farms. This program is apparently meeting with success, because from 1950 to 1955 there was an increase of 35 percent in food crops.

● Fish is not included in this problem of supply and demand. Rather, there is a surplus. There are eight sardine canneries in Cumaná, located on the northeastern coast. These produce 50,000,000 cans of sardines yearly. The surplus is exported. There are so many sardines in the Gulf of Cariaco that fishermen ignore the small schools. It is said that this gulf has one of the richest supplies in the world. There is an abundance of other fish too. In that section of the country it is not uncommon to see small children about two or three years of age eating whole, fried fish, carefully picking the meat from the bones. Salted fish is also very popular.

● There are so many other appetizing foods for which a Venezuelan abroad would yearn, such as rice with coconut, candy from coconut, *cachapas* (like Mexican *tortillas* but made with fresh corn), *mondongo* (a soup of tripe) and others. But for Venezuelans conscious of their spiritual need, no food provides such vital energy as the spiritual food; for they know "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."—*Matt. 4:4.*



THE claim is made that Mary, the mother of Jesus, was "ever virgin." Thus *The Catholic Enclopedia* (Vol. 15, pp. 466-469) states that Mary was a virgin before and during the time she gave birth to Jesus as well as ever after. If that were so, then Jesus did not have any fleshly brothers and sisters; meaning, of course, half brothers and sisters, since it was God that had begotten him.

Is this what the Bible teaches? No, it is not. On the contrary, it very plainly shows that Jesus did have brothers, four of them, and an unspecified number of sisters.

Thus at the beginning of his ministry we read that Jesus went down to Capernaum, "he and his mother, and his brethren, and his disciples." And toward the middle of his ministry it is recorded that some asked: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? And his sisters, are they not all with us?" Further, shortly after Jesus' ascension into heaven we find the eleven apostles, together "with the women and Mary, the mother of Jesus, and with his brethren," in an upper room in Jerusalem. And many years later the apostle Paul made mention of "the brethren of the Lord" and of "James, the brother of the Lord."—John 2:12; Matt. 13:54-56; Acts 1:14; 1 Cor. 9:5; Gal. 1:19, *Cath. Confrat.*

Due to the archaic "brethren" instead of "brothers," some might think that spiritual brothers are meant. But not so. True, the word here translated "brethren" is the Greek word *adelphós,* which is used to refer to both spiritual and fleshly brothers. However, the Greek Scriptures make it clear that Jesus had both kinds of "brethren," for they distinguish between the two, as noted above at John 2:12, which speaks of "his brethren, *and* his disciples." In fact, during his earthly ministry "his brethren were without faith in him."—John 7:5, *Knox.*

Some argue that "brethren" in such texts refers, not to those of the same family, but to those somewhat removed, as cousins, for example. What about this argument? Is it sound? No, it is not. There is a third use of *adelphós* in the Christian Greek Scriptures, but not in this sense. Rather, it is used to refer to all one's fellow countrymen, fellow nationals, as it were. Thus Stephen tells that when Moses was forty years old, "it occurred to him to visit his brethren," not spiritual brothers, not those of his own family, but his fellow Israelites. In this sense Paul also used it when addressing the Sanhedrin: "Brethren, I have conducted myself before God with a perfectly good conscience." The Gospel writers, however, in referring to Jesus' brothers could not have meant *adelphós* in this sense because it included all the Jews living in Jesus' time.—Acts 7:23; 23:1, *Cath. Confrat.*

When these writers wished to indicate a closer relationship than that of nation and yet not as close as of one's own family they used the word *syngenés,* which occurs about twelve times in the Christian Greek Scriptures. It is variously translated as "cousin," "kinsfolk" and "relatives." It is used to denote the relationship between Mary and Elizabeth, who were cousins: "See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son." The same word is ren-

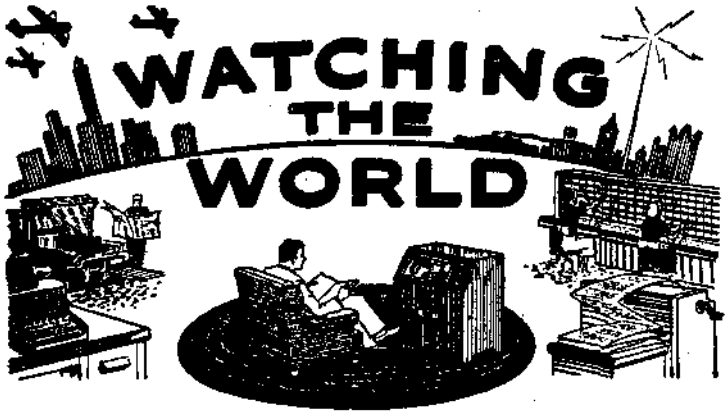
dered "kinsfolk" further on: "Her neighbours and her kinsfolk, hearing how wonderfully God had shewed his mercy to her, came to rejoice with her." (Luke 1:36, 58, *Knox*) That the Christian Greek Scripture writers distinguished between *adelphós* and *syngenés,* or between brothers and relatives, is apparent from what they recorded that Jesus said in his great prophecy: "You will be delivered up by your parents and brothers [*adelphós*] and relatives [*syngenés*] and friends." Therefore, in view of the way these words are used it certainly cannot be argued that Jesus did not have half brothers and half sisters. (Luke 21:16, *Cath. Confrat.*) Besides, is it reasonable to conclude that Mary would repeatedly be traveling with her nephews and nieces, since the Scriptures repeatedly associate her with Jesus' "brethren," and especially when they did not have any faith in Jesus but were critical of his commission?

Nor is that all. Concerning Jesus' conception and birth the record clearly states that Joseph "knew her not till she brought forth her firstborn son: and he called his name Jesus." Clearly the implication here is that Joseph did "know" Mary, that is, have relations with her, after she gave birth to Jesus. The reference to Mary's first-born son also implies that there were others, particularly in view of the way Luke words his reference to this fact: "She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn." Had this matter of Mary having given birth to only Jesus really been a fact and as vital to Christian faith as some claim, surely the Gospel writers would have termed Jesus Mary's "only" son, rather than her "first-born."—Matt. 1:25, *Dy;* Luke 2:7, *Knox.*

That Mary had other children aside from Jesus is also apparent from circumstantial evidence. The record tells us that when Jesus was twelve years old she and Joseph went to Jerusalem for the passover feast as was their custom. "And completing the days of its observance, they set about their return home. But the boy Jesus, unknown to his parents, continued his stay in Jerusalem. And they, thinking that he was among their travelling companions, had gone a whole day's journey before they made inquiry for him among their kinsfolk and acquaintances. When they could not find him, they made their way back to Jerusalem in search of him, and it was only after three days that they found him. He was sitting in the temple." —Luke 2:42-46, *Knox.*

If Jesus had been Mary's only child, could we imagine that she would or could have left Jerusalem with her husband and not at all notice that Jesus was not with her? What solicitous concern she would have had for Jesus, as her one and only, and the one begotten by God! But with such a flock of children, four sons and perhaps as many daughters by that time, and perhaps one even an infant in arms, she certainly could well have had her hands so full in caring for these that she would not have missed Jesus until the end of the first day.

So we see that all the evidence, Scriptural and circumstantial, as well as reason and logic, combines to show that Jesus did indeed have fleshly brothers and sisters and that his mother was not ever virgin. The attempt to make her so is not because of the evidence but because of the desire to keep her on a pedestal as "the mother of God" and the "most important member" of the Christian congregation, neither of which expressions finds any support in the Scriptures. Rather, she was a humble disciple of her son Jesus.



Haiti and the Church

◈ On January 10 Roman Catholic Bishop Remy Augustin, along with four Catholic priests, was ordered from the country by Haiti's president Francois Duvalier. Just six weeks before, on November 24, Archbishop Francois Poirier had been charged with meddling in politics, and was expelled from the country. On January 12 the Vatican countered by declaring excommunicated from the church everyone who had anything to do with the expulsion of the bishops. This was thought to include President Francois Duvalier, himself a Roman Catholic.

Massacre of Tibetans Reported

◈ On January 11 the news agency Press Trust of India reported that over 4,000 Tibetans who were fleeing from the Lhasa area toward India were slain by Chinese Communist troops.

Finnish Plane Crash

◈ On January 3 a plane crash near the western Finnish town of Vaasa claimed the lives of all twenty-five aboard. It was described as the worst accident in the history of Finnish aviation. Just two minutes before the crash the pilot radioed the Vaasa airport, "Everything normal"; and then, according to eyewitnesses, the plane went out of control at about 1,500 feet and plunged to the earth nose down.

Holiday Weekend the Safest

◈ Traffic accidents during the three-day New Year's holiday weekend claimed 338 lives, according to an Associated Press count. The National Safety Council said that, "based on the number of deaths per 100,000,000 miles driven, it was the safest three-day New Year's week-end since the National Safety Council began keeping holiday traffic records in 1946."

Polio Lowest Since 1938

◈ On January 6 the Public Health Service reported that there were 3,277 polio cases in the United States in 1960, the lowest number on record since 1938, when there were 1,705. In 1959 there were 8,567 polio cases, which means that in 1960 there was about a 62-percent decrease in total cases.

Cost of Man in Space

◈ According to space officials' estimates, the cost for the United States to put their first man in space will exceed $400 million. "If all the tests go well," this could be late this year, said Robert R. Gilruth, director of a group at the Langley Research Center of the National Aeronautics and Space Administration.

Race Riot at Georgia Campus

◈ On the night of January 11 some 600 students and a few outsiders staged a riot at the University of Georgia in protest against the enrollment of two Negro students, who had just completed their first day of classes. After about an hour the raging, cursing mob was finally brought under control by police using tear gas and fire hoses. The two Negro students were taken to their homes in Atlanta by patrolmen, and Dean of Students Joseph A. Williams announced that they were being withdrawn from the university for "the interests of their safety and for the safety and welfare of more than 7,000 other students at the university."

Religion Superficial

◈ On January 7 Dr. Yoshio Fukuyama, the Congregational Christian Churches' director of research, revealed that the results of a survey showed that 33 percent of the denomination's members were only nominally religious. He said that, of the two thirds who showed a stronger religious feeling, the majority looked on religion as an organizational activity instead of an intellectual, creedal or devotional experience.

Atheism in College

◈ Surveys conducted by two students of New York's City College and published in the college's *Psychology Digest* revealed that a high percentage of the students were atheists and agnostics. One survey indicated that 44.5 percent of the liberal arts and science majors and 17.9 percent of the education and engineer majors were agnostics or atheists.

Curse of Death Fails

◈ It is reported that for the second time since white men came to Australia an aborigine was saved from a witch doctor's curse of death. A witch doctor pointed a bone and

chanted a death curse at 15-year-old Charlie Yundar when he accidentally came upon tribal elders at a secret ceremony. Usually the victim falls into a coma and dies. Charlie was barely breathing when he was taken to a Perth hospital, but after a month he was recovering, and doctors reported he would be all right.

Tobacco Sales Up

◈ Unlike many other industries affected by the recession, the tobacco industry enjoyed a boom year despite reports showing the relationship of lung cancer to smoking. American factories produced 512 billion cigarettes, a 22-billion increase over the previous year. Ten years ago filter tips accounted for only 1 percent of the sales, but in 1960, for the first time, they captured more than half of the total cigarette sales.

Golden Gate's 200th Suicide

◈ On August 8, 1937, just 73 days after its opening, Harold Wobber became the first to leap to his death from the Golden Gate, the longest and most beautiful single span in the world. Mrs. Iva L. Mazurek, a 39-year-old housewife, recently became the 200th suicide victim, making the Golden Gate perhaps also the most deadly bridge in the world.

Niagara Falls Freezes Solid

◈ During a bitter cold spell during the year-end holiday season the American side of Niagara Falls froze solid. This was the first time it had happened since 1936.

France's Costly War

◈ France is in her seventh year of the Algerian war, which is said to be costing her more than $3 million a day. By November 1, 1959, official French sources said a total of 13,000 French and 145,000 Algerian soldiers had been killed during the conflict.

Girl Haunted

◈ An 11-year-old Irish girl, Virginia Campbell, of the Scottish village of Sauchie has been haunted by abnormal phenomena. According to a signed statement by two doctors and a minister who were trying to help her, they and other observers heard "knocking and scraping" while keeping watch over her. They said they saw pillows moving and bedclothes "rippling" and the "violent opening and shutting" of a linen basket. They concluded "that the happenings could not be accounted for in the normal sense of cause and effect."

Witnesses Preserve Freedom

◈ A retired editorial writer, Irving Dillard, in a speech at Drake University on the subject "Is the Bill of Rights Being Undermined?" said: "Like it or not, the Jehovah's Witnesses have done more to help preserve our freedoms than any other religious group."

Mothers Exchange Babies

◈ After nearly an entire year two Irish mothers exchanged babies when instinct and blood tests indicated they had not been raising their own. Both mothers, Mrs. Una Faul and Mrs. John Philips, had been in the same ward in the same maternity home and both had left for home the same day. Mrs. Philips explained, "There is something in a mother's natural instinct to tell her which is her own baby."

Missing Buses Found

◈ The Toronto Transit Commission discovered in a garage 25 mislaid buses that had been missing since 1956. At a meeting where the purchase of $500,000 worth of new coaches was being discussed Commissioner Charles Walton told of the discovery. "I noticed them there the other day. I rubbed the dust off one of the license plates and it read 1956."

Venereal Disease Increases

◈ Dr. Leona Baumgartner in a year-end review of the health of New Yorkers reported a "sharp and disturbing" 77.4-percent increase in reported cases of infectious syphilis in the ten months ending last October, compared with the like 1959 period. According to the Italian Dermatology and Venereal Disease Association: "The recent increase of syphilis in Italy has reached a level never seen in any other civilized country." It was said that in Milan, Italy, cases of syphilis increased 140 percent and continue increasing at a terrible rate.

Church Council Hails U.N.

◈ The National Council of Churches in a resolution approved by delegates from 33 Protestant and Orthodox denominations hailed the growth of the United Nations and urged U.S. support for strengthening it as a "power for peace among the nations."

Catholics Recommend Recognition of Mary

◈ On January 2, at the closing session of their annual convention, the Mariological Society of America recommended that Mary, the mother of Jesus, be recognized as having contributed directly to the redemption of mankind. Juniper B. Carol, secretary of the group, pointed out that under present Catholic theory Mary contributed only indirectly to mankind's redemption.

Increase of Blindness

◈ The Health Information Foundation estimates that approximately one out of 500, or about 356,000 persons in the United States, are *legally* blind, with another 1.5 million being blind in one eye. A legally blind person is one totally blind or unable to see at 20 feet what a person with

normal vision can see at 200 feet.

Catholics Change Church Rules

◈ On January 2 certain changes in the Catholic church's code of rules became effective. Vatican sources said changes were designed to get away from "formalism and routine." In the mass certain prayers were dropped, also there was a change in the tone of voice used by the priest. Instead of the three tones: inaudible, middle (audible, but quiet), and loud, there would be only two tones used. The middle tone was eliminated.

Heart Disease Outlook

◈ Heart disease, which is killing many men in their prime, will be brought under control within the next five or ten years, predicts Dr. J. H. Harley Williams, Secretary-General of the Chest and Heart Association. Nevertheless, on October 12 he suggested that all middle-aged people should exercise more. "Gardening is excellent," he said. "They should also walk at least two miles a day and walk upstairs more."

Population Rise

◈ The present Mexican population is estimated at 35,195,000, with an annual net increase of 34.8 persons per thousand population. It is estimated that the population will grow to nearly 48,000,000 by 1970.

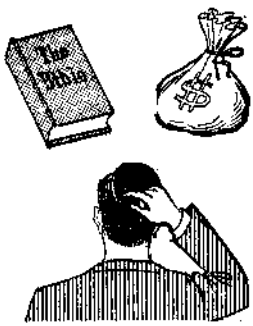
The Soviet statistical handbook shows Russia's population growth for 1960 to be about 4,000,000, a record growth. The new handbook also states that in the last ten years the number of Soviet scientists has almost doubled, from 162,500 in 1950 to 310,000 in 1959.

Oil Production Up

◈ The Oil and Gas Journal stated that the oil production of the Western world expanded sizably during 1960. Oil production averaged about 17,628,000 barrels a day during 1960, a 7-percent increase over 1959. Oil reserves in the West were said to be almost 267,500,000,000 barrels last year.

Costs Less to Feed More

◈ It costs less to feed a large family than a smaller one, at least that is what the University of Minnesota Institute of Agriculture has found. It maintains the per person cost of food in a family of five is 5 percent less than a family of four, and in a family of six it is 10 percent less.



Which would you choose as the most practical?

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Awake!

Faith Healing—Is It from God?

Are You Getting Bald?

The Case for the Police Dog

Spring Cleaning the Easier Way

MARCH 8, 1961

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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THE STRENGTH We Live By

"OH! IT is excellent to have a giant's strength," said Shakespeare. But physical strength alone is not enough. We need strength to face life and death. We need strength to resist the fears we face, strength to overcome the doubts that plague, strength to endure the heartaches, burdens and miseries that beset us on every side. We need strength to speak truth, to stand up for what is right, to admit error, to resist pride, to believe and to love.

How often have the weak and the mighty begged: "Give us more strength, O God!" The prayer is not for physical strength but for spiritual strength—strength that flows from inspired ideas, from truths believed and from faith exercised. Such strength is of God.

God Almighty is the Fountainhead of strength, as Elihu declared: "As for the Almighty, we have not found him out; he is exalted in power." Of Jehovah the prophet Isaiah said: "He does not tire out or grow weary. . . . He is giving to the tired one power, and to the one without dynamic energy he makes full might abound. Boys even may tire out and grow weary, and young men themselves will without fail get to stumbling, but those who are hoping in Jehovah will regain power." How appropriate, then, that man should call on God for strength.—Job 37:23; Isa. 40:28-31.

The ancient nation of Israel relied on Jehovah for their strength. Governor Nehemiah told the repatriated Israelites: "The joy of Jehovah is your stronghold." The psalmist declared: "God is for us a refuge and strength, a help that is readily to be found during distresses." Faithful Jews found great strength trusting in Jehovah.—Neh. 8:10; Ps. 46:1-3.

How does Jehovah impart spiritual strength to men? This he does primarily through his Word, the Bible. "The word of God is alive and exerts power," wrote the apostle Paul. As people take in truths from the inspired Word of God, they are built up in faith, hope and love. These spiritual building blocks give strength to men to endure tragedies and to do mighty works.—Heb. 4:12.

For example, when Joshua received the charge to lead the ancient Israelites into the Promised Land, he was commanded to "be courageous and strong." But from where was he to receive his strength? From God's law, which he was commanded to read day and night, following its every precept closely. Doing this assured him Jehovah's protection and strength.—Josh. 1:6-9.

Jesus Christ taught men that life's force is not sustained by bread alone, but by exercising faith in God's Word. After having fasted forty days and forty nights, Jesus Christ was gripped with hunger pangs. Would he yield to the subtle satanic temptation to turn stone into loaves of bread? Jesus replied: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Not bread, but faith in the Word of God is what gives strength to resist temptations and to endure hardships for righteousness' sake. —Matt. 4:4.

The Bible, God's written Word, is a storehouse of strength. By exercising faith in its truthfulness and inspiration, by hoping in its promises, Christians find strength during these critical times. A firm faith in the Bible gives them strength to believe that God "is not far off from each one of us," as Paul preached. "For by him we have life and move and exist," said Paul. Therefore, nothing can happen to us unless God permits it. This truth is a source of comfort, peace and strength to the believer.—Acts 17:26-29.

By means of that same Word, we have hope of life and courage to face death. The apostle John wrote: "This is the promised thing which he [God through Jesus Christ] himself promised us, the life everlasting." Jesus Christ assured mankind of the possibility of everlasting life, saying: "Most truly I say to you, He that believes has everlasting life." He told Martha: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life, and everyone that is living and exercises faith in me will never die at all. Do you believe this?" Well, do *you* believe this? Faith in this promise of life overcomes the fear of death, the false fears of "hell-fire" and purgatorial sufferings.—1 John 2:25; John 6:47; 11:25, 26.

Faith in God's Word makes one forward-looking, optimistic, hopeful. The Bible promises a new world wherein righteousness is to dwell, one in which there will be no more pain, sickness, sorrow or death. We live in hope—hope of these things and even of a resurrection of the dead. "I have hope toward God," said Paul, "that there is going to be a resurrection of both the righteous and the unrighteous." We believe this firmly because "Christ has been raised up from the dead." What power and strength lie in these words, these promises, these truths, if we but believe!—Acts 24:15; 1 Cor. 15:20; 2 Pet. 3:13; Rev. 21:4, 5.

Spiritual strength is built by faith, hope and love, which are the fruits of God's spirit that flow to mankind through an accurate knowledge of God's Word. Without these fruits, what strength would there be? Without faith there would be no venturing forth, no trust, no confidence; without hope there would be no tomorrow; without love the world would be a frozen wasteland.

Love gives us the strength to be long-suffering and obliging. It prevents us from becoming jealous, from bragging, from becoming puffed up. Love restrains us from behaving indecently, from looking after only our own interests. It gives us the strength to forget injuries done to us and the power to rejoice with the truth. For love "bears all things, believes all things, hopes all things, endures all things. Love never fails."—1 Cor. 13:4-8.

Christians need strength to speak "with boldness" the truths of God as they ought to speak. This strength may be acquired not only through a study of God's Word but also through prayer. Prayer links the believer with the Almighty, the Source of strength. So let us not fail to pray. Neither let us fail to teach men truths from God's Word that build faith, hope and love, these lasting qualities that give us strength—the strength we live by.—Eph. 6:20.

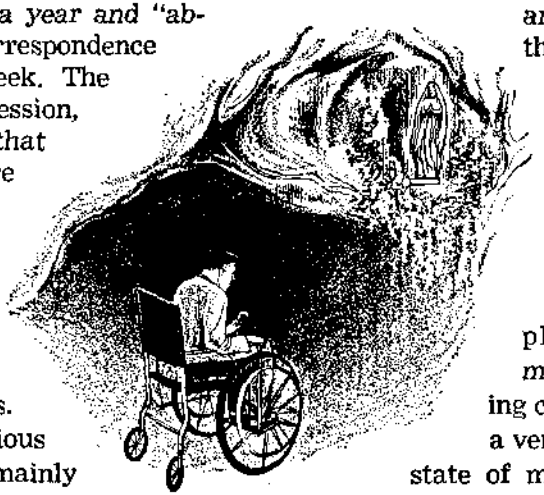
FAITH HEALING

Is it from God?

Does the Bible support the claims of faith healers?

IN MANY parts of the world faith healing is in vogue. What is faith healing? How reliable are the claims for healing? Is the sick Christian missing out on something good by neglecting faith healing? What kinds of faith healing are there? Has God a healing program?

That faith healers are widespread and popular throughout Christendom is becoming more evident each year. Some of the most fashionable churches have regular programs of prayers for the healing of the sick. One survey by the National Council of Churches shows that of 460 noted Protestant ministers 142 make regular use of prayers for healing. In the United States some popular faith healers such as Oral Roberts draw many thousands of people during their campaigns. And at the healing "Sanctuary" near London, spiritualist Harry Edwards gives "contact healing" to some 5,000 patients a year and "absent healing" by correspondence to some 9,000 a week. The French medical profession, in a survey, finds that France now has more specialists in miracles than it has doctors.



What kinds of healers are there? They fall, broadly, into three categories. The first is the religious category, made up mainly of those attached to religious sects, there usually being an individual who is said to possess healing powers. In this same category are the Roman Catholic healing centers, such as Lourdes, where the waters are said to have miraculous healing properties. At other centers the relics of saints are said to have healing properties.

Second, there is that group of persons said to have psychic powers, such as the many spiritualists who practice healing. There has long been a controversy in England as to whether spiritualist healers should be allowed to visit hospitals or not. So many have been visiting Britain's 3,500 hospitals that, last June, the British Medical Association voted to exclude the spiritualists and other kinds of "healers" from hospitals. Reporting on this, the *Daily Telegraph and Morning Post* of June 18, 1960, said: "Dr. Doris Odlum, psychiatrist, and a B.M.A. member of the Churches' Council, said that spiritual healers worked by establishing a mediumistic connection with people who were dead. They received 'guidance' on the treatment to be employed. Medical treatment and spiritual healing combined would produce a very confused and divided state of mind in a patient. . . . Even if healers did not go into a

trance they would disturb other patients in the ward."

A noted personality in this trance category is Jesse Thomas, who, for years, has been demonstrating before European audiences that he can put himself in a trance and perform "psychic operations" on the "astral body" of patients, with resultant claims that he cures diseases that have defied the doctors.

Third is the category of people who make no psychic pretensions of any kind but are said to be possessed of powers of healing. They are most frequently found in country districts. They cannot explain their powers, and they use them without trying to explain them, as is often done in water witching and in operating ouija boards.

What is the Christian to think of all this? If he wishes the right kind of thinking on the matter, he must go to God's Word, to get the mind of God on the subject.

Healing and the Bible

A study of the healing performed by Jesus Christ and his apostles reveals this fact: There were no limitations and no partiality. Jesus never failed in curing a disease instantly, even though it be leprosy. (Luke 5:12-14) To the imprisoned John the Baptist, Jesus sent word: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them." (Matt. 11:5) Yes, even the dead were raised, as was Lazarus, who had been dead four days. (John 11:39) And as to those who came to the apostles to be cured, "they would one and all be cured." (Acts 5:16) As to faith, was it always required? Not by any means, as is shown by Paul's healing of the foreign-speaking people on the island of Malta.—Acts 28:7-9.

Another thing: The healing done by Jesus and his apostles was always performed without cost. There were no collections, no fees. There was no commercializing of their healing.

Above all, the healing of Jesus and the apostles was accompanied with true spiritual healing, and physical healing was secondary to this spiritual healing. Of paramount importance was the preaching of God's kingdom, the only means by which permanent physical healing of obedient men can ever come about. Said Jesus: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free."—Matt. 10:7, 8.

Did Jesus say that his main purpose in coming to the earth was to perform physical healing? No! "For this purpose I have come into the world," he declared, "that I should bear witness to the truth."—John 18:37.

What, then, was the purpose of the healing performed by Jesus and his apostles? It was to establish Christianity, and to prove that it was from God. (Heb. 2:1-4) Healing such as Jesus performed could come only from God, especially since it was accompanied with spiritual healing, the work of preaching the kingdom of God being of foremost importance.

Gift of Healing to Pass Away

Was this divine healing to be passed on to other people, after the death of the apostles? Writing as to the miraculous gifts of God's spirit, the apostle Paul said: "Whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. When I was a babe, I used to speak

as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." (1 Cor. 13:8, 11) The gift of healing thus marked the babyhood of the Christian congregation. It was due to pass away with the death of the apostles and their associates. Men who received the gift of miraculous healing through the apostles could not pass on the gift of healing power to others. Healing and the other miraculous gifts were passed on only by the apostles or in their presence. When the apostles died and those associated with them, then the divine gift of miraculously healing people in a physical way ceased to be imparted.—Acts 8:18-20; 10:44-46; 19:1-7.

Little wonder, then, that modern faith healers bear no resemblance to Jesus Christ and his apostles! Faith healers not only have many failures but they commercialize the healing they profess! Admits Oral Roberts: "If I could bring healing to 25 percent of those who ask for it, I'd be the happiest man in the world." And as to the commercial methods used, note this report in the Houston (Texas) *Press* of April 23, 1957, telling of faith healer A. A. Allen:

"The biggest miracle by far is the method Allen uses to draw in money from his followers. They pay dearly—and often. After preaching a couple of hours and working the crowd up, Allen . . . announces he feels the 'presence of the Lord inside this temple.' 'How many believe God is going to work miracles tonight,' he rasps. Two-thousand hands jab the air in approval. 'Well, I know He is,' Allen says, 'and I want every man here to pull out a $20 bill and bring it to this platform. If you haven't got a $20, then bring a $10. And I know everybody has at least $5 they can give to Jesus.' . . . Then the buckets are passed through the crowd to get to those who didn't come forward with cash."

Examining the Healing

What now of the successes professed by many of the healers? A great majority of them are viewed by medical authorities as dubious. These authorities recognize the power of the emotions to bring about an improved physical condition, and the subject of psychosomatic medicine has been widely discussed in many books. One investigator who attended hundreds of meetings of faith healers reports that apparent successes are the result of careful advance screening: "The healers restrict their choices to those suffering from functional ailments—arthritis, rheumatism, migraine, for example. They smoothly sidestep those suffering from organic illness."—*Reader's Digest*, September, 1960, p. 50.

Dr. D. J. West, in his *Eleven Lourdes Miracles*, analyzed the most recent cases officially accepted by the Catholic church, cases viewed as inexplicable except in miraculous terms. Dr. West concluded, as a result of his investigations: "In no case was the evidence really satisfactory, and in certain cases the evidence suggested a perfectly natural alternative explanation." Dr. West pointed out many interesting facts: That the majority viewed as cured were women; that he saw no self-evident miracles, such as lost eyes or amputated fingers being restored and that when the appearance of miraculousness seemed the strongest, the evidence was often untrustworthy because of incomplete data and insufficient consideration of alternative diagnoses. Dr. West also points out that an unduly high number of those viewed as cured had tuberculosis, a disease in which there are often sudden changes and in which one's emotional state is vital. Dr. West did not accept any of the cures as miraculous, and the cases of apparent genuine cures were said merely to illuminate the extent to which one's emotional state is capable of changing one's physical state.

But what of cures that may seem to have no explanation other than the miraculous? The power of the emotions to affect health may be even greater than is yet recognized; further, we should note the following, as Brian Inglis points out in *Emotional Stress and Your Health:*

"In any consideration of healing today a complication arises: that for the most part healers are not aware of the real nature of their powers. . . . Healers are often difficult people to handle, truculent and arrogant; and their work may reek of abracadabra. . . . The mystical passes used by divine healers, the operations on 'the astral body' by 'psychic surgeons' often seem to be on a plane with witchcraft—as indeed they are. . . . There have been many reports of cases where healing has been successfully conducted from afar, unbeknownst to the patient—just as there have been many reports of cases where a curse has been laid from afar, with destructive results. Once a common practice in witchcraft, it is still found among primitive tribes: a spell is laid upon an enemy, who gradually wastes away and dies. . . . The existence of the power to make people ill is not to be scoffed at as a traveler's tale."

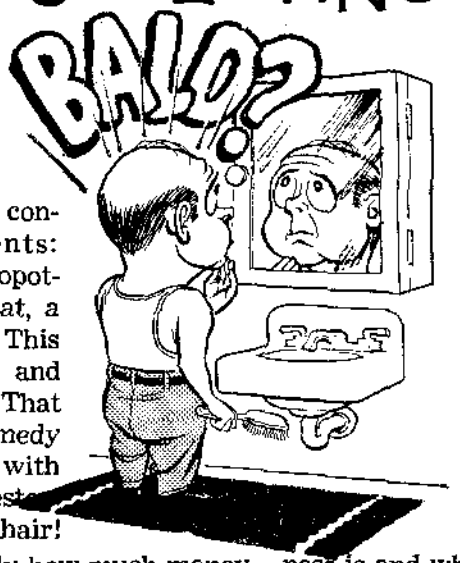
One traveler believes he personally experienced, not long ago, the power of a sorcerer to make people ill. In his book *Sorcerers' Village,* Hassoldt Davis tells about his visit to a village near the Liberian border in Africa where he suffered a temporary paralysis of his right arm and leg. He firmly believes this was brought about by a sorcerer hired by a discharged employee. No medicine worked. Finally, in desperation, Davis went to the sorcerer to have the spell removed, but the sorcerer was loyal to his client. Only when Davis found another sorcerer who was willing to intervene was Davis restored to his customary health.

What is this mysterious power? The Holy Bible condemns sorcery and similar types of black magic because the power involved is not from God but is the work of invisible wicked spirits called demons. These wicked spirit creatures have the power to bring about various kinds of sickness; even murder by demonology is possible. The Dutch newspaper, *de Tilburgse Krant,* in 1948, told about a *dukun* or witch doctor in Indonesia that murdered people through black magic for a price. He was finally arrested. Said the newspaper report: "The *dukun* committed suicide by hanging and took the secret along with him to the grave. After a long investigation it came to light that the *dukun* . . . had, in the same way robbed 22 persons of their lives by the *guna-guna* [black magic]." *Dukuns,* in general, are credited with fantastic powers of healing.

So the power of the demons is real. Being a power to cause illness, it is not inconceivable that some kinds of healing or apparent healing could be accomplished. Warning Christians of the operations of demon power in the "last days," Jesus said: "False Christs and false prophets will arise and will give signs and wonders to lead astray, if possible, the chosen ones. You, then, watch out; I have told you all things beforehand."—Mark 13:22, 23.

God's Word, then, warns us not to be led astray by those who seem to perform miracles today. The Bible shows that ability to pass on the gift of miraculous healing passed away with the death of the apostles. And it is clear that modern healers bear no resemblance to Jesus Christ and his apostles. Above all, modern healers do not have the message that Jesus Christ foretold for true Christians in the "last days," namely, "this good news of the kingdom." (Matt. 24:14) The conclusion is irresistible: Modern-day faith healing of the physical body is not from God.

ARE YOU GETTING



BALDNESS has been around for a long time. So have its cures. An anti-baldness remedy used in ancient Egypt contained these ingredients: the fat of a lion, a hippopotamus, a crocodile, a cat, a serpent and a goose. This was mixed together and rubbed on the head. That ancient baldness remedy has much in common with many modern hair restorers: They fail to grow hair!

No one knows exactly how much money is spent on baldness-preventing and hair-growing products, but the sum must be vast. In America alone at least $300,000,000 a year is spent on hair-grooming preparations, many of which are supposed to prevent or cure balding. Baldness-preventing products are likely to sell well, since it is said, in regard to the white race, that after puberty about 80 percent of the men and about 15 percent of the women suffer loss of hair from "significant" to unquestionably bald.

The word "baldness" does not necessarily mean total loss of hair. It is a general term that may refer to only a slight thinning out, or it may refer to complete absence of hair, whether it be temporary or permanent.

There are, broadly, three kinds of baldness: (1) baldness in spots or patches, known as *alopecia areata;* (2) early or premature baldness and (3) old-age baldness. Early and old-age baldness are very much alike in appearance and have come to be known as "pattern baldness."

Pattern Baldness Most Common

Pattern baldness is estimated to make up about 90 percent of all cases of baldness. The pattern of hair loss is most familiar. It may start at the crown of the head and move forward to the brow, or it may begin with the V-shaped receding of hair at the temples. The process, although slow, often results in the common horseshoe-shaped fringe around the denuded crown.

If one is getting bald, the natural tendency is to wonder what the cause of baldness is and what can be done about it. But when it comes to the cause of pattern baldness, one enters a world of theories, a maze of uncertainties and contradictions. Even the tone of the authorities varies greatly. Some take the hopeful view, as does dermatologist Dr. Irwin I. Lubowe, in his book *New Hope for Your Hair,* believing that much can be done now in relieving some causes of baldness, especially in view of research pointing to promising remedies. Others are less hopeful when it comes to common baldness, as Dr. Howard T. Behrman states in a medical textbook: "At the present state of our knowledge, there is no effective remedy for ordinary baldness. The millstones of inherited, genetic patterns, hormonal variation, and aging grind on inexorably to a hairless scalp."

Hormones and Heredity

Of all the causes of baldness heredity is placed at the top of the list by most authorities. But how great a role heredity plays is disputed. A man's hairline, in the view of many leading authorities, will begin to recede in exactly the same pattern,

at the same spot, and at about the same age as his father's. Theoretically, then, a man could look at his father or a picture of his father and determine how much hair he would have at a particular age. Dr. Lubowe does not believe heredity plays so significantly a direct role. "It is my observation," he says, "that the truth is likely to lie somewhere in the middle—that what is inherited is a continuous overstimulation of machinery for the production of androgen [male sex hormone], and also the shape of the skull, another factor which influences hair growth."

Explaining the significant role played by hormones, Dr. Lubowe says in his book *New Hope for Your Hair:* "Doctor T. B. Hamilton of the State University Medical Center in Brooklyn, N. Y., was one of the first scientists . . . interested in the field to suggest that excessive production of the androgens, the male hormones, is an important contributory factor in pattern baldness. This conclusion has been fully supported by his study of males whose capacity to produce androgens is, to say the least, most limited—namely men who have been medically castrated at various ages. In medical eunuchs castrated before the onset of puberty, Dr. Hamilton found no loss of scalp hair whatever, not even the normal recession of the hairline which occurs, at least to some small degree, in most men. . . . No less striking, however, was the fact that if a eunuch were given regular doses of a male hormone, such as testosterone propionate, progressive baldness ensued in most cases until the treatment was terminated."

Thus one of the popular theories is: If a man's system contains fewer male hormones than are found in the sexually mature male, or if one's family does not show a hereditary tendency toward baldness, then it is believed that the hairline will likely stay put. When the two prime factors combine in a man—plentiful hormone activity and genetic susceptibility—baldness is almost certain to occur.

According to Dr. Benjamin Dorsey, heredity plays a vital role primarily for another reason: it determines the shape of one's head. Dr. Dorsey believes the long, narrow type of head allows for better blood circulation; the oval-shaped head is believed to result in pinched blood vessels, and blood circulation is poor.

Brain Expansion Theory and Other Factors

But Dr. M. Wharton Young of Howard University has a different theory. After twenty years of research to back up his assertion, he says people lose their hair because of growing brains; and the expanding brain presses the scalp's blood vessels, cutting down on the flow of nourishment to the hair. "In brain-workers," he writes, "the brain continues to grow through the fifth decade or longer, and many intellectuals are bald, but idiots and morons are seldom so." Not all authorities, by any means, go along with this brain-expanding theory; many point to brainy people with heavy hair on the scalp, such as the late Albert Einstein.

To complicate matters, there are many other factors believed to contribute to baldness: improper diet, excessive dandruff, lack of cleanliness, scalp injuries, poor circulation, scalp infections and constitutional diseases, such as diabetes. There are special forms of baldness: *alopecia neurotica,* the kind due to nerve disorders, and *alopecia syphilitica,* the kind caused by syphilis. Baldness of women is said to be caused sometimes by overactivity of the adrenal glands and by certain ovarian tumors. Bald women are likely to have bald fathers.

What can be done about baldness? It all depends on what is the cause. Treatment should be to remove the cause, if this is

possible. If a scalp disease is the cause, scalp antiseptics and ointments may be of considerable value. The patchy kind of baldness may result from anemia, fevers, ringworm, and so forth. It is more than likely that a cure is obtainable, although not all forms of patchy baldness are temporary. Dr. Lubowe reports that patchy baldness almost invariably responds to steroid hormone therapy, these hormones being somewhat like those of the adrenal cortex, such as cortisone.

Saving Money on Baldness Cures

What of the common baldness in which heredity and hormones seem to play the key role? "There is no effective remedy," says Dr. Behrman, "for ordinary baldness." The steroid hormone therapy is totally ineffective. Female hormones have been used with some success in treating male pattern baldness, but the many undesirable side effects rule out this form of treatment. Dr. Stephen Rothman, a skin specialist, of the University of Chicago, says nothing can be done. Reporting on his statements, *Science Digest* said: "There has never been a proved case of a cure of early male baldness in medical literature. A patient's vanity is often the most difficult part of baldness to deal with. . . . It is responsible for much of the money spent on hair restorers, massages and tonics. . . . You're bald because your ancestors were bald, Dr. Rothman says. If it's in the genetic cards that you are to lose your hair, there's nothing you can do about it."

The grim fact is: ordinary baldness is a hair-raising subject; it baffles the experts and furnishes a lucrative livelihood for ointment and salve manufacturers and other producers of hair-restoring products. "No salve," says dermatologist Lubowe, "applied locally to the scalp can be absorbed by the follicles." And L. Sherman Trusty explains in the volume *The Art and Science of Barbering:* "Ointments and oils cannot feed the hair. They serve as lubricants and their medicinal properties alleviate certain conditions. Some external skin conditions can be corrected by ointments. The only source of nourishment to the hair is the blood."

If a dermatologist or physician rules out such causes as scalp disease, malnutrition, nerves, and so forth, and hormones and heredity are the culprits, a great deal of money can be saved on unnecessary salves, ointments and other hair restorers. They can do nothing but enrich the manufacturers and salespeople.

Despite the formidable roles played by heredity and hormones, "the outlook is hopeful," says Dr. Lubowe. "More basic research on hair regeneration has been done in the past five years than ever before. One hope is a balding bird from Africa. It loses its head feathers almost like pattern baldness in man; and male hormones seem to be involved in the bird's loss of feathers. Explains Dr. Lubowe: "We may be able to test medicines on the bird, and then apply them to human beings."

Till research yields more definite results, persons concerned about this hereditary-hormone kind of baldness might gain some consolation (or at least resignation) by looking at a picture of their father.

Language and Life

"On the quality of a nation's language," says F. L. Lucas in *Style*, "depends to some extent the quality of its life and thought; and on the quality of its life and thought the quality of its language."

Class Distinctions in the Churches

"INDIVIDUAL Protestant churches," says Dean Liston Pope of the Yale Divinity school, "tend to be 'class churches,' with members drawn principally from one class group."

Is this tendency on the wane or on the increase? Reports Vance Packard in his recent book *The Status Seekers:* "The trend toward more rigid stratification in the Protestant churches is proceeding apace with the general trend in that direction. This is perhaps not surprising, because, as Liston Pope points out, 'every American community . . . has some pronounced pattern of social stratification, and religious institutions are always very closely associated with this pattern.'"

Discussing churches that are attended largely by the so-called upper class, writer Packard reports: "An earnest, forthright Congregational minister of the socially elite church in a western Wisconsin town (overwhelmingly Lutheran) told me, 'It has often bothered me that we don't have a single farmer or workingman in the congregation'. . . .

"Whatever the denomination, care is taken, in many American churches having a strong element of wealthy socialites in the congregation, to see that the socialites are visited in the church's annual canvass, by someone of their own social standing rather than by a volunteer chosen at random from the general committee. Also, care is sometimes taken to see that downright lower-class people don't wander in on a lovely Sunday morning. The W. Lloyd Warner group reports that, in Yankee City, the two churches with the heaviest upper-class membership 'devised a method of limiting the number of persons from the lower parts of the class hierarchy'. . . .

"At the bottom of the social scale you find few churchgoers. They suspect—and correctly, Hollingshead found in Elmtown—that they are not wanted by the congregations of the so-called respectable churches in their town, and often not by the ministers. One . . . woman commented bitterly on the 'Everyone Welcome' signs in front of several Elmtown churches. . . . Many (but not all) upper-class churches tend to generate the pleasant feeling that everything within the social system is pretty fine just as it is. . . .

"Dr. Walsh, rector of St. John's Episcopal in Northeast City, tried to explain to me why the Episcopal church is one that wealthier people 'naturally adhere to.' He mentioned that the Episcopal ministers preach 'literate' sermons that appeal to the more highly educated, and that the church has a kinship with the Church of England. . . . Then he added rather sadly, 'The more churches become filled with the conservative and wealthy, the more reluctant they become to make faith more relevant to all kinds of people.'"

Concluding his study of religion, writer Packard says: "I believe that Christianity in mid-century America shows a sizable gulf between practice and preaching. The minister of the most fashionable church in Jonesville told W. Lloyd Warner, 'The whole trouble with this world today is that for all the talk about Christianity, our society is not organized on its principle.' Liston Pope, while noting all the very real efforts being made to reduce class barriers in the churches, adds: 'But, unless a drastic transformation comes about in the churches, and especially in their idea of what a true Christian church really is, they will probably continue for the most part to adapt to class divisions—and even to intensify them—as they have done in the past.'

"It may reasonably be argued that some of the social stratification of Protestant churches arises from the composition of the neighborhood surrounding the churches. . . . But still the question persists: Should one be worshiping in a setting that makes a mockery of one of the core values of Christianity?"

The Bible clearly answers that question at James 2:1-9: "My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? For, if a man with gold rings on his fingers and in splendid clothing enters into your assembly, but a poor man in filthy clothing also enters, yet you look with favor upon the one wearing the splendid clothing and say: 'You take this seat here in an honorable place,' and you say to the poor one: 'You keep standing,' or, 'Take that seat there beside my footstool,' you have class distinctions among yourselves and you have become judges rendering corrupt decisions, is that not so? . . . But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors."

On the ROAD to PETRA

By "Awake!" correspondent in Lebanon

FOR a long time I had wanted to visit the rock city of Petra, the rose-red citadel of Biblical Edom. When the opportunity presented itself, I, together with friends, made preparations for this journey deep into the mountains of southern Jordan, through land once known as Moab and Edom.

Our interest in Petra was not merely the unusualness of it—its singularly weird approach through a deep rock cleft about a mile long; its temples and monuments, numbering almost a thousand, cut into the rock of stupendous cliffs; its enthralling rose-red colors. We were especially interested because Petra is generally identified with the Edomite city called Sela in the Bible. (2 Ki. 14:7) In any event Petra was one of the foremost Edomite cities, and concerning these cities the God of heaven and earth had foretold in the Holy Bible, through his prophet Ezekiel: "A desolate waste is what you will become, O mountainous region of Seir, even all Edom, all of it; and they will have to know that I am Jehovah."—Ezek. 35:15.

Journey Through Southern Jordan

With our final arrangements completed in Amman, we rented a taxi and started for Petra, located some ninety-five miles south of Jerusalem, about midway between the Dead Sea and the Gulf of Aqaba. The trip by car was to take fourteen hours, so we settled down for the drive, eager to see all that we could of this part of the Jordan so rich in Bible history. To us the trip was not the usual dusty ride over rough roads, but rather it was filled with interest; for we were all well acquainted with the Bible accounts of events that had occurred along the way.

According to the maps in the back of our Bibles, we knew that the first leg of our travels would take us through what anciently had been the tribal possession of Reuben, one of the twelve tribes of Israel. When the tribe of Reuben came up out of the wilderness, it had much livestock and thus needed a territory suited to the grazing of large herds of cattle and sheep. So we found this territory to be. Perfectly suited for grazing country, it supports today principally small herds of goats, along with some grain farming. It did not take long, on our narrow asphalt highway, to traverse this section of rolling hills.

Looking at our maps, we saw that the territory of Reuben was in the most southernly section of the domain of the twelve-tribe kingdom on the east side of the Jordan, and it was bordered on its extreme south by the old nation of Moab. The boundary between the two nations was marked on our maps by a thin black line identified as the "River Arnon." It was our expectation shortly to reach some kind of a small creek or dry river bed, cross a small bridge

and find ourselves in what would have been Moab a few thousand years ago. Some of us wondered, in fact, how Bible scholars could know that this supposed narrow creek would really be the true dividing line between the two nations.

It was with great wonderment to us, therefore, when we turned a corner and then, suddenly, before us was the beginning of a huge canyon about two thousand feet deep and nearly a mile wide.

As we reflected on this sudden change of topography, our car began to wind its way down a gradually twisting grade to the bottom of the canyon, where the old river Arnon flowed on its way to the Dead Sea.

Into Moab

It was then, for the first time, that we began to realize what a marvelous natural boundary this wide, deep canyon actually was in dividing the land of Israel from the land of Moab. A border could hardly be more decisive. We found the river bed of the Arnon to be almost dry; pools of water here and there were filled with large numbers of small fish. Being the late spring, for lack of water the stream ran very slowly.

The paved road soon ran out, and the steep grade and hot sun soon had our radiator boiling. After a stop we climbed in low and second gear the half mile or so that still remained above us before coming out on the high semi-flat plateau that marked the beginning of Moab.

As we had done in the old-time territory of Reuben, we opened a quiz on what we knew about this territory, both from a typical and from a prophetic standpoint. We remembered that it was into this area that Lot and his daughters fled after the destruction of Sodom and Gomorrah. We recalled the beautiful love story of Ruth, the Moabitess, and we remembered from our studies that Moab repeatedly allied itself with Ammon and Mt. Seir (Edom) in attacking God's ancient people on various occasions.

As we discussed these things, our driver pulled up in front of the first of several small stone fortresses. Among their various purposes, these fortresses serve as a road check on all passing cars. We examined the small fortification with interest, for it was the first one we had seen at close range. It had high walls and on each end a watchtower. Between the guard towers ran parapets and along the walls and up the sides of the towers were narrow rifle ports, which gave the defenders the advantage of protection as well as height. Any attacking desert bands that might chance to shoot at or besiege the small garrison of some dozen cavalrymen would find it hard going.

After our passports were checked, we asked about water for our canteens. Two Arabs standing by asked us if we would like to draw fresh water from a nearby cistern. We followed them out onto the plain where they uncovered a deep cistern and drew water for us. The water was clean and cool. We thanked our hosts and continued on our way, eager now to reach the southern limits of Moab and enter the region of Mt. Seir, the ancient territory of Esau.

Our maps indicated the boundary by a thin black line marked "River Zered." Here again, far more than just a dried-up river bed divided the two territories. Another deep canyon was in evidence. Actually one might have anticipated such natural divisions, when it is realized that these rivers drain into the Dead Sea basin and that this salt lake lies 1,292 feet below sea level, while the mountainous region around it is all well above sea level.

Mountainous Region of Edom

As we worked our way gradually down the roadway to the bottom of the canyon,

we could see that the landscape on the opposite side was not as had been the northern side of Moab, but here the land began to break up into a mountainous region. This was not a land of grain fields and cisterns sunk in a flat plain, but a land for the hunter, a land for the high-flying eagle and the sure-footed goat, yes, a land well suited to the tastes of Esau, the hunter, a man who would dwell in the open and whose descendants would turn out to be robber bands that lived by the sword. —Gen. 27:40.

Life has changed very little out here from what it must have been thousands of years ago. Arabs tented here and there in the rocks, while small shepherd boys and girls watched the grazing flocks of goats. Our car always attracted the herd dogs, and they would snap and snarl at the spinning wheels of the car until they felt they had chased us out of their domain and could safely go back to their vigil over the goats.

We now traveled toward Maan, a town about eighteen miles southeast of Petra. Darkness settled down over the wilderness while we still had some thirty miles to travel before arriving in Maan. We slowed down a little to allow our headlights to pick out the best way through the rocks and ruts that lay ahead in the dusty roadway. From time to time the lights would fall upon small groups of Arabs walking along the road. We could appreciate why they traveled at night rather than during the blistering heat of the day.

Arriving in Maan tired, thirsty and covered with dust, we were soon made to feel much fresher by a kind friend living there. After a meal of cooked rice wrapped in grape leaves along with some other Arab delicacies, we were soon feeling fit again. The next morning we arrived at what is known as Wadi Musa, the entranceway to Petra. There at a final military garrison we paid a tax and were cleared by the authorities. One may rent horses here for the trip into Petra, but we felt we would be more free to move about if we went on foot.

With the facts fully in mind on how the Swiss explorer Johann Burckhardt had first stumbled upon the almost completely hidden entranceway, we searched with keen anticipation for the cleft in the rock that would denote this spot and which we knew would lead us back into the heart of the city.

As we drew closer to the yet unseen entranceway, many structures carved out of the rock of the river bed could be noticed. One interesting thing about the entranceway is that it is not commercialized, nor have tourists defaced the surrounding landscape. The increasing number of rooms and holes in the rock indicated that we were near. Then, turning a corner in the stony stream bed, we saw the narrow cleft in the rocks indicating the final entranceway to Petra.

Into Rose-Red Petra

Entering, we began the close-to-a-mile walk down the stream bed between the walls of the cleft. We gazed above at the sheer sandstone walls rising hundreds of feet straight up and at times coming as close as twelve feet apart. Birds chirped and our voices, as well as theirs, echoed. With each step new sights began to unfold before our eyes. The rocks began to take on the rose-red color that gives the city its most interesting hue. Here and there, as though a painter had mixed his colors and then tipped his paint cans over, spilling the color down the walls, were vivid streaks of red, white, yellow, orange, blue and gold. Truly a sight and a wonder that could never be forgotten!

Along both walls of the cleft an aqueduct had been chiseled out to convey the water into the city. At various points along

the walls, terra-cotta piping much like any modern water-pipe system could still be seen, linked together in the usual fashion.

In no place could we see far ahead, crooks and corners preventing. Niched in the walls are small shrines as votive offerings to a deity. We strained our eyes for a first glimpse of Petra; it must be near. The defile twisted and narrowed, and the cliffs almost came together overhead. Abruptly the cleft ends in a cross-gorge. There, framed through what was almost a tunnel, rose the first of Petra's rock-hewn monuments, a temple to an unknown god. Called by the Arabs Khaznet Firaun, the Treasury of Pharaoh, this temple was cameoed out of the face of the cliff opposite the mouth of the cleft. Arabs used to think that Egypt's Pharaohs were gods, who alone could be responsible for such a remarkable structure. It was thought that Pharaoh's treasure was concealed in the urn that tops the 130-foot façade of soft sandstone. This temple reflects a soft, rose glow that probably causes much of the rose-red hue permeating the area. The temple's color is said to range, with varying light, from marble white under the moon to red in the brilliant sun, and to deep mahogany when shadows creep along the walls. This was our introduction to one of the most interesting cities one can imagine, a city that has been called the "strangest city built by man."

Farther inside the city we saw a Roman amphitheater, with a seating capacity of about 3,000 to 5,000, carved in sweeping semicircular tiers from the face of a cliff.

One unusual experience was the difficult climb up a mountain sitting in the middle of the oval-shaped city, upon which ancient priests offered sacrifices to their gods. The temple area gives the tourists a bird's-eye view of the entire city. The mountaintop was unusually well suited for its purpose, for here on an altar cut out of solid stone and on the very brink of a cliff at least a thousand feet above the basin floor, the high priest could offer sacrifices to Petra's gods, in full view of almost half the city. The principal altar had a round basin carved out of the rock nearby and from it a rock channel had been hollowed out to conduct the blood of sacrificial victims over the edge of the sheer precipice. Streams of glistening red blood must have flowed down the face of the rocks!

Great was the deception into which the people of Petra fell in those ancient times. Feeling secure in their mountain hideaway, awed by the religious sacrifices, charmed by the splendid rich colors of their homes and enriched with the loot of a thousand caravans, how proud they must have been! Despite their dwelling like eagles in the rocks, they were nevertheless brought to ruin by the all-powerful God, Jehovah, who had declared: "A desolate waste is what you will become."

Today, in vindication of Bible prophecies involving Mt. Seir, the territory is "a desolate waste." And Petra is visited by about a thousand tourists a year, who marvel at its desolate ruins.

HOW CHARGED ARE YOU?

The National Safety Council has a record of a woman that could not hold her job because she was so charged with static electricity. She had the habit of shuffling her feet back and forth when she was sitting, and as a result started seven fires at one place of employment. She was dismissed as a fire hazard. Another record is of a farmer who got all wet while spraying his apple trees. When he walked home the wind dried out his clothes but in the process he generated so much static electricity that he set his own pants on fire.

The Case for the POLICE DOG

DOWN a dark street a police officer was patrolling his beat. Suddenly he was surprised by several hoodlums and before he was able to protect himself he lay unconscious on the ground. But when he regained consciousness, the hoodlums were still there. How so? Because the officer had with him a police dog that had held the hoodlums at bay until the officer regained consciousness, called for help and arrested his assailants.

When a dog is neglected by man, it may bring forth notoriously bad characteristics; whereas when it is properly trained and disciplined by its overlord, man, it becomes one of the most intelligent and valuable servants of man. Thus of Dox, one of the German shepherd dogs on Rome's police force, it has been said: "He probably has cracked more cases than any detective on the force. We consider him one of our best men."

Of the four general classifications of domestic dogs—hunting, working, toy and miscellaneous—the police dog belongs to the working group with such other dogs as the Saint Bernard and the collie. For most persons "police dog" means "German police dog," but erroneously so, as his correct name is German shepherd dog. There are several other breeds that also make good police dogs and all of which look very much alike, such as the Doberman pinscher and the Belgian shepherd dog, although the German shepherd dog is by far the one most frequently used in police work. Rome's prize dog is a German shepherd.

Among their many assets for police work are their weight, strength and speed—some 140 pounds of bone, muscle and sinew. A flying leap by one of them is sufficient to floor any criminal. A fleeing burglar has no chance at all of escaping from a police dog. He may elude a man by running down dark alleys, climbing fences and other rough terrain, but not the dog.

Another asset is their teeth and fangs. Exposed menacingly, they strike terror in the heart of the evildoer. As one of them expressed it, "You can argue with a cop but not with his dog." No doubt one reason that the police dog is so successful is that criminals are such physical cowards. It is even claimed by some that, were corporeal punishment reinstated, crime would take a big drop. Wisely this method was used in Israel in such cases as did not merit capital punishment.—Deut. 25:3.

A further asset is the police dog's hearing, said to be many times as strong as that of man. More technically, a sound that a man can hear six and a half yards away can be heard by the trained police dog at twenty-six yards. And a sound that is pitched so high that man cannot hear it

at all, no matter how close he is to it, can be heard by the police dog seventy-five yards away.

The dog's sight is not as sharp as that of man, a dog being color blind. By reason of his height man can also see farther than the dog. In police work, however, these are more than compensated by the dog's being able to see in the dark. For this reason dogs are especially valuable in flushing prowlers from darkened premises, deserted buildings or from undergrowth in parks and woods.

Among the police dog's chief assets, especially for detective work, is his remarkable sense of smell. It is said to be forty times as keen as that of man. From twenty pieces of wood a police dog will pick the one that was touched by his master's finger. Given a scent forty-eight hours old, a good dog will trace it unerringly through a maze of streets. This sense is so strong as to give him almost a sixth sense, that of detecting whether a man is guilty or involved in the crime or not. It may be that a guilty conscience causes a cold sweat to break out that has its own odor and to which the police dog is especially sensitive and alert.

Training Police Dogs

Training a police dog takes months and is no simple matter, for either the policeman or the dog. As to just how much suffering the dog undergoes while training doubtless depends upon the trainer, the method of training used and the objective. For some kinds of work, dogs are specially trained to be vicious, but not for ordinary police work. Usually only volunteers are chosen for police work with dogs; a man must want to work with a dog. More than that, his family must fully approve of the idea, as the dog lives with his master's family. At times even the neighborhood is checked to make certain that the dog will be accepted by it. A policeman and his dog are trained together if they are to work together. Generally a dog is not transferred if his master quits the police force, as it is not easy for some dogs to adjust to a new master.

Dogs used in police work are taught to be kind to children, make ideal pets for them and seem to take pride in protecting children. They are taught to note suspicious moves and to attack only on command. In attacking they are taught to grab the gun arm and yet to do this so carefully as not to even break the skin of the arm. Dogs are also taught to untie knots, no matter how complicated they may be, such as when a victim is tied to a post or chair. Perhaps tops is the ability of one of them to unload a pistol without firing it.

Trained German shepherd dogs come high, usually $1,000 each, although in one large city dog lovers donated all the dogs the police force needed. Usually the officer is paid $200 for keeping the dog; a good dog lasts from eight to ten years, a record being held by one dog that is still going strong at fourteen years.

Exploits

Many are the books that have been written, as well as magazine articles, on the exploits of the police dog. During World War II police dogs were especially valuable in detecting living persons among the bombed ruins of cities. Uncannily they detected a living person in a partly demolished building or under a pile of rubble, even though he may have been unconscious or a sleeping infant. In fact, German shepherd dogs not specially trained distinguished themselves in this kind of work. At airports these dogs would sound warning of impending airplane attacks minutes

before the high-frequency direction finders discovered the planes, and, in particular, when the attacking planes were flying low. Dogs also aided refugees to escape Nazi border guards.

Currently, the world's champion police dog is Dox, above referred to. He has assisted in the apprehension of 400 criminals and has received four gold medals and twenty-seven silver medals. A button lost at the scene of the crime by a burglar was sufficient for him to trace the burglar, even to the closet where the coat hung from which the button had been torn. Once he kept twelve suspects from escaping while his master telephoned for help. On another occasion he caught a burglar after chasing him for five miles, on three legs, the fourth having been broken by a bullet from the burglar's gun.

A leading New York city department store long suffered considerable losses not only from prowlers but from persons who hid among the goods at night and in the morning left with their arms full of merchandise. All of this came to an end some years ago with the institution of a police dog patrol. The store is now so free from prowlers that they have to plant prowlers every now and then to keep the dogs from getting discouraged! In a Richmond, Virginia, warehouse police vainly looked for a prowler for an hour and a half. A police dog flushed him out in thirty seconds! Art museums are finding it very practical to keep police dogs to guard their treasures, especially when making changes. No one dares touch, let alone remove a painting, while a dog is on duty. The dogs are also a great help when mobs form or riots break out. In fact, their greatest usefulness is in helping to maintain the peace and prevent crime.

Police dogs have long been used in European countries, particularly in Germany, France, Italy and England. Scotland Yard of London has a force of three hundred police dogs, which not only greatly help police officers but frequently apprehend criminals unaided.

The United States Army in Korea makes good use of police dogs, as does the United States Air Force, it having 5,000 dogs. Among the pioneers in the use of dogs on the police force must be mentioned Baltimore, Maryland, and Stockton, California. In one year Baltimore's thirty-six dogs assisted in five hundred arrests as well as causing a great decrease in crime in the city's most dangerous sections. The success of Baltimore inspired the police department of Washington, D.C., to place an order for Scotland Yard to train a number of dogs for it. Among other United States cities that have begun to use police dogs must be mentioned Pittsburgh, Pennsylvania; Richmond, Virginia; St. Louis, Missouri, and Portland, Oregon.

In view of the way police dogs have proved themselves in so many lands and different cities, it is difficult to understand why so many leading cities in the United States that are so plagued with crime are so far behind in the use of police dogs. What greater recommendation could be given the police dogs than the statement of the men that work with them that "they prefer the dog as a partner to another officer, on either foot patrol or in patrol cars"?—*California Peace Officer*, May–June, 1960.

The righteous one is caring for the soul of his domestic animal, but the mercies of the wicked ones are cruel.—Prov. 12:10.

Spring Cleaning the easier way

"LET'S face it," said a Brooklyn housewife, "spring cleaning is a big pain. It's no picnic, I'll have you know." Perhaps cleaning house will never be easy, but it is easier today than it was a century ago or even a decade ago. Housewives must admit that new specialized products and equipment take some of the sting out of housework.

Also, preventive housekeeping is a big help today. It is possible to select materials that resist soil and clean easily. You can choose colors and patterns that are not so apt to show soil, buy fabrics that can be machine washed and that need no ironing. Modern methods and tools and a host of new products to keep home furnishings polished, free from moths, mildew and excessive soiling have all eased the task of spring cleaning.

For example, frequent polishing becomes unnecessary by spraying copper molds and accessories with a tarnishproof plastic. Enamel paints on walls and woodwork in children's rooms or where fingermarks are apt to show make cleaning easier. Painted walls and woodwork come clean in a hurry with a grease-cutting cleaner that needs no rinsing. Keeping special china collections, hobbies and bric-a-brac in a glass display case will save precious hours of tedious dusting. In other words, the modern housewife decorates and furnishes her home with materials that make future cleaning much easier. But despite this fact, there is still much to be done each spring.

To prevent yourself from collapsing from sheer exhaustion at the end of the cleaning period or even before, it is wise to plan your work. Do this before you begin and then stick to your plan. Planning requires time. Allow for it. Analyze every job or as many as you can beforehand. Do this mentally, if you wish. But it is better to have a pad and pencil handy to jot down things that must be done, supplies that must be purchased and new ideas that come to mind. Write down what things are to be sent to commercial cleaners and laundries, and so forth.

If the work is going to be done outside, it may be well to plan a day for taking down curtains and draperies and removing drapery hardware, assembling the bedspreads and blankets and rolling up the rugs. If the work is going to be done at home, allow a day or two for the blankets and, perhaps, another day or so to have the draperies cleaned. Check on the proper method of cleaning and storage of new fabrics. Many new fabrics that look as if they should be dry-cleaned are actually machine washable, others are not. It is wise to save the manufacturer's printed instructions for the care of any new home furnishing. This will save you time and money in the long run.

Hints That Make Loads Lighter

The trick is to divide big jobs and do them little by little. Do first things first. Do not remove everything out of a room until you are in position to clean the room completely that day and move back in. If not, cut the work load down first by doing the closets and the dresser drawers, by washing the scarves and doilies, by sending the clothes to the cleaners and airing others out. Clean one closet shelf at a time, one dresser drawer at a time and one room at a time. You save steps that way and see good fruits sooner too.

The Bible says: "Let all things take place . . . by arrangement" or order, which is good sense come cleaning time. Do your cleaning in the right sequence and you will save time and energy. Start upstairs and work down; the dirt will come with you. Start in the farthest corner and work toward the door. Do a thorough cleaning job at least once a year and your home will remain clean longer.—1 Cor. 14:40.

Before you start cleaning, however, check your supply list. See that all your equipment is on hand. It can be irritating to find that you have no boxes or bags ready in which to store fresh fluffy blankets, cleaned curtains and drapes. Check to see if you have the needed sponges, polishes, buckets, brushes, waxes, and so forth. A small sturdy stepladder or a step stool is a must. An apron with large pockets for extra dust cloths, a large paper shopping bag for emptying wastebaskets are all real step savers.

Do not be afraid to experiment with new products. The new pressurized cleaners really make light work of window and wall cleaning. Some cleaners leave a protective coating to slow down future soiling. New upholstery cleaners often deposit protective silica on fibers. If your upholstery is slightly faded besides being soiled, try using a new tint that can be sponged on. It cleans as it tints the faded spots. Some new paints take only a few hours to dry! New spray wax cleans and waxes as you dust. Treated dusting papers are now on the market that clean and polish in a single operation. These are real work savers!

It is amazing what work vacuum attachments will do. They are great for cleaning mattresses, springs, drawers and closets in a jiffy. An upholstery-brush nozzle attached to a cleaner is an aid in dusting drapery tops, wall hangings, high moldings, ledges, chandeliers, in fact, anything else that needs dusting, including upholstered furniture and your furs. Vacuuming loose dirt and dust from tile or linoleum-covered floors makes washing and polishing easier. A spray attachment is ideal for shampooing rugs, also for mothproofing and to spray liquid wax.

Why insist on scrubbing on hands and knees? This not only takes more energy, tires muscles and leaves one with an aching back, but it roughens the knees besides. Why not use a long-handled sponge mop? You can stand straight and the leverage helps with the work. Also, let a long-handled dust pan and broom do your reaching for you. Save your back as much as possible. Use your leg and shoulder muscles when lifting baskets of clothes and other heavy items.

Clean One Room at a Time

With the closets, curtains and draperies done, you are ready to tackle the room. First, strip the room completely of everything—vases, pottery, pictures, and so forth—so that there will be no interference. Use a large basket to collect these items. Then carry them all out at one time into the hall and leave them there. Next, remove all the furniture. To move furniture, push or pull, rather than lift. Many housewives strain back muscles or wear themselves out lifting heavy furniture.

There is no substitute for professional cleaning of wall-to-wall carpets and room-size rugs. You can do the job yourself if you have the right equipment. Even though your carpets have been brushed daily and vacuumed regularly, it is advisable to shampoo them at regularly scheduled intervals. This will lengthen their life. When shampooing a rug with the vacuum cleaner, move the cleaner lengthwise on a large rug in slow, steady strokes, but run it crosswise on small rugs to lessen the likelihood of their wrinkling.

Many people like to roll up the rug and store it for the summer. The waxed hardwood floors give the room an added coolness and a fresh appearance. To store rugs, roll, never fold them. Wrap them in heavy wrapping paper or plastic film. Then seal the roll with masking tape and label. It is best to lay the rolled rug horizontally, but if space is lacking, the rug may be placed on end in a closet.

The ceiling of the vacant room is now ready to be wall-mopped. Eliminate the streaks. When finished, begin on the walls. Use a long-handled sponge mop and a grease-cutting cleaner. Wash the walls from bottom up. In this way you will keep water from running down the soiled surface, leaving hard-to-remove streaks.

Paneled walls are not hard to clean. Use a clean-up wax on them, to save time and energy. Use both hands whenever possible to speed work along. Balance the movements of your hands by using motions that are equal and opposite in direction. For nonwashable wallpapers, use a doughy cleaner to lift off the dust and dirt. You can get the kind you want at your local store. Doors look good and feel clean when washed with ammonia-diluted water.

Windows often present a problem. To wash the less soiled inside first is a time-saver. Use your favorite window cleaner and wipe with paper towels for a neat job. Then throw the used towels away. There is no lint, no mess! Wax the window sills to protect them from water spotting. Waxed sills are easier to clean and the wax preserves the wood. Like windows, radiators need a good brushing and cleaning. A long bottle brush is ideal for this cleaning operation.

Do the floor last. Hardwood floors may be dry-cleaned and waxed at one time with liquid polishing wax. Never use water on hardwood floors. Use a paste or a liquid-polishing wax. They dry-clean the wood while waxing. Two thin coats of wax are better than one thick coat. Use fine steel wool or a discarded toothbrush or some other brush for stubborn hard-to-get-at spots. An electric polisher will save back-breaking work. You may be able to rent a unit, if you cannot afford to buy one. For floors that are discolored or that have a build-up of wax, use a wax remover, but, for the best results, always follow the directions on the container.

Take care how you clean your furniture. Use liquid wax for any furniture that has a waxed surface and oil polish for the oiled surfaces. Even though wax can be placed on an oiled surface, you cannot put oil on a waxed surface without making an awful mess of things. For new furniture try using a little ammonia in water. But for old furniture use a small amount of furniture polish and a little ammonia in a half pan of warm water. Afterward rub off any excess oiliness with a soft, dry cloth. Never use floor wax on furniture. If you want a subdued sheen on your furniture, use a cream or a paste wax and not a liquid.

Upholstered furniture should be vacuumed and shampooed. As for slip covers, have them either washed or dry-cleaned and repaired, if necessary. This can be done while the rug is being cleaned and the room is being prepared, so furniture that is put back will likewise be cleaned.

A work saver is to dampen men's discarded socks with furniture polish, slip one on each hand and use both hands to polish in circular motions. Or apply self-polishing wax with one and wipe with the other. Put polish or wax on the surface of the cloth and never directly on the furniture. After spreading it thinly with the cloth, polish with a second cloth, preferably of flannel.

With the floors done and the furniture polished, the rug can be brought in and the room refurnished. Place upholstered furniture away from the sunlight, because the sunlight will fade the fabric. Also keep furniture away from radiators and windows, if possible, because heat will weaken the fabric and dust and rain will soil or spot it. A change of curtains or drapes from heavy to light, from warm colors to cool greens and blues, a rearrangement of furniture, plants and pictures, an added scent, a bouquet of spring flowers, and the room will take on a freshness and beauty that will be irresistible.

Bathroom and Kitchen Cleaning

When cleaning your bathroom, place a large tray across the sink to hold bottles and jars while you clean out the medicine cabinet. Wash the shower curtains in your washer or by hand. Use warm water and a detergent or soap when cleaning tiles. A sponge or a plastic pan scourer will help remove the spots. For a real shine dry the tiles with a soft dry cloth. The scum from the rubber mat can be removed by using a damp, soap-filled steel-wool pad.

The kitchen should also be dismantled completely. Take everything out and clean thoroughly. New antistatic polishers or clean-up waxes are worth a try on refrigerators, ranges and small appliances. These cleaners help the equipment to resist grease, food, finger stains and keep items sparkling. Gas-burner portholes can be cleaned with a darning needle. To keep from pricking yourself, stick the needle into a cork. Scrub the burners with a stiff brush. Use sudsy water, rinse and dry. For electric ranges, keep the reflectors shiny clean for maximum efficiency. Use a scouring pad or a mild cleanser, rinse and dry.

This is also a good time to check for repairs. Look for damaged plumbing lines, loose tiles, electrical cords that need repairing or replacing. To clean an electrical cord, disconnect it first, then draw it through a soap sponge. Let it dry completely before plugging it in.

Watch your pace. Take a coffee break when cleaning rooms and miss a day between large rooms. Sit to do jobs concentrated in one area, such as dusting books, cleaning drawers, and so forth. Sitting is an energy saver. Music in the background also often helps to relax the nerves and keeps the mind off the burden. When tired it may be wise to lie down for a few minutes. Place a wet washcloth across the closed eyelids. This, too, is restful.

But nothing seems to perk up the weary soul as much as a word of appreciation from an understanding husband. It does marvels to ease the pain of spring cleaning and, what's more, it makes the life of a housewife worth living.

COLOMBIA'S *city of enchantment*

By "Awake!" correspondent in Colombia

MANY world travelers agree that Medellín is one city that has almost everything: natural beauty, unexcelled climate, excellent business opportunities and plenty of color and enchantment.

Over the past four hundred years Medellín has kept its original charm and, if anything, is even more intriguing to twentieth-century visitors than it was to the Spanish conquistadors. It has been said that when those conquistadors came to the South American continent, "first they fell upon their knees, and then they fell upon the Indians." The history of the city of Medellín in Colombia confirms that statement.

Two things lured those early conquerors across towering ranges of the Andes to the well-protected valley in which Medellín is situated. Here was a place that had almost everything the Spanish wanted. It had gold to take, whether the owners liked it or not; and it had Indians whom the Spaniards wanted to convert to another form of worship—again, whether they liked it or not.

The first European eyes to gaze upon this beautiful valley were those of the Spaniard Jerome Louis Tijelo, who, with his troop of soldiers, came in 1541 to relieve the Indians of their gold and also to convince them of their need of a different religion. More than a hundred years were to pass before anything was done in the way of settling the valley. Its natural beauty apparently did not tempt the first Spaniards to stay and build homes, for they soon pressed on to other regions in their search for gold.

The year 1675 saw a change. A new wave of settlers arrived from Spain, this time not drawn by the lure of gold but by their desire to be isolated. They found this valley with its natural barrier of precipitous mountains very much to their liking. The city of Medellín, founded that year, was named in honor of the Count of Medellín in Spain.

Those first settlers had large families and they worked the land themselves, refusing to use Negro slave labor, as was the practice in other regions. From that day to this the growth of the city has not been due to immigration, for there has been very little of that, but it has been due to a natural increase in population. Now with its 550,000 inhabitants, Medellín is Colombia's second city, following the capital city of Bogotá, in size as well as in national importance.

Beauty and Climate

That formidable barrier of encircling mountains that attracted the first perma-

nent settlers to this spot has been removed, in our day, by modern air travel. As a result, many persons have visited Medellín in recent years, a large number of them feeling that here is a city with almost everything. Few cities in the world can begin to match the rugged grandeur of the mountains that completely surround Medellín. These are not the barren, rocky and unproductive mountains that make one long to see something growing, but a luscious green they are, heavily grassed and wooded, with their summits often lost to sight in the clouds.

As if in an effort to match the beauty of its setting, the city of Medellín itself possesses more than usual attractiveness. From the typical Spanish architecture of its residences with their open interior patios and red tile roofs to the bright modern buildings that comprise the downtown section, Medellín is filled to overflowing with charm. With the usual Spanish eye toward beauty, even the wide avenues are laid out in pleasantly winding patterns instead of the cold and practical straight lines and blocks of most cities. Some of these avenues are just one long park, with towering trees supplying abundant shade, and upon which wild orchids grow in profusion. On the islands that separate the four lanes of many avenues are found arbor-covered benches every fifty feet.

The people of Medellín are naturally proud of their city, and so seem to be more than willing to pay for an army of street sweepers to keep the streets free of litter. By any standards in the world, this is a clean city. Beauty? Medellín has it.

It also has a most refreshing climate, for climate in Colombia is a matter of altitude, not of seasons. So the 5,300-foot altitude of the city puts it quite high in the climate of the Temperate Zone, there being an average temperature of 70 degrees, like that of an English summer day or like a beautiful spring day in Paris. That temperature does not vary more than three degrees the year around, on the average.

Business Appeal

To many, however, beauty is a minor consideration; and even an excellent climate takes second place to making a livelihood. It must be admitted that Medellín has business appeal. Because of its central location in the country, and because of the abundance of natural resources and a good supply of labor, many industries have sprung up in recent years. It is by no means exaggeration to say that it is the industrial capital of the country, a city seething with life and energy. The city produces more than 80 percent of the textile output of the country. There are also major cement, glass, tile, chocolate and steel plants, rimming the city in the industrial section. Many foreign organizations find Medellín the ideal location for their Colombian branch, for air travel makes it the hub of the country.

Where there is industry, of course, money is seldom far away. So it is no surprise to find that Medellín is the financial focal point in the nation. Banks are found in its downtown section that represent the interests of many nations, such as Canada, Britain, the United States, France and Italy.

Colorful Customs

Good business and favorable financial conditions may be interesting to one thinking of living permanently in Medellín, but to the casual visitor, the big interest is the color of the city. This is one place long remembered for its colorful life and customs.

The city's buses, for example, are not all painted one monotonous color. More than one bus is painted yellow, orange, green, blue, black and pink! One suspects

that this wild color scheme is more out of consideration for safety than for beauty. Pedestrians need all the warning they can get to avoid becoming an accident statistic, and who could miss seeing one of these multicolored buses speeding down the street? Skilled drivers weave through traffic as if their very life depended on shaving minutes off their precious record run! At least that is the way it appears to a stranger. In reality, the drivers are expert, seldom becoming involved in traffic accidents. Anyway, it costs only the equivalent of two American cents to go anywhere in the city, so who can complain?

IN THE NEXT ISSUE

- Be Moderate in All Things.
- Obeying the Two Great Commandments for Life.
- Life in a Matriarchal Society.
- The Sensitive Sense of Smell.
- The Oil Situation.

To become personally acquainted with another of the city's colorful customs, one would have to lose a little sleep. It is customary to serenade one's sweetheart with a quartet of professional troubadours. Three o'clock in the morning is the hour usually selected because all the city is quiet then, and the still, cool night can be depended upon to lend its charm. In the still of the night their singing can be heard for quite some distance, and many doubt that more enchanting music could be heard anywhere on earth.

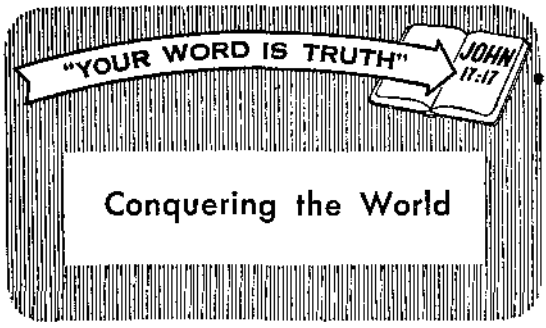
Almost like paradise? Well, not quite that. True, Medellín has many attractions, but it also shares the sorrows of cities the world over. Exactly as in your city, there is sickness, unhappiness and delinquency here. So, like thoughtful people in all nations, many citizens of this city are longing for a better future. They realize their city lacks something.

It was for this reason that in 1958, perhaps for the first time in four long centuries, a group of people came to Medellín, not to take what the city had to offer them, not to exploit its citizens, not to take advantage of its business opportunities, not even merely to enjoy the natural beauties that are so abundant here, but to offer the city's inhabitants what they lacked—a knowledge of God's righteous new world. Just a few years ago virtually no one here was aware of the nearness of the time for establishing perfect conditions earth-wide under the kingdom of heaven. Now, however, an energetic congregation of Jehovah's witnesses, composed in part of the descendants of the early Indian settlers of this valley and of the Spanish conquistadors, is very busy proclaiming "this good news of the kingdom."

Many people of Medellín are finding this announcement far more beautiful to their ears than the enchanting harmonies of the troubadours that sing in their streets, and far more precious than the yellow gold of the surrounding mountains that lured men here four hundred years ago.

Religious Complacency—Who Is to Blame?

Christendom's religions today lack the fiery zeal of first-century Christianity. The book, *Apologétique*, published under the direction of Catholic priest Nédoncelle, and carrying the Catholic Nihil Obstat and Imprimatur, advances the reason why. It says that "believers are largely to blame for the lack of uneasiness in this modern world; Christian action and psychology depend too much on selfish and natural motives; we no longer astonish people the way the early Christians did; we are not sufficiently sowers of uneasiness and we shall have to answer for the multitudes of apathetic people."



Conquering the World

AMONG the things Jesus Christ told his eleven apostles in an upper room in Jerusalem on the night of his betrayal was: "In the world you will have tribulation, but cheer up! I have conquered the world." And the apostle John, who lovingly recorded those words for us, said: "This is the conquest that has conquered the world, our faith."—John 16:33; 1 John 5:4.

World conquerors there have been in times past; such as Nebuchadnezzar, noted for his victories at Carchemish, Tyre and Jerusalem, who made Babylon the third world power. There was "Cyrus, the greatest Oriental conqueror known in history," according to *Beacon Lights of History,* by Lord. There was Alexander the Great, who is said to have wept for more worlds to conquer. And there was Constantine the Great, who waded through seas of blood, wiping out his five peers to become ruler of the Roman world power.

While God's Word assures us that the resurrected glorious Jesus Christ, together with his heavenly armies, will conquer this world by destroying it at Armageddon, certain it is that neither Jesus Christ when on earth, nor his followers since, have conquered the world in the sense that these worldly rulers conquered it.—Rev. 16:14, 16; 19:11, 19-21.

Then how did Jesus Christ while a human conquer the world, and how can it be said that his imperfect human followers are able to conquer the world? Jesus, as well as his apostle John, in the texts above quoted doubtless had in mind, not a world made up of an invisible heavens and a visible earth, such as the apostle Peter mentions in the third chapter of his second letter, but rather the world of people or mankind arranged in a certain order and concerning which God showed a general love by sending his only-begotten Son to die for it. It is the world that "is lying in the power of the wicked one," Satan the Devil. It is the same world concerning which we are counseled: "Take your stand against him [the Devil], solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world." —1 John 5:19; 1 Pet. 5:9.

This world of mankind is an unclean world that hates Christians. That is why Christians are spoken of as "having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ." And Jesus told his followers: "If the world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, . . . on this account the world hates you." —2 Pet. 2:20; John 15:17-19.

Dominating this world, and part of it, are big business, commerce or greedy money-making, big politics or ruling power and worldly false religion. These in particular a Christian must conquer by not letting them swerve him from doing God's will. God's will for Jesus was to lead a perfect life, bear witness to the truth and give his life a ransom for many. He conquered the world by not letting its money-making or commerce sidetrack him, by rejecting all opportunities for gaining political power and by refusing to make common cause with false religion but, instead, fearlessly exposing its hypocrisy. Yes, Jesus con-

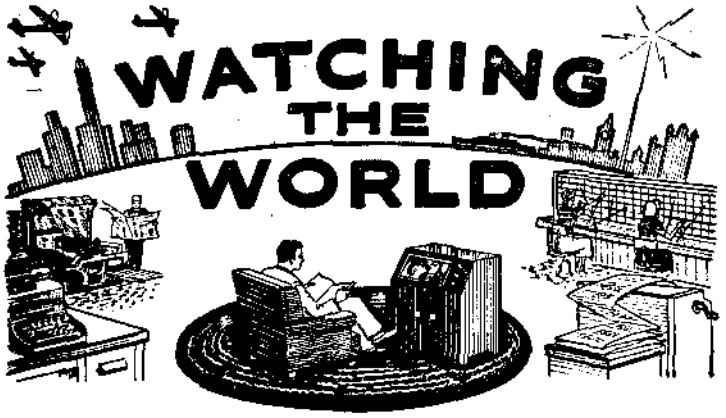
quered Satan's world in that he did not let it cause him to stoop to its tactics: "He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously."—1 Pet. 2:22, 23.

The same was true of Jesus' apostles and other early disciples. They also followed a course of integrity-keeping as regards right conduct and fulfilling their commission to make known God's name, Word and kingdom. All that this world had to offer they considered as "a lot of refuse." When the world, as represented by the Jewish hierarchy, commanded them to stop preaching, they replied: "We must obey God as ruler rather than men." They too refused to let this world make them over to its image: "Being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat; we have become as the refuse of the world." They did not let the world conquer them, but they conquered the world. Thus Paul could write at the close of his ministry: "I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness."—Phil. 3:8; Acts 5:29; 1 Cor. 4:12, 13; 2 Tim. 4:7, 8.

All who profess to be Christians today are obligated to follow a like course of action and must do so if they would receive God's approval and reward of everlasting life. Having taken in basic knowledge, repented and converted and dedicated themselves to the doing of God's will, they must heed the admonition: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things"; that is, do not give in or yield to the world's temptations or pressures, "but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:1, 2.

That means that Christians must "keep on making sure of what is acceptable to the Lord; and quit sharing with [the world] in the unfruitful works which belong to the darkness, but, rather, even be reproving them, for the things that take place in secret by them it is shameful even to relate." In this way they conquer the world. They must also conquer it in that they do not love "either the world or the things in the world," and do not permit its "desire of the flesh and the desire of the eyes and the showy display of one's means of life" to detract them from their ordination to preach 'this good news of the Kingdom in all the world for the purpose of a witness to all the nations.' And they must also conquer it by rendering "evil for evil to no one."—Eph. 5:10-12; 1 John 2:15, 16; Matt. 24:14; Rom. 12:17.

What is "the conquest that has conquered the world" of Satan? "Our faith," the apostle John tells us. To have strong faith we need to study God's Word diligently. In it are contained commands to have faith, reasons for having faith and fine examples of faith. But our faith will not grow strong unless we understand what we read, and to this end God has provided Bible-study aids and a teaching organization known as the New World society of Jehovah's witnesses, which stands ready to help all those who wish to strengthen their faith. Further, God's holy spirit is needed if we would understand God's Word and grow strong in faith. And finally, one may not overlook prayer, for whoever asks in faith will receive. With such help we can conquer the world.—Luke 17:5, 6.



Eisenhower Out, Kennedy In

◈ On January 17 Dwight D. Eisenhower, who was the oldest president of the United States, gave a televised address of farewell to the American people. Three days later John Fitzgerald Kennedy, the youngest man ever elected to the presidency, was sworn in by Chief Justice Earl Warren as the thirty-fifth president of the United States.

Cost of Trip to the Moon

◈ On January 17 at the seventh annual meeting of the American Astronautical Society three space experts estimated that to make the first trip to the moon, stay eight or ten days, and return to the earth would cost about $3,068,000,000.

Portuguese Ship Seized

◈ On January 23 the Portuguese luxury liner Santa Maria, carrying 600 passengers and 300 crew members, was taken over in a gun and grenade battle by a band of conspirators from among the passengers. A spokesman for Portugal's Premier Antonio de Oliveira Salazar called the attack a "return to the barbarian practices that made the Caribbean Sea an area of dishonor," and the conspirators, a "gang of pirates." Henrique M. Galvão, the rebels' leader, in a message to the National Broadcasting Company said: "We are Portuguese politicians in a Portuguese ship, fighting for the liberty of our homeland, and we are not and will not be confused with pirates."

Gambling Profits Build Church

◈ On January 4 Catholic priest R. Steele reported that the Roman Catholic church at Torquay, Australia, was partly paid for with the profits made from gambling on spinning wheels and raffles at a beach carnival. Mr. Steele commented on gambling: "If you believe in the right to private property, then you must accept a person's right to gamble—to spend that property as he wishes, provided it does not hurt anyone else."

Radar Tower Collapses

◈ On January 16 an Air Force radar tower serving as a missile warning station collapsed into the Atlantic Ocean during a raging storm, killing all twenty-eight on it. The tower was located eighty miles southeast of New York.

TV Violence Breeds Violence

◈ Dr. Fredric Wertham, a leading psychiatrist, warned that violence in fiction can set off violence in life. The television industry has helped produce what Dr. Wertham called a "cult of violence." He said that the U.S. has "been conditioned to an acceptance of violence as no civilized nation has ever been before" and that "if democracy does not do away with violence violence may do away with democracy."

Telephone Conversations

◈ The American Telephone and Telegraph Company presented statistics revealing that, on an average, every man, woman and child in the U.S. had 496 telephone conversations in 1959, an increase of 23.6 calls per person over the previous year. Canadians, however, proved to be much more talkative, recording an average of 530 conversations per person, as compared to 511 for the year before.

Taxes Increased in 1960

◈ The Commerce Clearing House said in its annual federal tax review that in 1960 U.S. taxpayers laid out a record-breaking $91,775,000,000 for support of the government, representing an unprecedented peace-time increase of $12 billion. The average tax load per individual was said to be $508.37, an increase of $57.80 per person.

Underwater Colonies Proposed

◈ On January 18 a space scientist, Dandridge M. Cole, proposed to an annual meeting of the American Astronautical Society in Dallas, Texas, the establishing of undersea colonies in order to survive a nuclear war. He said that temporary blast and fallout shelters would be inadequate. "If an all-out nuclear war should be fought in say 1970, the survivors would emerge from their shelters to find themselves on an alien planet almost as inhospitable as the moon, and perhaps even more inimical to life than Mars," he explained. Cole proposed having a pressurized sphere around thirty or forty feet in diameter made of transparent plastic or of steel with many windows.

These underwater hideaways would contain living quarters, laboratories, dining and recreation areas.

Church Attendance Encouraged

◈ The members of the Conyers, Georgia, Methodist Church are being given green or yellow "trading" stamps for each attendance at church. After Easter, persons with the most stamps will be treated to a picnic outing at Warm Springs, Georgia.

Illiteracy in Greece

◈ Of a population of eight million Greece has an estimated 1.5 to 2 million persons that are illiterate. Nearly all of these are over twenty years of age and live in the country. A major campaign is under way to help these to read and write by establishing night schools and by training teachers for these classes.

Statistics on Crime

◈ The Federal Bureau of Investigation estimates that in the United States in 1959 for every 100 serious crimes committed there were only fourteen persons who were convicted. Since that means that for every seven crimes committed only one person is convicted, it has been said that the good chance of not being caught is one reason for the increase of crime.

Steps to "Sainthood"

◈ A Vatican tribunal is examining proposals to make Euphrasie Barbier, a French nun who died in Britain sixty-seven years ago, a "saint" of the Roman Catholic Church. According to Catholic priest Leonard Whatmore, over 400 "favors" have been granted sick persons who have prayed to her. On one occasion, it is claimed, a piece of paper from a letter written by Euphrasie was pinned to the nightgown of a nun dying of cholera, and within minutes she recovered. Citing from a file of her life that contains evidence that is believed will prove Euphrasie qualifies for "sainthood," priest Whatmore said: "She submitted herself to a daily discipline of between 400 and 500 strokes of the lash, inflicted by herself, in her cell. She embarked upon extraordinary penances, scourging herself to blood."

Bible on Life Expectancy

◈ Sir John Charles, Britain's recently retired Chief Medical Officer, Ministry of Health, said that the psalmist was right when he put man's average life span at seventy years. (Ps. 90:10) Since 1954 the average life expectancy at birth in Britain has remained nearly the same—sixty-eight years for men and seventy-four for women.

Steaks Tested on Hoof

◈ Professor J. R. Stouffer of New York State College of Agriculture at Cornell University reports that he has developed a device that bounces high-frequency sound waves off the layers of fat and muscle of live animals. This, he says, enables one to determine how good a steak is while still on the hoof.

Fines for Ignoring Anthem

◈ Under the Singapore State Arms Flag and National Anthem Rules, 1960, anyone who does not stand during the playing of Singapore's national anthem can be fined up to $336. According to Lee Kuan Yew, prime minister of Singapore, the people got to ignoring the British national anthem during the British rule.

The Most Annoying Noise

◈ At a meeting of the Royal Society of Health in London Dr. B. Wheeler Robinson described the most annoying noise as that being made by scraping a saucepan with a knife. He illustrated by playing a recording of the noise as compared to other objectionable noises.

New Archbishop

◈ The Archbishop of Canterbury, Dr. Geoffrey Fisher, will retire this May 31 in favor of Arthur Michael Ramsey, who will become the 100th Archbishop of Canterbury.

Negro Population of Washington, D.C.

◈ Of Washington, D.C.'s, total population of 763,956, 53.9 percent or 411,737 are Negroes, according to the 1960 count. Ten years ago the United States capital had 802,200 inhabitants, but only 270,400 or 34 percent were nonwhites.

Airborne Alert

◈ On January 18 General Thomas S. Power, chief of the Strategic Air Command, announced a program for a twenty-four-hour airborne alert. This means that some of the 3,000 SAC bombers will be in the air at all times to protect the U.S. from possible attack.

Time Spent Watching TV

◈ A study made by Paul Witty of Northwestern University of 2,000 pupils and their parents of the Chicago area revealed that, on the average, elementary school children spend 21 hours weekly before the TV screen, high school students 14 hours and parents average 20 hours a week.

Effects of Wartime Syphilis

◈ An increase of general paralysis of the insane, or paresis, attributed to cases of syphilis contracted during World War II, has been reported by doctors of the North Middlesex Hospital, London. In a report in the British Medical Journal, January 7, 1961, Drs. S. Bockner and N. Coltart conclude: "It is now 15 years since the 1939-45 war ended, about the correct time interval for the appearance of G.P.I. from syphilis contracted during the war."

Weapons Make Life Insecure

◈ In a speech at the University of Wisconsin, New York University Professor Charles A. Seipmann said that "we are in very great trouble, and very great danger." He asserted: "We do not have an assured life expectancy beyond one thousand breaths—which is the time it takes for one of the (Russian) guided missiles to get from Point A to Point B at any place on the face of the earth." Indicating the United States potential for causing destruction, atomic scientist Dr. Ralph E. Lapp estimated the U.S. has about 1,000 hydrogen bombs, each capable of wiping out a city, and enough of a nuclear stockpile to make 50,000 more H-bombs.

Catholics Eat Meat Friday

◈ Friday, January 20, the day of John Kennedy's inauguration, was not a meatless Friday for Catholics in Washington, D.C. Patrick A. O'Boyle, archbishop of Washington, granted special dispensation to all Catholics who were in the archdiocese on Friday so they could enjoy the festivities of the occasion.

Unemployment in U.S.

◈ On January 13 the U.S. Labor Department reported that for the month of December the total unemployed in the U.S. rose to 4,540,000. This was an increase of 509,000 over the previous month and was the largest number unemployed for any December since 1940.

World War II Still Killing

◈ In West Germany officials estimate that since the end of the war several thousand people have been killed by exploding ammunition. The latest casualties were five children who were seriously wounded by an exploding shell while playing in the woods outside Limburg. During 1960 it is reported that removal teams unearthed and defused 380,000 explosives in the West German state of Schleswig-Holstein.

Russians Release U.S. Fliers

◈ On January 25 at the first news conference of his administration as president, Kennedy announced the release by the Soviet Union of the two U.S. airmen shot down over the Barents Sea and held prisoner since July 1, 1960. Kennedy also announced his continuance of the ban on flights over Soviet territory.

U.S. Jet Speed Record

◈ On January 12 the B-158 Hustler averaged an amazing 1,200.194 miles per hour in a trip over a 621-mile closed course. This broke the previous record claimed by the Soviet Union of 639 miles an hour, set in October, 1959. The B-158 Hustler is a four-jet bomber costing $10,000,000.

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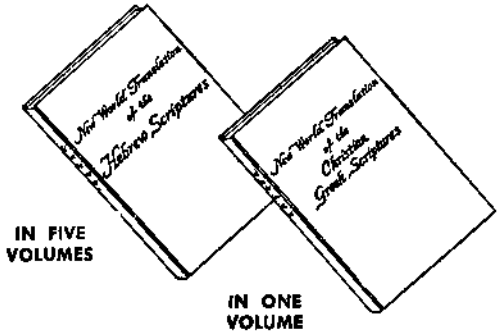

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Awake!

Obeying the Two Great Commandments for Life

The Sensitive Sense of Smell

Life in a Matriarchal Society

The Oil Situation

MARCH 22, 1961

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AV – Authorized Version (1611)
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Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Be MODERATE In All Things

THE city drunk sprawled in an alcoholic stupor on a dirty sidewalk is not a pleasant sight, but he well illustrates in a striking way the folly of immoderation. Of course, knowing when to stop drinking is only one of many ways that moderation can be exercised in your daily living for your own good. It plays an important part in nearly everything you do.

Immoderate eating habits may not be as disgustingly obvious as are immoderate drinking habits, but they manifest the same lack of wisdom and self-control. Just as you should know when to stop drinking, you should know when to stop eating. Because the food that is before you is tasty and there is lots of it, that is no reason to stuff yourself like a goose that is force fed to fatten its liver. More often than not the momentary pleasure from eating an overabundance of delicious food is offset by pains of indigestion or other ailments resulting from abusing your body. This immoderate habit can, in time, shorten your life span. It is, therefore, in your own good interests to exercise moderation in eating. Why overload your system because an inconsiderate host insists that you eat or drink more? Politely decline. "Do not come to be among heavy drinkers of wine, among those who are gluttonous eaters of flesh."—Prov. 23:20.

When at a social gathering you may show wisdom in your eating and drinking and yet show a lack of it in not knowing when to go home. If you stay until such a late hour that you are unable to perform your work the next day because you had insufficient rest, can it be said that you acted wisely? Can it be said that you used moderation? Just as you may have resisted social pressure to overdrink or overeat, why not resist it in the matter of staying later than is good for you? Have the courage to excuse yourself in time to get sufficient rest for performing your work well the next day. The habit of keeping late hours is just as immoderate as overindulgence in food and drink. It too can have a bad effect upon your physical body. If you are conscientious about your daily work you will be moderate about the hours you stay up at night.

Being conscientious about your work does not mean, however, that you should be an extremist, allowing it to so dominate your life that you have little time for anything else. Whatever your daily work may be, it should be balanced with other activity for your own good. Your body and mind require a change. In this way you

get the best efficiency from the hours you devote to your work.

If you are a married man you must recognize your obligation to schedule your work so that it does not habitually cut into the time you owe your wife. Harmonious marital relationship can hardly be maintained when a husband is immoderate in his work habits, permitting his work to take up more of his time than it should.

When balancing your work with other activity use moderation. It is unwise to permit recreational pursuits to take such a large bite from your spare time that more important things are crowded out. This can easily happen in this modern age where we have such a great number of time-consuming forms of recreation. The temptation to overindulge in these forms of pleasure can be just as great as with the pleasures of eating and drinking.

Recreation should have its place in our schedule, but self-control must be exercised to keep it within reasonable bounds. This holds true with anything that brings you pleasure. It seems to be a human tendency to overindulge in whatever is pleasurable to the flesh; yet overindulgence, more often than not, brings suffering rather than greater pleasure. This might be illustrated with a child. Give him a dish of ice cream and he is delighted with its pleasant taste, but allow him to overindulge in it and his pleasure becomes misery. A little is good; too much is bad. You get the keenest delight from recreation, as well as from food, when you use moderation.

Reading of worth-while literature is frequently neglected because a television set is easy to turn on and requires little mental effort to watch. Would it not be much more beneficial to you mentally if you would be moderate in your watching of television and devote some time to serious reading? This may require self-discipline, but there can be no question about the greater benefit you will get. The very best literature you can read is the Holy Bible. Its upbuilding counsel and wisdom fulfills your greatest need in this hectic age. Its words are words of life that lead you to harmonious relationship with your Creator, giving you sound hope for a secure and peaceful world. "Happy is the man that has found wisdom, and the man that gets discernment, for the gaining of it is better than the gaining of silver and the produce of it even than gold. Its ways are ways of pleasantness, and all its roadways are peace. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy."—Prov. 3:13, 14, 17, 18.

One of the requirements that this written Word of God wisely places upon persons appointed as overseers in the Christian congregation is that they should be "moderate in habits." (1 Tim. 3:2) How can an overseer set the proper example for others if he is immoderate? How can he make wise decisions if he lacks self-control? Certainly what is expected of him can properly be expected of all Christians. Remember that immoderateness was one of the things that Jesus condemned about the scribes and Pharisees.—Matt. 23:25.

For your own good, exercise self-control in whatever you do, especially in those things that bring pleasure to the flesh. Instead of being like the drunk who suffers from his own folly, know when to stop. Balance your activities so that you get the greatest good from your life and do the greatest good. Be moderate in all things.

OBEYING the Two Great Commandments FOR LIFE

THE deep-throated roar of fleet after fleet of bombing planes accompanied by thunderous explosions from the bombs they dropped made many a night during World War II a frightening experience for millions of people. It was a nightmare no sane person would want his children to experience, yet the children of those people now face the possibility of a world conflict that would eclipse World War II in destruction and horror. Instead of bombing planes, city-destroying rockets threaten to fill each day and night with apprehension and heart-chilling fear.

Is this practical today? How can they improve human relations?

The awfulness of modern warfare underscores mankind's great need to exercise the quality of love. If it were present in all human relations, would there be war? Would there be dishonesty? Would there be crime? How could there be? Love does not produce that which injures.

Long ago Jesus Christ recognized the need for love among all peoples for the good of mankind. When questioned by religious leaders of his day as to what he thought was the greatest commandment of the law covenant that was given to the nation of Israel, he said: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets." —Matt. 22:37-40.

By this statement Jesus pinpointed the fundamental requirements of the famous Mosaic law as being love for God and love for neighbor. Since the person who loves God would not break his law and the person who loves his neighbor would not dishonor his parents, steal, murder or do any of the other things forbidden by the law, it can be said that love is the greatest commandment. Obedience to these two commandments is the need of this modern world; it is required of all who would gain life in God's new world.

Love for God

Of the two commandments Jesus named, the one of foremost importance is that of love for God. This is only proper since he is man's Creator and Life-giver, the One who lovingly prepared the earth so that it would be ideally suited for human habitation. All the things that man needs for a comfortable and enjoyable life he provided in the vegetation, animal life, metals, minerals and other substances that he placed on the earth. These were put here for man to use for his own good. That man has misused them and handled them in a selfish manner is no fault of God.

Our indebtedness to Jehovah for our existence and for all the material things he placed on earth for us to use is concrete reason for us to have love for him. As a father shows love for his children long be-

fore they have love for him, so the Creator showed his love for us. This was pointed out by the apostle John: "As for us, we love, because he first loved us." (1 John 4:19) He placed that quality in us and set us an example in how to exercise it.

Although man, in the beginning, failed to respond to God's love by demonstrating love for Him, He has not failed to manifest loving-kindness toward the descendants of the first disobedient pair. By providing a ransom sacrifice for our salvation, that we might regain what Adam and Eve lost, he has given an outstanding demonstration of his love. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him."—1 John 4:9.

These demonstrations of his undeserved kindness toward us as well as his loving provision for a righteous and peaceful world for obedient humans increase our great indebtedness to Jehovah and accentuate our need to exercise love for him above love for self or for another person. There can be no sharing of this love. It must be exclusive. No other gods are to be given the loving devotion and worship that is due Jehovah God. "You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20:5.

Obedience to the first great commandment of life is shown by our worship, our speech and our actions. If we love God with our whole heart, soul and mind, we will magnify him in our daily speech, talking about the good things of his Word and the magnificent things he has done. Our worship will be according to the way he has indicated in his Word. It will not be corrupted by human imaginations that cause a person to venerate material things and creatures. Finally, by our daily actions we show our love for him by obeying the laws and good counsel of his Word. We must do so if we are to gain everlasting life in his righteous new world.

Love for Neighbor

While love for God must be exclusive, love for neighbor cannot be. It must be for all peoples irrespective of skin color. The second commandment of life does not permit a person to love only those with the same skin color as his own or who were born within the same national boundaries. As God's love is color-blind so must our love be. Love for persons of another race cannot be such love as you might have for a pet animal, but it must be the same love you have for yourself. That is what the Founder of Christianity said: "You must love your neighbor as yourself." (Matt. 22:39) This fundamental law was also stated by God to Moses, and is recorded at Leviticus 19:18.

Included in the neighbors that must be loved are enemies. For those who prefer the loveless, tooth-and-claw existence of this world, this is inconceivable. Yet Jesus Christ said: "You heard that it was said: 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens." (Matt. 5:43-45) As God has shown love for those who have opposed him by patiently giving them ample time and help to repent, so we must be forgiving to those who are our enemies. Instead of loving only those who love us, we must expand neighbor love to include those who hate us. This is manifested by a willingness to help an enemy, especially in a spiritual way, pointing out to him God's requirements for life.

How Neighbor Love Is Expressed

Jesus Christ and his disciples showed love for neighbor by teaching people of all kinds, including enemies, the life-giving truths of God's Word. In the case of Saul of Tarsus, love begot love, and this former enemy became a friend. At no time did Jesus teach his disciples to do physical injury to anyone because of difference in race or religious beliefs. The love for neighbor they manifested is a good example for us today.

How love for neighbor may be expressed was pointed out by the apostle Paul when he said: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not became provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth." (1 Cor. 13:4-6) As God has been long-suffering with mankind so we must, out of love, be long-suffering with others. We must be willing to forgive them for their mistakes, their rudeness, their thoughtlessness, their cutting remarks and whatever else they may do or say. When asked how many times a person should forgive sins against him, Jesus said: "I say to you, not, Up to seven times, but, Up to seventy-seven times." (Matt. 18:22) In other words, neighbor love is long-suffering.

The one who exercises neighbor love will not be jealous over what another person has or the position he may hold and then seek to take it away for himself. Neither will he be puffed up with self-importance because of what he possesses, his position of authority or the favor that may be shown him. He will not feel superior to his neighbor or covet for himself what his neighbor has.

Obeying the commandment of neighbor love also means to behave decently toward him, not stealing from him, lying to him, killing him or seeking immoral relations with him. Anyone that seeks to commit fornication or adultery with another person manifests no love for God or for his neighbor. Not only does he violate the laws of God, but he corrupts his neighbor, making him unclean in the eyes of God. Immorality is the road to death, not the road to life, and it is no expression of love for neighbor to entice him to take that road.

Instead of selfishly looking out for one's personal interests, as is the common practice in the world, love for neighbor means to look out for the other person's interests. It means being generous to him rather than callously seeking to take advantage of him.

The person who is easily provoked by what another person does fails to exercise love. Anger injures, severing friendly relations, whereas love does not. Love calls for the exercise of self-control. Anger not only damages peaceful human relations but can even damage one's physical health by putting undue strain on the heart.

When a neighbor does injure you, love is not shown by returning injury for injury, and neither is it shown by keeping account of that injury—by holding a grudge. A grudge is like a smoldering fire that will eventually do injury to yourself as well as to others. Jesus wisely said: "Everyone who continues angry with his brother will be accountable to the court of justice." (Matt. 5:22) Such person would not be obeying the two great commandments for life and, therefore, could not pass divine judgment. "He who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen." —1 John 4:20.

Never can those who exercise love rejoice in what is unrighteous. What is wrong is never right no matter how much a person may benefit in a material way.

In any conflict between right and wrong, he will side with what is right. When an enemy suffers an injustice or is foully mistreated, the one exercising love will not rejoice over his misfortune. He cannot do so and still obey the two commandments for life. He can properly rejoice, however, when a wicked man receives just punishment.

From these features of love that are mentioned by the apostle Paul in the thirteenth chapter of his first letter to the Corinthians, it becomes evident that love is a positive quality, not a negative one. The exercising of it does not tear down and divide but rather builds up and unites. It does not cause strife but brings peace.

Proof that the two great commandments for life can be obeyed today and are practical is found in the New World society of Jehovah's witnesses. Despite national boundaries, differences in color and the problem of language barriers, Jehovah's witnesses are united by love.

In Africa, where intertribal differences frequently make the gathering in assembly of people from various tribes impossible, the New World society is able to hold peaceful assemblies without a sign of difficulty because of intertribal mixing. Obedience to the commandment of neighbor love makes this possible.

The fact that obedience to this commandment brings peace to families that were once torn by domestic trouble is further proof that it is practical today. How can there be domestic trouble when man and wife are long-suffering with each other, behave decently, look out for each other's interests, never become provoked and never keep account of injury, but are forgiving? Happiness and peace come to the home where the two great commandments for life are obeyed.

Although obedience to these commandments is far more difficult than speaking about them, this does not alter the fact that they are practical. What is necessary to help you obey them is a molding of your mental attitude in harmony with God's Word. Instead of continuing to think and reason in the selfish manner the world does, permit God's Word to transform your thinking so that it is in harmony with his. "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2.

It is God's written Word that expresses his thoughts, his laws and his will for mankind. Here is where you can gain information about him that helps you to obey the first commandment, loving him with all your heart. Here is where you can learn about the good laws he has made for man and the wise counsel he has given. These loving expressions of the Creator can transform your thinking for your own good if you permit them to do so. By learning and applying them you will find it possible to exercise love for God and neighbor while living in a world that does not. Doing so, you will come in line for everlasting life in God's new world.

The time is near in that new world when the fear of bombing raids by planes and rockets will cease because of the two great commandments for life. Under the rule of God's kingdom earth's inhabitants will consist of persons who will obey these commandments. With love uniting all peoples, mankind will at last enjoy security and peace.

COMING IN THE NEXT ISSUE

- The Best Things in Life Are Free.
- Youth's Opportunities in This Modern Age.
- Patrolman's Job Is Not an Easy One.
- Christian Assemblies for 1961.
- Printing—Revolutionary Invention.

The Sensitive Sense of Smell

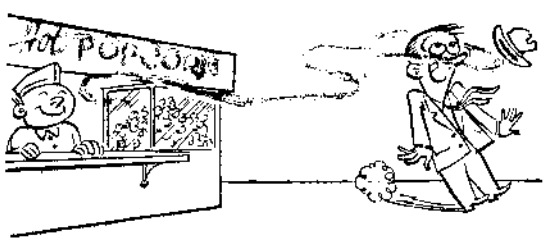
THE sense of smell plays a very important part in the life of man. The pleasure that he derives from a pleasant scent is just a little nearer to his conception of true beauty than that which he receives from music and art. In fact, a haunting scent may affect him in such a way that he may be apt to regard it with a faint uneasiness. Despite its emotional influence, scent performs little or no part in the sexual life of a normal man.

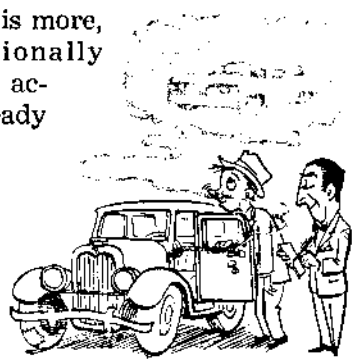
Women seem to have a more acute sense of smell than men. Children appear to have a keener sense of smell than grownups. Odors that strike terror in adults may cause children to laugh. Certain unpleasant smells become pleasant when they are diluted. For example, indole smells like a sewer when strong, but when diluted it smells like narcissus. Odors can remind one of music or poetry, create sensations of "wooliness" and "squashiness" and summon forth vivid mental images of past experiences. The effect of odors on humans is dependent on many factors—the chemical content of the odor, the subject's health and sex, and the effective tone of associations.

The sense of smell is primarily for man's pleasure, although it also has a slight warning value in making man intolerant of defective sanitation and alerting him to decomposition in food and the presence of things potentially dangerous. But this latter function is often overrated, because many poisonous substances are odorless and, at least one, hydrocyanic acid, has a rather pleasant scent to it.

The pleasure value of the sense of smell is usually underrated, because men too often fail to realize that what is called flavor in food is almost always an olfactory or smell sensation. The organs of taste can only distinguish between the qualities of sweet, sour, bitter and salt. It is difficult to identify foods taken into the mouth in terms of taste alone. That is why, when the sense of smell is put out of action by a severe cold, it is almost impossible, with the eyes shut, to tell by taste alone the difference between an apple and a potato, though it is still possible to tell if your coffee is sweetened.

Odors can excite other organs to action. A deep breath of fresh air increases the amplitude of the respiratory movements. "Ah, how good the air smells," you say. But air and food flavors are actually a combination of taste and smell. Nothing will make a man drool more than the smell of food. The message is direct and his whole system is alerted. What is more, he is emotionally stirred up for action—he is ready to eat!





Sensory Seduction

Merchandisers have caught on to

the emotional power of odors and are using them as bait to catch unwary customers. Chain stores have used devices that produce the smell of frying bacon to lure the customers to the bacon counter, a cheese smell to give them a desire for cheese, an apple and celery smell to draw them to the fruit and vegetable stands. Licorice odor has been conveyed to the sidewalk areas to promote the sale of licorice candy. The same has been done with popcorn steam. Hot dog stands have been installed in front of many retail stores to entice customers. The tantalizing odors are said to influence people of lower income to become expansive, and it helps them get into a buying frame of mind. Experiments show that people are probably most susceptible to the odor trap between four-thirty and five in the afternoon.

Advertisers have also gone overboard for sensory seduction. They have joined color and smell in an ink substance to seduce buyers. A chain of supermarkets had a scented advertisement printed for the sale of oranges. Alfred Neuwald, president of the Fragrance Process Company, said: "It brought orange buyers into the markets in droves." Neuwald says that he has made a chocolate milk scent for Borden's, a maple-syrup scent for General Foods, even the scent of frankincense and myrrh for a Bible publisher. Many used cars are now scented with a "new car" smell. It has been made for dealers out of the smells of upholstery, gasoline and the banana oil in new paint. It is a great sales stimulator, say dealers.

Today, industrial-perfume laboratories are in business reodorizing with a pleasant smell practically everything from artificial flowers to garbage cans. Whether a thing smells good or bad or has no odor, in today's highly competitive market place, can spell the difference between success and failure. An estimated $1,400,000,000 was spent by the American public in 1957 for toilet preparations, and a considerable percentage of that amount went for concoctions guaranteed to make the human body smell other than it does. The $4,000,000,000-a-year beauty business is also attuned to the persuasive power of perfumes.

Perfumed odors have also entered the field of improving relations between management and labor. Nauseating odors used in some manufacturing processes have been the cause of poor production and efficiency. Now special compounds have masked the sickening odors, resulting in improved efficiency, greater production and better morale all around.

From human relations to dogs is quite a jump, but the $193,000,000-a-year pet food business is another field for the perfume chemists. Perfumed pet sprays, flea powders, dog shampoos, even a line of special dog perfumes are ringing up additional sales for the merchants.

Just as odor can help business, it can also be of harm. In western Oklahoma during May of 1943, 30 percent of 2,500,000 pounds of butter had a peculiar odor. People refused to buy it.

Tuned to the Infinitely Small

The organs of smell have a very high sensitivity. Mercaptan (which is the essence of skunk) is apparent to most persons when only one molecule is present per 50,000,000,000,000 molecules of air! Still some otherwise normal people cannot smell skunk no matter how strong the scent. Certain blind and deaf persons are able to recognize persons with whom they have previously come in contact by their odor. The wife of a prominent scientist said that she could tell when her sister had borrowed her clothes, "for although laundered I recognized a lingering odor," she said. "I often knew which one of several serv-

ants had 'done up' my room by the odor."

To a human an odor may be more emotionally disturbing than anything he can see or hear. It also has a way of creating vivid mental images of long-forgotten experiences. Therefore, the use of odors is now being explored for purposes of psychoanalysis. A man who was given some camphor to smell immediately felt distressed. The camphor stimulus brought back to his mind an incident that happened more than thirty years before, which he had forgotten completely until smelling the camphor.

Odors are known to induce many different moods in people. The smell of rose oil seems to soothe and tranquilize and give people a sense of well-being. Musk, a veritable chameleon of odors, sometimes is pleasing, sometimes irritating, at other times causes a reflective mood. The tang of pine oil is reassuring and friendly; the smell of ferric valerian leaves persons uncomfortable, and a whiff of vanillin causes them to become drowsy.

It is commonly believed that when a person becomes frightened the body gives off what is called "fear odor," which animals recognize. Various authorities state, however, that sight and touch appear to be the means of carrying man's fear to the animals: A dog can sense a man's uneasiness, a horse can feel the trembling of the inexperienced rider on him.

Nosing Out Diseases

A well-trained nose is nowhere more important than in the medical profession. Many different diseases may be identified by odor. A famous Berlin physician diagnoses skin diseases by smelling. McKenzie, a practicing physician, reportedly attributes odors to respective diseases as follows: typhus fever, close mawkish; smallpox, horrible; nephritis, resembles chaff; favus, a skin disease, odor of mice; acetone poisoning in later stages of diabetes, sweet-smelling breath; plague, the sweet smell of mellow apple. Death is said to herald its approach by an odor that attracts ravens.

Tupa Mbae, a Paraguayan "healer," of Oberá, Argentina, reportedly had such a keen sense of smell that he was able to prescribe for the sick without seeing them. He simply listened to a description of their symptoms and then smelled the apparel that came in touch with the afflicted body. "Once Tupa Mbae investigated a man's sock and correctly diagnosed hookworm, only to learn that the patient was not worried about his hookworm but about his undetected tuberculosis."

Hippocrates and other ancient doctors classed perfumes with medicine and prescribed them for many diseases, particularly for those of a nervous kind. Sweet-scented herbs were supposed to act directly on the brain.

Superstitious men once wore bags of smelly stuff to drive harmful demons away. During the great plagues in Europe people stuffed sweet-smelling thyme, rue and pennyroyal into their ears and nostrils as a preventive. Often cedar and pine boughs were burned in the narrow streets in hope of quelling a certain disease. The Aztecs similarly employed the fragrance of flowers in the treatment of fatigue and melancholia. And for centuries incense has been used in churches to help relieve pain and grief and soothe the heart.

While odors have interested man since the dawn of creation, and at least one trained human nose is credited with the ability to detect nine thousand different odors, besides combinations of them, still there has been no real progress toward an understanding of odors, no real science of odor. There is no known way to measure it or weigh it. This may be a field of science that will be left for the inhabitants of the new world to explore.

Virgin Islands —Emeralds of the Caribbean

By "Awake!" correspondent in the Virgin Islands

NOT long ago a giant Pan-American plane streaked from New York's Idlewild Airport toward the Caribbean on a special flight. As the plane neared its rendezvous, the passengers beheld tiny mountain peaks silhouetted in the evening sun like pyramids on a shimmering desert. Swiftly lowering itself down over an island of emerald-green mountains, the plane's wheels touched down at Alexander Hamilton Airport, St. Croix, largest of the Virgin Islands, 1,700 miles from New York. Camera bulbs flashed and newsmen were on hand. There were gifts for passengers and crew members, for this was the inauguration of the first regular scheduled nonstop flight from New York to St. Croix, Virgin Islands.

Yes, the number of visitors to the Virgin Islands is increasing. One of the reasons is the Virgin Islands National Park, a unique park on the island of St. John where coconut palms rustle above dazzling white beaches. Other attractions are an Old World atmosphere, duty-free merchandise and a climate viewed by many persons as ideal.

What are the Virgin Islands? Those in American possession are comprised of three main islands and some fifty pin-dot isles. The three main ones are St. Croix, St. Thomas and St. John. The name for these islands goes back to the time of their discovery. Columbus discovered them during his second voyage, in 1493. Astonished by their numerousness and delighted by their fresh beauty, he named them the Virgin Islands, after the legend of St. Ursula and her eleven thousand virgins.

The islands were relatively unoccupied after their discovery but over the years some of them came under the rule of the Spanish, English, Dutch, Knights of Malta, French and the Danish. In 1672 the Danish West India Company founded a permanent settlement on the island of St. Thomas. Under Danish rule for more than 250 years, the islands were sold to the United States in 1917 for $25,000,000, the United States paying this high price because of fear of German occupation during World War I. The Danish atmosphere still prevails, as one readily notes on a visit to the island of St. Croix.

St. Croix: Largest of the Three

Visitors to the island usually take a tour of the two port towns bearing Danish names, Christiansted, on the northern coast, and Frederiksted, fifteen miles away at the western tip of the island. Seventeenth-century shops, buildings and houses, steeped in the memory of the distant past, line the narrow streets, some of which bear Danish names. Within the shops is

Christiansted, St. Croix

merchandise from all parts of the world: Danish silver, mahogany pieces from Haiti, rings and brooches from Thailand, watches from Switzerland, carved ivories from Delhi, cameras and binoculars from Germany and Japan, perfume from France and innumerable other items. Many "ooh" and "ah" over the prices, after noting their less-than-half Stateside cost.

The lower prices for merchandise goes back to the time of Danish control. In 1755 the king of Denmark acquired the Danish West India Company's rights and made the harbor of Charlotte Amalie, principal port of the Virgin islands, on the island of St. Thomas, a free port. When the United States acquired the islands, President Wilson specified that they should never "be placed in a less favorable position . . . than they now enjoy." Thus American customs officials followed the Danish practice of levying almost no duties on imports.

Anyone on St. Croix may satisfy his appetite with island-grown vegetables such as the yuca, tania and pidgeon peas. Freshly caught salt-water fish may grace his plate; and there is prime steak from St. Croix's own developed cattle, one of the tamest, gentlest breeds on earth. Or one may snack on any one of the island's variety of tropical fruits: custard apple, soursop, papaya and mango.

Although St. Croix is the largest of the three islands, it is only some twenty-eight miles long and eight miles wide. Traveling from one end to the other by automobile affords a fine opportunity to see the island's variety of vegetation, including cacti that grow in astounding profusion along the water's edge or up in the hills.

In the interior of the island one may find the jungle, the untouched beauty of St. Croix. Rich and luxuriant in tropical growth, shaded by giant trees centuries old, complete with strong swinging vines over a hundred feet in length, adorned with hanging moss and tropical plants nestled in the high branches of the only trees that monkeys dare not climb, the island is a kingdom for the nature lover. Unafraid of snakes, whose presence would be fitting but impossible to find, he would have a field day in this beauty spot. Scenic routes have recently been constructed to give a captivating view of the island's irregular coast line.

No matter where one drives on the island, one seems to behold the ubiquitous ruins of the estate houses and sugar mills that not too many years ago hummed with excitement. Here slaves once toiled the day away, cutting cane in the fields; and men, women and children all felt the whips of their masters. Now the towering truncated smokestacks and round windmills stand as mute reminders of an unsavory history.

Yes, St. Croix in its early days was a slave center. Here were slave barracks similar to those on the Gold and Ivory Coasts of Africa. Great estate houses, solidly built of native rock, were erected on hilltops. The ruins of these houses are situated on hilltops commanding magnificent views of descending slopes. The vast central halls, flanked by wings and surrounded by flagged terraces, still rear lofty walls; and in adjacent clearings long slave quarters still stand.

St. Thomas: Commercial Center

St. Thomas is altogether different from its sister islands. Here life hinges around its harbor of Charlotte Amalie; indeed it is said that the chief value of the island is the harbor, one of the best in the Antilles. With its bottlenecked entrance it is marvelously landlocked. Hundreds of sightseeing ships yearly bring thousands of tourists to flood the streets and stores for a one-day visit. These and regular flights daily from nearby Puerto Rico and St. Croix have for years made St. Thomas an

outstanding attraction in the Caribbean.

Commercially St. Thomas is the most important of the three islands. Thus for visitors who have first seen St. Croix, St. Thomas might remind them of a Coney Island amid a tropical setting by comparison. But here, as in the other two islands, shades of the past blend with the modern. The old donkey-drawn carts still found on St. Croix are gone, but sturdy women balance buckets of water on their heads and walk for blocks to their little houses with hardly a ripple on the water they carry. Or they may be seen on the busy streets, unhurriedly strolling with the week's supply of groceries resting on wide-brimmed straw hats over a turbaned head, with arms and hands swinging free of any such burden.

The town of Charlotte Amalie is built upon hills so steep that vehicular traffic is curtailed. About half of the Virgin Islands' estimated 32,000 people live along this town's sharply tilted streets. A single-level street parallel to the water front forms a common base for three cone-shaped clusters of red-roofed white dwellings on the green background of mountain ridges.

The prevailing language on St. Thomas, as on the other islands, is English, despite Denmark's long control of the islands. Many of the Danish estates belonged to absentee landlords who employed Irish overseers. Island English today is thus a speech born of many influences. Besides being related to the "calypso talk" of the British West Indies, it contains phrases and words left by Danish colonials and the Irish overseers. Though English prevails, Danish, Dutch, French and Spanish are also common.

St. John: Home of the National Park

The smallest of the three islands, St. John is a mass of rugged mountains and the home of the youngest of the United States national parks. St. John is about the size of Bermuda, being about nine miles long and up to five in width. The Virgin Islands National Park comprises about three fourths of the island. A gift from philanthropist Laurance Rockefeller, the park is one that few persons have even heard about, probably because its official existence is less than five years old. A boat from St. Thomas takes one to St. John in about half an hour. The park offers splendid scenery similar to that found on St. Croix, for St. John is one of the best watered and most fertile of the Virgin group. What a forest! An infinite variety of trees! There is the kapok tree with its seed pods of silky fibers, the umbrella-shaped rain tree with its pink flowers and the gumbo limbo or turpentine tree. Should one tire of exploring jungle, he can enjoy the white and spacious beach and the splendor of the coral reefs. And the weather? Rarely does the temperature go below 65 degrees Fahrenheit or higher than 91.

St. John has little commerce, and its population is less than one thousand inhabitants. The interior being a mass of green-covered mountains rising abruptly from the shore, the roads are rugged and only jeeps are used to traverse them.

The ruins of great estate houses are also found here, for at one time St. John, like St. Croix, was the scene of vast cane fields. Driving through today's jungle, one can hardly believe that at one time virtually the whole island was planted with sugar cane. But all the work was not accomplished by the Danes themselves. Slaves from Africa did most of the work. The slaves were often whipped and starved, cut up at the slightest provocation and hanged without compunction. A nineteen-paragraph mandate, made law by the governors and carried out by owners, rendered life for the slaves unbearable. Leaders of runaway slaves were branded with

red-hot irons and then hanged. If a runaway slave got caught within a week, he was given 150 lashes. If not caught for three months, he lost a leg; for six months' freedom he lost his life.

Any slave caught in a conspiracy to revolt lost a leg, was given 150 lashes or lost his ears. Failure to report knowledge of a revolt called for a brand on the forehead and 150 lashes. Three times a year this mandate was read and proclaimed to the beat of drums, lest the slaves forget.

This cruel treatment of the slaves went on for years, until finally the slaves would stand it no more; and a rebellion broke out on St. John in the year 1733, culminating in an insurrection that makes up the bloodiest pages of Virgin Island history. Half-starved slaves attacked and seized the garrison at Coral Bay, surprising the soldiers and hacking to death all but two or three who managed to escape. From one estate to another the revolt spread from a well-developed plan, as slaves armed with weapons and cane knives slaughtered men, women and children. They destroyed the great stone buildings on almost half of the ninety-two estates. Only a few were able to withstand the onslaught of the slaves, such as those who barricaded themselves behind the strong, thick walls of the Peter Durloe estate house, which is standing to this day. A few others escaped to St. Thomas in boats.

The self-freed slaves held the island for several months. Finally, at the request of the planters, French troops from Martinique were sent over. Stalking the island, the troops killed the slaves as they found them. There is a legend (supported by some historians) that when the slaves found themselves bottled up with no means of escape, about 300 of them joined hands and leaped to their death from the edge of a mountain onto the coral rocks of the ocean below.

Slavery continued, but emancipation finally came. On July 3, 1848, Governor Carl Frederik Von Scholten issued his history-making proclamation: 'All unfree in the Danish West Indies are from today FREE.'

The inhabitants of the Virgin Islands today are largely the descendants of those who were thus freed. Today they are the businessmen, lawyers, doctors, judges and the cane growers. And today these persons are hearing the gladsome message of the truths concerning God's kingdom. Many on these little emerald islands of the Caribbean have responded to the truth that really makes men free, just as Jesus Christ said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." —John 8:32.

Crime on Television

According to a report by the National Association for Better Radio and Television, the crime rate on television has rocketed to new heights. A survey was made of the programs of the seven Los Angeles stations for the period of a week. The crime rate (not counting programs after 9 p.m.) was as follows: 161 murders, 60 so-called justifiable killings, 2 suicides, 192 attempted murders, 83 robberies, 15 kidnapings, 24 conspiracies to commit murder, 21 escapes from jail, 7 attempted lynchings, 6 dynamitings, 11 extortions, 2 cases of arson and 2 cases of physical torture. The innumerable fist fights and similar forms of violence were not even counted. Commenting on this survey, Clara S. Logan, president of the National Association for Better Radio and Television, said: "Our report indicates that crime on TV has reached an all-time peak."

BUYING ON IMPULSE

IN HIS book *The Hidden Persuaders* Vance Packard reports on his study of impulse buying: "For some years the DuPont company has been surveying the shopping habits of American housewives in the new jungle called the supermarket. . . . DuPont's investigators have found that the mid-century shopper doesn't bother to make a list or at least not a complete list of what she needs to buy. . . . *Why doesn't the wife need a list?* DuPont gives this blunt answer: 'Because seven out of ten of today's purchases are decided in the store, where the shoppers buy on impulse!!!'

"The proportion of impulse buying of groceries has grown almost every year for nearly two decades, and DuPont notes that this rise in impulse buying has coincided with the growth in *self-service shopping. Other* studies show that in groceries where there are clerks to wait on customers there is about half as much impulse buying as in self-service stores. . . .

"One motivational analyst who became curious to know why there had been such a great rise in impulse buying at supermarkets was James Vicary. He suspected that some *special psychology* must be going on inside the women as they shopped. . . . His suspicion was that perhaps they underwent such an increase in tension when confronted with so many possibilities that they were forced into making quick purchases. He set out to find out if this was true."

This analyst used a hidden motion-picture camera to record the eye-blink rate of women as they shopped. "How fast a person blinks his eyes is a pretty good index of his state of inner tension. The average person, according to Mr. Vicary, normally blinks his eyes about thirty-two times a minute. If he is tense he blinks them more frequently, under extreme tension up to fifty or sixty times a minute.

"Mr. Vicary set up his cameras and started following the ladies as they entered the store. *The results were startling, even to him. Their* eye-blink rate, instead of going up to indicate mounting tension, went down and down, to a very subnormal fourteen blinks a minute. The ladies fell into what Mr. Vicary calls a hypnoidal trance, a light kind of trance that, he explains, is the first stage of hypnosis. . . . *Interestingly* many of these women were in such a trance that they passed by neighbors and old friends without noticing or greeting them. . . . When the wives had filled their carts (or satisfied themselves) and started toward the check-out counter their eye-blink rate would start rising up to a slightly subnormal twenty-five blinks per minute. Then, at the sound of the cash-register *bell and the voice of the clerk asking for* money, the eye-blink rate would race up past normal to a high abnormal of forty-five blinks per minute. . . .

"In this beckoning field of impulse buying psychologists have teamed up with the merchandising experts to persuade the wife to buy products she may not particularly need or even want until she sees them invitingly *presented.* . . .

"Shrewd supermarket operators have put the superior impulsiveness of little children to work in promoting sales. [An] Indiana supermarket operator . . . has a dozen little wire carts that small children can push about the store while their mothers are shopping with big carts. . . . The small children go zipping up and down the aisles imitating their mothers in impulse buying, only more so. They reach out, hypnotically I assume, and grab boxes of cookies, candies, dog food, and everything else that delights or interests them. Complications arise, of course, when mother and child come out of their trances and together reach the check-out counter. The store operator related thus what happens: 'There is usually a wrangle when the mother sees all the things the child has in his basket and she tries to make him take the stuff back. The child will take back items he doesn't particularly care about such as coffee but will usually bawl and kick before surrendering cookies, candy, ice cream, or soft drinks, so they usually stay for the family.

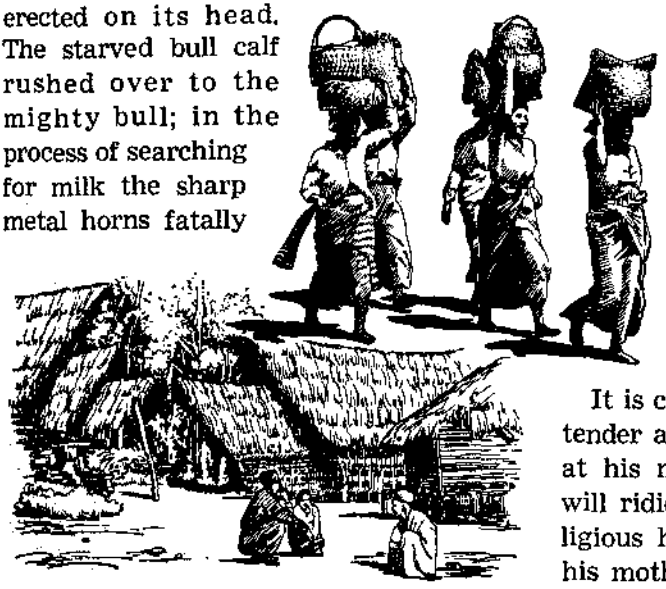
"All these factors of sly persuasion may account for the fact that whereas in past years the average American family spent *about 23 percent of its income for food it* now spends nearly 30 percent. The Indiana operator I mentioned estimates that any supermarket shopper could, by showing a little old-fashioned thoughtfulness and preplanning, save 25 percent easily on her family's food costs."

Life in a Matriarchal SOCIETY

By "Awake!" correspondent in Indonesia

DO YOU know what happens in a matriarchal society when, for instance, a man takes a wife? To find out, there is perhaps no better place than the Indonesian island of Sumatra. Throughout the centuries some strange societies have developed here. One of the strangest has developed on the island's central west coast where a tribe of about two million people live. These people have retained the ancient custom of the matriarchate; that is, descent and inheritance in the female line, which is said to be preserved nowhere in a more primitive form than here.

The name referring to this tribe is also strange—Minangkarbau. It is a combination of two words, *minang* and *karbau,* meaning victory and bull. This goes back to a traditional historical event. The king of the island of Java and the king of this area of Sumatra had a dispute. They decided to settle it by a bullfight, the victorious bull deciding the dispute. The king of Java provided a mighty specimen. The local king trotted onto the field no fighting bull but a hungry buffalo calf with two small metal horns erected on its head. The starved bull calf rushed over to the mighty bull; in the process of searching for milk the sharp metal horns fatally wounded the big bull. Ever since, the jurisdiction of the winner king has been called Minangkarbau.



With the invasion of the Arabs in the thirteenth century, the people became strongly Islamic by faith, but the matriarchal system of rule is carried on by tradition from the past. So much has tradition been fused with religion and vice versa that there is a saying in this land: "Religion leaned on tradition and tradition leaned on religion.

Family Life

A man of Minangkarbau is known as *anak minang,* or a son of Minangkarbau. Let us get acquainted with an *anak minang* who was born and raised in a village. At the age of four a child customarily leaves the home of his parents every night to sleep at one of the many religious homes (*surau*) in the village. Early in the evening he learns to read aloud the A B C's in the Arabic characters. Older children, both boys and girls, learn to memorize lessons from the Koran, reading in pure Arabic.

It is considered humiliating, even at the tender age of four, if the child still sleeps at his mother's house, as his playmates will ridicule him. He will sleep at the religious home until he grows up. He sees his mother, sisters and brothers at meal-

times and at work in the *sawahs* or irrigated rice fields. But he will seldom see his father during the month, as he is away most of the time minding his other wives and his half brothers and sisters in adjoining villages, the Islamic religion and traditions allowing men to have several wives.

When I was six years old, my father divorced my mother, who was, incidentally, his third wife. After divorcing my mother, he married two other virgins. When asked by his children for support, father always had a ready answer. He would say: 'You have several uncles and granduncles; why should you come to me?'

You might ask, Why should the uncles and granduncles raise the children? How can a father get away with it all? That can be explained by the traditions of the matriarchal society. Let us start from the beginning.

Marriage and Polygamy

When a man takes a wife, the bridegroom does not bring his bride into his house. He has, in fact, no house of his own. Instead, the bridegroom moves into the house of the bride's family. It is a communal house occupied by several families and all the womenfolk are related to the bride. Such a matriarchal tribal house is of a permanent nature, and the structure is set on stakes several feet above the ground. Each family occupies one bedroom and a sitting space. This is one reason why a child of four is expected to sleep in the *surau*. Several such communal houses, rice barns, a mosque, school, inn and market place form a village.

When a young man has mastered religious instruction and is able to do farm work, he is considered a man to be desired as a husband. Several prospective mothers-in-law come to inquire about the young man from his mother or uncle, usually without the young man's knowledge. He has no choice in the matter, because tradition says the mother has the exclusive right to choose a first wife for her son. After the first wife, he has relative freedom to choose other wives.

But even though he loves his wife, does not want to divorce her, desires to care for his children and does not desire to have more than one wife, rarely is there a man among the *anak minang* who remains married to only one wife. Why is this? According to tradition the mother could not be satisfied with such an arrangement; he must take other wives to prove to the community and the world that her son is indeed a man of distinction, a favored man whom everyone seeks after and not a forgotten man. It would be humiliating to her if her son could not handle and wield power over more than one woman.

In this matriarchal system the woman does not rule in the matter of divorce. By the man's merely saying, "I divorce thee," to his wife three times, she will find herself without a husband. But what about property rights in such cases? They own nothing in common, not even the children. All children belong to the mother's family. A brother of a widow or divorced woman is required to feed and rear the children. Only a few years ago my father reminded me of my matriarchal responsibilities toward my own fleshly sister who was then on her own with children left by her husband. Homes, land, rice field, fruit trees —all these belong to the matriarchal tribe. No individual is allowed to sell these properties. A family in need may mortgage a piece of land only with consent of all relatives on the woman's side.

Now if the bridegroom is a man of prominence or a nobleman, he need do no manual work, nor need he support his wife and children. In time he will have several wives. He will receive a weekly allowance

of money from his wife or whichever one he stays with during the week. A nobleman will usually have a hard time turning down an offer to marry anew. The family will propose something along these lines: 'We need you. Our tribe would be grateful to raise your offspring. Please come with our humble request. And, besides, why should you object? You do not have to work for us. We have a lot of rice fields, and there are so many brothers and uncles of the bride-to-be to do the farm work for you.'

Women Come Second

Since the woman exercises so much influence over matters, one might be led to believe that the woman can sit as ruler. But, to the contrary, in this matriarchal society the woman has no voice whatsoever concerning the law of tradition. Only a male heir can be appointed ruler over a tribe. An heir inherits title and real estate by consent from his uncle on his mother's side. He himself can inherit nothing except noble blood from his father. Names, property and privileges derive from the mother's side. The eldest man of the elder female line is termed *marnak,* and he is the keeper of all the possessions of the family. Even though a man has been married to a woman a score of years and may have grown-up children, he may suddenly find himself a stranger within his family when it comes to tribal matters.

The law of tradition, in fact, never considers the woman equal to the man; in everything the woman comes second. Preparation for a party is done by the woman, the men get served first and the woman may share what is left over, but she must eat in the kitchen. Only when all the male guests have gone home may she eat in the dining hall. In private life the man comes first. The wife must get up and prepare the meal for the man. When going for a walk she may accompany the man, but at a respectable distance behind him. Respect does not end here. When speaking of her husband, it would be considered rude to mention his name. She will substitute "he" or "father of John" (one of the children), when referring to him. Speaking personally to her husband, she will never mention his name but will use the word "oneself."

The population of the Minangkarbau people can be classified into two categories, the noble families and rulers (who once owned most of the real estate) and the non-titled class. Many of the noble class seem to have the attitude that every day is a holiday; and, as a result, not a few fall victim to money-lending and become destitute. Most of the people, however, are industrious; and regardless of the class in which they belong, the matriarchal system guarantees that the family is provided a livelihood, as each family owns rice fields. One hardly ever finds a beggar among the Minangkarbau people.

Among these people, in their comparative prosperity and ancient traditional laws, rebellions and discord in community and family life are prevalent, as in other parts of the world. Many among these people are realizing, too, that it is not in man to direct his steps, and that the only laws that lead to peaceful community living and unity are Jehovah's perfect laws. Such ones then abandon polygamy and other unscriptural practices, realizing that "the law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise."—Ps. 19:7.

Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it.—Eph. 5:25.

Tasty Fish from Manitoba

By "Awake!" correspondent in Canada

MANITOBANS are fortunate: The rivers and lakes in their province abound with some one hundred varieties of fish. Fifteen species have commercial value, some of them being pickerel, whitefish, sauger, pike, tullibee, sucker, perch, bass, carp and maria. Most outstanding is the famous Winnipeg goldeye. What a tasty fish!

"I think there is nothing as tasty as a Winnipeg goldeye," exclaimed one writer. And indeed, this delicious little fish is so much in demand that production cannot come anywhere near to meeting the demand.

The goldeye is subjected to a very interesting process. When first caught it is placed in cold storage; then when fully frozen it is removed and washed in warm water, partially thawed, scales are removed and it is dipped in a processing brine. The next step involves skewering it in strings, head uppermost, and placing it upon a rack to dry. After a short drying period the fish are wheeled, still on the drying rack, into the "smoker," where the smoke from a slow fire of oak logs rising through the strings of goldeyes completes the process.

Goldeyes are easy to prepare for the frying pan, which in all probability enhances their reputation. A smoked goldeye is merely placed in a pan with a half inch or so of water and baked in an oven of 350 to 375 degrees Fahrenheit for about fifteen minutes. When the fish is removed from the oven, the skin is easily peeled off and the fish is ready to serve. Not only is the goldeye extremely tasty, but its attractive red and white meat makes it a colorful dish. Goldeye, incidentally, is usually served whole—eyes, head and tail. If not, beware of substitution!

Manitoba, with its 39,000 square miles of lakes, rivers and streams, is ideally suited for fresh-water fishing. This vast area of water is almost as large as the whole of England (about 50,000 square miles). New lakes are opened up every year for commercial fishing.

Interesting indeed are the methods used in fishing. In the summer, fishing fleets of motor skiffs on the smaller lakes and diesel-powered whitefish boats on the larger lakes go out to set their nets. In the winter, caterpillar-tractor-drawn trailers on sleighs are used on the frozen lakes to bring in over half the total fish caught.

From November to February the lakes are a vast, frigid desert of snow and ice. Here is a bleak and barren wilderness often ravaged by sixty-mile-an-hour winds, with temperatures dropping to thirty or forty degrees below zero! It would seem to present an insurmountable obstacle to the men whose livelihood depends on fishing. But the men are hardy, and at early dawn they set out to the fishing grounds, sometimes remaining on the frozen lake for two and three days in their mobile homes.

Despite the adverse conditions, the rewards for persistence are lucrative in a good season. An operator with his crew of one to two men can garner as much as $200 to $300 a day. There is a considerable initial investment involved, however—one amounting to about $4,000 to buy the nylon nets, motorboats and other equipment.

To keep Manitoba lakes well stocked the Department of Fisheries operates a number of fish hatcheries. Patrols are sent out on all lakes, both in summer and in winter, to ensure that regulations are followed. A fleet of boats, trucks and bombardier snowmobiles —sometimes even airplanes—carry out these patrols.

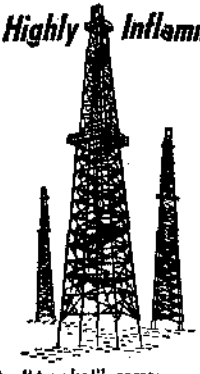
The fame of Manitoba's fresh-water fish has spread far and wide. Whether one is in Montreal, New York, Chicago or Los Angeles, the pickerel, whitefish and goldeye are found on the menus of the most exclusive dining places. If you are fortunate enough to enjoy some of Manitoba's tasty fish, reflect upon the hardy fishermen who wrest their livelihood from wide fresh-water lakes located in the center of a continent.

THE FIRST PURPOSE OF SCIENCE

"The first purpose of science is to learn about God, and admire Him, through His handiwork. If any usefulness comes in—as it does in large quantities—why, so much the better. If scientists looked upon their work in this way they would cease to worship science."—Anthony Standen, *Science Is a Sacred Cow.*

THE OIL SITUATION

Danger! Highly Inflammable!



By "Awake!" correspondent in France

THE use of mineral-oil products has come a long way since Noah and Moses floated to safety in pitch-sealed vessels and the Babel-builders mortared their bricks together with bitumen. The oil industry as we know it today is just over one hundred years old, dating from the day, in August, 1859, when Edwin Drake struck oil at Titusville, Pennsylvania.

Since that date oil production has gone forward in a series of leaps and bounds—1,000,000 tons in 1873, 10,000,000 tons in 1890, 100,000,000 tons in 1921, 500,000,000 tons in 1950—and has now reached the fabulous figure of a billion tons a year! For years, the demand for petroleum products equaled and at times (such as during the Suez crisis) even exceeded the supply, which meant that prices could be fixed artificially by the big oil companies and by the governments of the producer countries. But that situation is rapidly changing.

For reasons that will later be explained, the giant companies are no longer able to control production and maintain a favorable (to them!) sellers' market. Today supply exceeds demand. A report published recently in London by the Iraq Petroleum Company puts the surplus as high as five million barrels a day, or 250 million tons a year, which is 25 percent of world production. A more conservative figure was given in *Le Monde* dated September 14, 1960, as follows: "All the official and private statistics show there is increasing overproduction, exceeding average yearly consumption by nearly 10 percent." Whether the surplus amounts to 10 or 25 percent of world production, the fact remains that there is at present a glut of oil and that certain powerful interests that can weigh heavily on governmental decisions find their entrenched positions challenged for the first time. Past experience has shown that when oil interests are at stake a situation can develop that is highly inflammable, not to say explosive!

The Big Seven Oil Cartel

Three names stand out in the history of today's oil industry: John D. Rockefeller, Henry Deterding and William d'Arcy. Rockefeller dominated the oil market in America and in many other parts of the world for some forty years. He founded the company Standard Oil of Ohio in 1870, and his empire grew into an industrial leviathan so big that it was divided into thirty-three separate companies by U.S. court action in 1911. But the dismembered parts grew into new colossi of which Standard Oil of New Jersey, Standard Oil of California and Socony-Mobil Oil are but three.

Deterding became the head of the Royal Dutch Petroleum Company in 1900. This Dutch concern, founded in 1883, was producing oil in the Netherlands East Indies. It soon attracted the attention of a British firm, the Shell Transport and Trading Company, whose ships were plying Far Eastern waters with nacre and other products. In 1907 the two companies amalgamated into the Royal Dutch Shell group, which, due to the business acumen of Deterding, soon grew into the most powerful competitor of Standard Oil, supplying by the end of World War I, 75 percent of all

oil produced outside the United States.

William d'Arcy, British diplomat and twentieth-century merchant adventurer, laid the foundations for a third oil colossus. In 1901 he obtained for his company, d'Arcy Exploration, an oil concession from the shah of Persia for an area in that land more than twice the size of France. When oil was struck, in 1908, he changed the name of this concern to Anglo-Persian Oil Company. Just before the first world war broke out, the British Admiralty, guided by the canny foresight of a little-known sea lord called Winston Churchill, took over a controlling interest in this firm, which later became known as the Anglo-Iranian Oil Company and more recently as British Petroleum (B.P.).

To B.P., Shell and the three main daughter companies of the Rockefeller empire, two other oil giants must be added to complete the list of the Big Seven oil cartel. They are the Gulf and Texas oil companies, both of which were formed (the former by the Mellons, American aluminum magnates) following the discovery of oil in Texas at the beginning of the century.

Two factors contributed to the rapid expansion of these oil companies: the mass production of automobiles, started by Henry Ford in 1911, and World War I. Toward the end of the war oil was as vital for victory as manpower. Georges Clemenceau stated: "Each drop of oil is worth a drop of blood," and Britain's Lord Curzon spoke of the Allies as 'sailing to victory on a sea of petrol.' As for the oil companies, they sailed on the same sea—to prosperity!

The post-World-War-I peace period brought certain difficulties for the oil industry. Commercial concerns and private individuals spending their own money are annoyingly economical in comparison with wartime wastefulness. It would take time for peacetime demand to attain the consumption reached during the war. By 1925 supply exceeded demand by over 30 percent. To make matters worse, the British and American oil industries engaged in a fierce battle to conquer new markets throughout the world. This led to a price war, which, although beneficial for the consumers, cut deeply into the profits of the oil companies. The latter, doubtless considering that philanthropy is all right in its place, came to the conclusion that co-operation would have certain advantages over free-enterprise competition.

In 1928 Deterding of Shell invited the presidents of Anglo-Iranian and Standard Oil of New Jersey to a grouse-shooting party at his castle in Achnacarry, Scotland. Grouse they shot and "grouse"* they did—about the oil situation, finally agreeing that something would have to be done. On September 17 of that year the three companies reached what has come to be known as the Achnacarry Agreement.

The quickest way to sum up this agreement is to take verbatim Webster's definition of the word "cartel": "An international combination of rival firms for regulating production and prices in a given field." It outlined a series of "as is" principles by which the three companies agreed to pool their equipment and to share the market in proportion to their current production and sales, this proportion to stay "as was" in 1928. Further conventions completed the Achnacarry Agreement in 1932 and 1934, and these were signed not only by the three original companies but also by Gulf, Texas and Socony-Vacuum. Thus the big companies sheltered themselves from what the preamble to the Achnacarry Agreement quaintly calls "destructive competition."

From time to time since then the Big Seven oil cartel has had to put up with "annoying" antitrust proceedings in the

* "To grouse"—British equivalent for to grumble or complain.

United States. Reporting on one such case, which took seven years to settle, the New York *Times* of November 15, 1960, wrote: "The [American] Government's 1953 civil suit charged that five United States oil companies, with the collaboration of two British dominated companies, conspired to control a majority of the world's oil wells, refineries, tankers, pipelines and marketing facilities." But, as Daniel Durand states in his book *La Politique Pétrolière Internationale,* "most of these cases are either finally abandoned or settled out of court between the Administration and the accused."

The Cartel's Heyday

The terms of the Achnacarry Agreement, inapplicable inside the United States due to the antitrust laws, were nevertheless to be the governing principles for the bulk of the world's oil industry over a period of roughly thirty years. During this period the oil companies, and particularly the Big Seven, became globe-encircling concerns. The American companies, conscious of the fact that most of the world's oil resources outside the United States were in the hands of the British-controlled companies, set out to acquire oil-prospecting rights wherever "black gold" could be found throughout the world.

Thus, by 1958, Standard Oil of New Jersey was obtaining only 20 percent of its oil from U.S. wells, the remainder coming from places as far apart as Canada (through its subsidiary Imperial Oil), Venezuela, Saudi Arabia, Iraq, Iran and Qatar. Of the Big Seven, only the Texas Company gets a little more than half its oil from the United States, the others obtaining most of their supplies either from Venezuela or the Middle East.

Although able to reach agreement when their collective interests are at stake, the members of the oil cartel manifest cannibalistic tendencies when it comes to acquiring or retaining oil concessions in other lands. It would take pages to describe the frantic jockeyings for position in Venezuela by Standard Oil, Shell and Gulf, and to tell of their efforts, when once their own feudings were finished, to keep out the other oil companies. The same story, with more or less sinister variations, could be told of the rivalry between the Big Seven over the Middle East oil fields.

The British companies tried hard to keep the Americans out of the Middle East, but by 1950 45 percent of Middle East oil was being produced by the five big American concerns. At that date, Anglo-Iranian held a monopoly of Iranian oil and shared the rich Kuwait oil reserves with Gulf. Aramco (the Arabian American Oil Company, grouping Standard Oil of California, the Texas Co., Standard Oil of New Jersey and Socony-Vacuum) held a monopoly of the fabulous Saudi Arabian oil fields, and Iraq and Qatar oil was shared by Anglo-Iranian, Shell, Standard of New Jersey, Socony and the French C.F.P. (*Compagnie française des Pétroles*).

However, since Mossadegh nationalized the oil industry in Iran in 1951, Britain's monopoly in that country has been broken. By means of an American-inspired "consortium," the six other members of the oil cartel now have a greasy finger in the Iranian oil pie. Since 1954 the five big American companies have had access to 40 percent of Iranian oil, which means that the United States has replaced Britain as the principal oil-producing power in the Middle East.

But these fratricidal shovings and pushings inside the oil cartel have not prevented each of its members from making ends meet, so to speak. For instance, Standard Oil of New Jersey does seven billion dollars' worth of business each year, which is second only to the turnover of General

Motors and just about equals one half of France's state budget! Shell uses a nine-million-ton fleet of tankers—twice the size of France's total merchant tonnage. According to the New York *Times* of November 21, 1960, in 1959 alone Shell spent $16,000,000 in the U.S. merely on advertising. In 1958 the five big American companies netted well over one and a half billion dollars, and the two British-controlled companies had a net profit of just 600 million dollars. This period, from 1928 to 1958 (including the second world war, which was no disaster for the oil companies), was the heyday of the Big Seven oil cartel.

A report published in *Le Monde* on February 12, 1960, summed up as follows the situation that prevailed during that period: "On a world-wide scale, seven companies, three groups, two nations—Great Britain and the United States—were to build a bicephalous [two-headed] empire. In 1949 a U.S. congressional committee revealed that the seven companies controlled 92 percent of oil reserves outside the U.S.S.R. and the U.S.A., 99 percent of Middle East oil production, all the main pipelines, half the world's tanker fleet and practically all the distribution."

With such a stranglehold on the world's oil resources and marketing facilities, it was relatively easy for the oil cartel to maintain an artificial oil market that took little or no account of the law of supply and demand. Prices were fixed arbitrarily, with no thought for the consumer, whether a private individual or a government, whether in times of peace or war.

Thus, in 1943, Prime Minister Winston Churchill had the unpleasant surprise of discovering that the Anglo-Persian Oil Company, whose biggest shareholder (thanks to Churchill, thirty years earlier) was the British Admiralty, was selling Persian oil to the British Navy in the Middle East at a price that included fictitious freight charges as if the oil had come from the Mexican gulf! Similarly, the American government, after having paid out millions of dollars to keep Aramco in Saudi Arabia during the war, got a rude awakening when it was disclosed that Aramco was very patriotically showing its gratitude by charging the U.S. Navy $1.05 a barrel instead of the agreed price of 40 cents! If oil companies will do things like that to their own governments in times of national emergency, what treatment can the small private consumer expect from them?*

The Cartel Challenged

As mentioned earlier in this article, there is a glut of oil in the world today, resulting in a buyers' market; and much oil is being sold below the "posted prices" rigged by the oil cartel. Obviously, something has occurred to upset the plans of the Big Seven, who, for some thirty years, had carefully avoided letting such a situation develop. What has happened?

The challenge has come from three different quarters: enterprising independent oil companies, "rebellious" local governments and the Soviet Union.

In oil parlance, "independent" means outer Big Seven oil concerns. Such companies have been operating for years in most of the industrial countries of the West, particularly in the United States, where the antitrust legislation has favored their development. Some of these independents have themselves become huge concerns able to devote millions of dollars to oil prospecting in other lands. But, unlike the Big Seven, they cannot afford to let

* *In all fairness it must be added that the oil companies are not alone to blame for the high price of gasoline in many countries. The governments themselves reap a big income from oil. When an Englishman buys a gallon of petrol, more than half the price he pays goes to the government, and for every liter of essence a French motorist buys, some three quarters of the price represents state tax.*

the newly discovered oil lie dormant until needed. They need to get quick returns for their investments, which means pumping out the oil as fast as possible and selling it just as fast, even at "unapproved" prices.

The same is true of the non-American independents such as the Italian E.N.I. (*Ente nazionale idrocarburi*) and the Japanese Export Oil Company. Not only are these independents producing and selling oil outside the Big Seven cartel, but in addition they are willing to allow the governments of the producer countries a much larger percentage of the oil revenues than the cartel has been accustomed to giving.

This, in turn, has made the local governments more demanding in their relations with the Big Seven. During the latter's heyday, many of the oil-producing countries were willing to accept as little as 10 percent of the revenues coming from the oil pumped from their soil. By 1954 they had succeeded in wringing a 50-50 share from the cartel. But in recent years the independent companies have been willing to grant the local governments an even higher percentage of revenues and the governments are now chafing under the Big Seven's 50-50 agreements. In 1958 the Venezuelan government squeezed a 60-40 agreement out of the cartel members operating in that country. The following year a series of Arab Oil Congresses began (attended by Venezuelan delegates) at which the Middle East oil-producing countries have been laying claim to a larger share in the oil proceeds.

All this is a big enough headache for the Big Seven, but to make matters worse, the French are beginning to pump millions of tons of oil out of the Sahara into an already glutted market, and the Russians have started exporting sizable quantities of oil to Western countries at prices much lower than the cartel's.

One way for the oil giants to maintain their huge profits, while granting larger revenues to the local governments (as they most surely will have to do), would be to increase their sales. But the market is already saturated with oil. Another way would be to increase their prices, but the stiff competition brought about by the buyers' market makes this impossible. The quickest way to turn the current buyers' market into a sellers' market would be to reduce production. But the producer countries, with the possible exception of Venezuela, will not hear of this, nor will the independent companies. Finally, the only way, short of a "hot war," to stop Soviet oil from invading the Western markets would be to impose a "cold war" economic blockade. But it is doubtful if countries such as Italy, which has just signed a five-year oil agreement with Russia, would stand for this.

The current oil situation is therefore complicated and highly dangerous. A huge monopoly is being seriously challenged for the first time in its short history. Powerful interests are at stake. The Suez crisis, still fresh in our minds, is a chilling reminder of the lengths to which the nations will go to protect their oil interests. And the gruesome fact is that a non-atomic, classical "hot war" would quickly absorb the oil surplus, send the independents running back home and keep Russian oil out of the West. The oil situation is certainly worth watching—closely!

Field Ministry Experiences

Talking with Catholics

USUALLY when one of Jehovah's witnesses knocks at a door and the householder asks, "Are you one of Jehovah's witnesses?" it means that the householder is not interested. A Witness in the Midwest of the United States, however, had a different experience. When answering "Yes" to that question he was invited in by a young couple who said: "We are devout Catholics and our very best and lifetime friends out in Washington have become Jehovah's witnesses. We want to know what on earth we can write them to bring them back to their senses." For the next two hours the Witness showed them from their big new $30 Bible why their lifetime friends had become Jehovah's witnesses. "I am going to see my priest about this at once," said the young woman as the Witness left.

◆ When the Witness made a return call the young couple were very cool and told him he need not return. The priest had told them not to study the Bible with strangers, as he would study with them as soon as he had time and especially if they could get a group together, enough to make it worth while for him, as he could not take time for them alone. They waited, and so did the Witness, who returned from time to time, but the priest never kept his promise.

◆ Then one December day the couple phoned the Witness and asked him to have dinner with them. Thereafter a Bible study was started, and within a short time they took their stand for Jehovah and that in spite of their Catholic landlady, their Catholic neighbors, the nuns at school where their children attended, the priest and their relatives, some of whom came over 450 miles to straighten them out and "bring them back to their senses." They took their children out of the parochial school and moved from the neighborhood that was under the shadow of the Roman Catholic church.

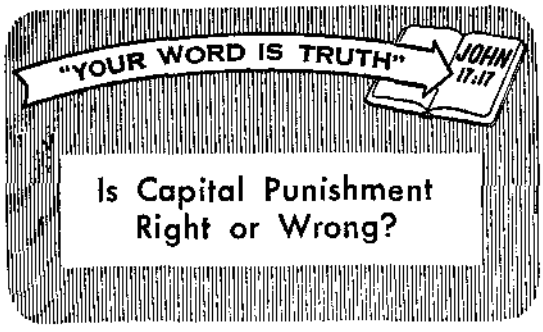
◆ Within three months from the time when the Witness had dinner with them they disposed of two large sacks full of crucifixes, crosses, holy pictures, holy water, images, idols, the altar of the Virgin Mary, before which they had spent many hours praying, the chains around their necks and expensive rosaries. They continued to advance in appreciation of the truth of God's Word so much that last year they symbolized their dedication by water baptism and now enjoy the privilege of knocking at the doors of others, as do all witnesses of Jehovah.

"Feed My Little Sheep"

◆ A person of good will in Argentina visited friends in the country, some 200 kilometers (120 miles) from the nearest congregation of Jehovah's witnesses, and while there spoke to his friends about Jehovah God and His kingdom. Returning, this person reported that these people wanted to know more about the truth of the Bible, that they were Roman Catholic but not at all pleased with the local priest.

◆ So a witness of Jehovah wrote the family, and the man answered at once, asking for help to study the Bible. This was provided by means of a Bible correspondence course. As the man and his family received their copy of *La Atalaya* (*The Watchtower*, Spanish), they studied it, marking the answers with a red pencil. They then sent this marked copy to the Witness to be corrected, which he did with a pencil of another color and then sent it back so that the family could see the right answers and make the corrections.

◆ After studying for a time, the man wrote to the Witness, opening his letter with the words: "Dear Brother in the faith of Christ. We are glad to know that we are doing so well with the study and we will do all we can to do better every study. Thank you for sending the book *From Paradise Lost to Paradise Regained;* it is helping us to understand the Bible better; it is so nice. How the book guides one in the study of the Bible! As you know, I have five children and all are studying. The youngest child is five years old and does not know how to read as yet, but asks us to explain the pictures, and asked his mother to teach him to pray before going to bed. I hope to get to see you real soon if it be God's will." Arrangements have been made to have a traveling representative of Jehovah's witnesses visit this family and help them in their efforts to worship Jehovah God. —1961 *Yearbook of Jehovah's Witnesses.*



BECAUSE a man's life is the most precious thing he has and the taking of it is a costly price to pay for committing a crime, there have been heated arguments world-wide against capital punishment. So strong have the objections been over the years that the trend in the Western world has been toward abolishing it. Regarding this the New York *Times* of March 3, 1960, stated: "In 1780, there were about 350 offenses punishable by death in Britain. Today Britain rarely executes anyone and usually only for murder. But she is not unique in that respect. Capital punishment for civil crimes has been abolished in thirty-five foreign countries. Several that have such a law on the books never invoke it. In the United States it has been abolished in nine states. In addition, bills are before Congress and many State Legislatures to end the death sentence or limit it."

Although many people have strong feelings on the subject, it is best for them to consider what God's Word has to say and let feelings give way to reason. Certainly what the Maker of life says about the taking of human life is worth considering. As the Supreme Authority on law his Word is the best guide for man and should be permitted to direct our thinking.

When Jehovah gave his law to the first human pair, he made it clear to them that he wanted them to obey it. "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:17) Note that the punishment for disobeying divine law was death. By disregarding the divine law, despite the forewarned punishment, Adam and Eve showed that they did not appreciate the gift of life. In due time capital punishment was inflicted upon them.

Well over sixteen centuries later an entire world followed a similar course of willfully violating divine law. "Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time." (Gen. 6:5) They made no effort to change from their wrong way. Aside from eight persons who received God's approval, none survived the great Deluge that destroyed the world of that time. They paid with their lives for stubbornly following a course of lawlessness.

Right after the Flood God stressed the valuableness of human life when he said: "Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." (Gen. 9:6) This meant that if a man were to take from another man his most valuable possession—life, he would be deprived of his own most valuable possession. This divine law was later incorporated in the Mosaic Law by the command: "If any harm follow, then thou shalt give life for life."—Ex. 21:23, *AS*.

In the days of Lot when lawlessness was rampant in the cities of Sodom and Gomorrah God judged the people there and found them unworthy of life. For their wickedness they suffered capital punishment at the hand of God.—Gen. 19:29.

In addition to murder, God's law to the nation of Israel provided capital punishment for other crimes against divine law. When the Law was given at Mt. Sinai that nation agreed to obey it. "All the words

that Jehovah has spoken we are willing to do." (Ex. 24:3) By agreeing to obey the Law they were also agreeing to its sanctions for disobedience. On several occasions it was necessary to bring upon violators of it the sanction of capital punishment. Three thousand men who worshiped the golden calf while Moses was on Mt. Sinai were executed for their crime. (Ex. 32:28) Later when some were ensnared by the worship of Baal of Peor, they were killed. (Num. 25:1-11) God judged them and made known his judgment to his visible representatives in that theocratic nation. It was proper for God to require capital punishment for crimes that contaminated his people whom he had chosen for himself as a holy nation.

Although Jesus Christ brought the law covenant along with its sanctions to an end, he did not express disapproval of capital punishment. In fact, he referred to it approvingly in some of his parables when he spoke about the fate of the wicked. The Scriptures even foretell that he will act as executioner of wicked violators of divine law. "To you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength."—2 Thess. 1:7-9.

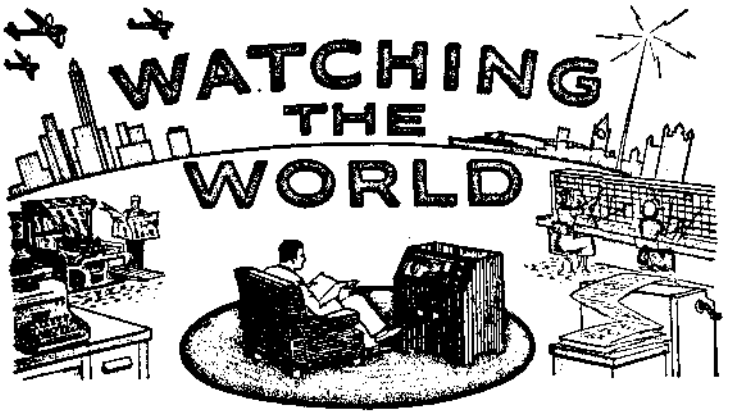
In the very closing pages of the Bible we read of the wicked in the four quarters of the earth, the liars, the cowards and those who add or take from the book of Revelation, being administered capital punishment—the death penalty.—Rev. 20:7-9; 21:8; 22:19.

Those opposed to capital punishment often quote the sixth of the Ten Commandments: "You shall not kill." But let it be noted that these commandments were not directed to the government of Israel but to its individual members, the Israelites themselves. For example, would a government be commanded not to covet its neighbor's wife? The sixth commandment therefore did not go contrary to the law of God as stated to Noah right after the Deluge; it could not, because God does not contradict himself. That is why some translations read: "You must not murder." In view of God's mandate at Genesis 9:6, it can hardly be said that a government commits murder when it executes a murderer. —Ex. 20:13, *RS; NW*.

It should also be noted that God provided for mercy to be shown to persons who killed by accident and to persons who repent of their crimes. He extends such mercy to the wicked of this world by giving them ample warning and opportunity to repent and save their lives before the time arrives for their execution.

While there may be grounds for questioning the right of governments of this world to require capital punishment for violating human laws, there are no Scriptural grounds for saying they have no right to execute persons guilty of violating the divine law against murder. The fact that capital punishment is a Scriptural sanction for bloodshed should impress upon all the high value God expects man to place upon human life. War does not change that value.

From Genesis to Revelation God's Word testifies to the justice of capital punishment, but it also testifies to the loving quality of mercy for the truly repentant at heart. Under the rule of God's kingdom mercy will be extended to the repentant, but capital punishment will be required of the willfully lawless. "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Ps. 145:20.



High Cost of the Military

◈ On February 3 the West German Finance Ministry disclosed that West Germany has paid out $16,600,000,000 since the close of World War II for the maintenance of foreign troops within its borders.

Hepatitis Increases

◈ On February 3 the U.S. Public Health Service[6] said that during the previous week 1,856 cases of hepatitis had been reported. While this was only a slight rise from the week before, it is well above comparable periods for the last nine years. Hepatitis is a virus infection of the liver often transmitted through blood transfusions.

Population Increase

◈ According to the Canadian Press, if the current rate of population growth continues, in forty years the earth will have more than doubled its population, reaching over six billion persons.

Americans and Their Pets

◈ In the United States it is said that 55.6 percent of all families have animal pets of some kind. A three-year census of the pet population revealed that Americans keep around the home an estimated 26,700,000 cats, 25,000,000 dogs, 15,000,000 parakeets, 6,000,000 canaries and 3,000,000 turtles. Perhaps most surprising is the fact that 100,000 monkeys and 10,000 skunks are said to be kept by Americans as house pets.

Sheep-shearing Record

◈ Godfrey Bowen recently broke his own sheep-shearing record by clipping 643 animals in a nine-hour working day, an average of more than one a minute. His old record was 456.

Death Toll from Fires

◈ According to a report of the National Fire Protection Association, "the over-all 1959 fire record added up to the worst in history." In the United States in 1959 there were 11,300 deaths caused by fires, and during the year American homes were hit by fire at the rate of more than 10,000 a week. The total number of fires was 2,115,000.

Death Toll on European Roads

◈ On January 17 Paul le Vert, director of the transport division of the United Nations Economic Commission for Europe, reported that in Europe road accidents annually claim 60,000 lives. Mr. Vert said that cyclists and motorcyclists compose some 45 percent of the fatalities.

Fish Can Travel by Smell

◈ C. W. Threinen, administrative assistant in the Wisconsin Conservation Department, said that experiments indicate that fish can reach their destination by using their sense of smell. Longear sunfish were used in the experiments. Some were blinded, others had their sense of smell destroyed and a third group had both sight and smell destroyed. When placed in a stream, those blinded but still able to smell were able to travel back to their homes safely.

Handling Checks

◈ It is estimated that in the United States last year 15 billion checks were written and that in ten years the figure will reach 20 billion. George Garnsey, manager of methods and procedures at National City Bank, Cleveland, Ohio, explained: "When you realize that the average check is handled nine times until it is returned to the originator as a canceled check, you begin to get some idea of the time and man power involved."

Cancer Toll

◈ During 1960 about 265,000 Americans died of cancer—an increase of 6,000 over 1959. Lung cancer killed 37,000 persons, 32,000 men and 5,000 women, five times as many as twenty years ago. Cancer also claimed the lives of 4,000 children under 15 years of age. It is said that more school children died of cancer last year than from any other disease. In all, for every six deaths in the United States, one is caused by cancer.

Cost of Election Campaigns

◈ On January 26 U.S. Senator Edward V. Long reported that he had heard that the cost for the 1960 presidential, congressional and local election campaigns was more than $175,000,000. He introduced a bill that would limit an individual's contribution to any candidate

or candidates or to any political committee or committees to $10,000.

Divided by Politics

◈ On January 29 the Australian Labor party leader, Arthur Augustus Calwell, lamented that "every Catholic family, every convent, every monastery, every rectory is divided." The division extends right up to the heads of the church in Australia. In the last federal election in 1958 the Labor party was split when the Democratic National party broke away. The breakaway party has the open support of Archbishop Daniel Mannix, whose political viewpoint has been publicly questioned by Cardinal Norman T. Gilroy of Sydney.

Water Shortage

◈ On January 29 the House Science and Astronautics committee warned that by 1970 there would probably be a critical shortage of fresh water in the United States. The committee said that, although research is being done on converting salt water to fresh, it is "proceeding at a pace which promises to be inadequate in view of the time and need factors involved." Twenty years ago the nation had 109,000,000,000 more gallons of water a day than it was using, but by 1960, the committee said, "the situation was reversed, and the rate of use surpassed dependable supplies by 8,000,000,000 gallons a day."

Bomb Victims Still Ailing

◈ According to a Reuters press report of January 30, there are 230,000 persons that are still suffering from radioactive diseases resulting from the atomic bomb blasts over Hiroshima and Nagasaki. Ailments vary from burns and bleeding gums to cancer. Some 4,500 were still in the hospital by the end of 1960. Many others, it is reported, have committed suicide.

Tokyo's Commuter Problem

◈ During rush hours, such as between seven and nine in the morning, some four million people in the world's most populous city struggle to board trains. Officials estimate that about 100 windows a day are broken as a result of pressing and crowding in the stuffed trains. This has also resulted in countless injuries and torn clothing. As of December 1, 1960, Tokyo's population was 9,709,439, compared to about 2,500,000 at the close of World War II.

Avoiding Sleep While Driving

◈ In a letter to the British Medical Journal, Dr. Alfred B. Alexander said that drowsiness while driving a car could be overcome by taking your shoes off and driving barefooted.

Indonesian Airliner Crash

◈ On January 24 an Indonesian airliner with twenty-one aboard went down in the hills of west Java. Five days later when a ground party reached the wreckage they reported that all aboard had been killed.

Refugees from East Germany

◈ On February 6 the West German Refugee Ministry announced that a total of 16,697 refugees from Communist East Germany had made their way into West Berlin or West Germany during the month of January. This was an increase of 2,298 over the previous month and is compared to only 9,905 of January a year ago.

Hungary Arrests Priests

◈ Six Roman Catholic priests, two Cistercian monks and a monk in another religious order were among those arrested by Hungarian security authorities on charges of taking part in a plot against the state, according to a Budapest radio report. The leader in the alleged plot was Silvester Koermendt, a tank captain in World War II.

Wet Year in England

◈ It is reported that the period from July to November 1960 proved to be the wettest for more than 200 years in England and Wales. October was the wettest in 57 years.

Torture Brings Jail Sentence

◈ On January 24 Istvan Komuves, a twenty-three-year-old Hungarian woman, was sentenced to a prison term of two years and ten months for having tortured her stepchildren with fire.

Rise in Venereal Disease

◈ Doctors throughout England and Wales are greatly concerned with the unprecedented increase of venereal disease, particularly among young people. In 1959 there were 31,344 cases of gonorrhea seen at clinics in England and Wales, as compared to 18,064 cases in 1951. Both the Ministry of Health and the Venereologists' Group Committee of the British Medical Association believe that the increase in venereal disease is one of the country's most serious social problems.

Snow and Cold

◈ Many parts of the eastern United States have experienced some of the worst winter weather since the Weather Bureau began keeping records. New York city was one of the country's hardest hit places. At 7 p.m. January 18 the temperature was 32 degrees in Central Park and for 16 consecutive days it never reached that high again. This broke an 80-year-old record for uninterrupted cold. Toward the end of the cold spell the city was smothered with 17.4 inches of snow, literally crippling the country's largest city, which was already clogged with snow and

ice. On February 4 Mayor Wagner declared an "emergency," prohibiting "all vehicular traffic beyond public transportation, food and fuel trucks, emergency vehicles such as fire, police and hospitals and sanitation equipment and private vehicles performing emergency services." The ban remained in effect for several days.

Space Exploits

◈ On January 31 from Cape Canaveral, Florida, the United States rocketed a thirty-seven-pound chimpanzee, tucked away in a space capsule, 420 miles over the Caribbean, in preparation for a man-in-space flight. About three hours after the launching the space capsule was pulled from the water by a helicopter, and the chimpanzee was taken out in good condition. He had spent about 18 minutes in flight and had reached an altitude of 155 miles.

On February 4 Russia launched into orbit the largest man-made object, a 7.1 ton sputnik—large enough to carry a man. It was reported to be circling the earth every 89.8 minutes in an orbit ranging from 203.4 miles to 138.9 miles from the earth. A leading Russian space scientist denied that it was carrying a man.

Wage of U.S. Scientist

◈ A questionnaire sent out to 110,000 scientists by the National Science Foundation showed that of the half responding about 50 percent earned more than $9,000 a year and about 50 percent earned less than that figure.

Reading Speed Increased

◈ The average adult reads only about 250 words a minute, but H. Matthews, headmaster of the Artarmon Public School near Sydney, Australia, has trained two teen-age pupils to read at the rate of 3,000 words a minute and some fifty of his eleven-year-old students to read 2,000 words a minute. By using a projector with a speed shutter the children were trained to recognize groups of words in a 1/50-of-a-second flash on the projector.

Age of Dead Sea Scrolls

◈ The Dead Sea Scrolls are now dated to about 20 B.C. instead of A.D. 40, because scientists have determined a more accurate half-life for carbon-14, the "atomic clock" for dating objects of geological and archaeological significance. Instead of the previously accepted half-life of 5,568 years, W. B. Mann and W. F. Marlow of the National Bureau of Standards have found that 5,760 years is a more accurate figure for the half-life of carbon-14.

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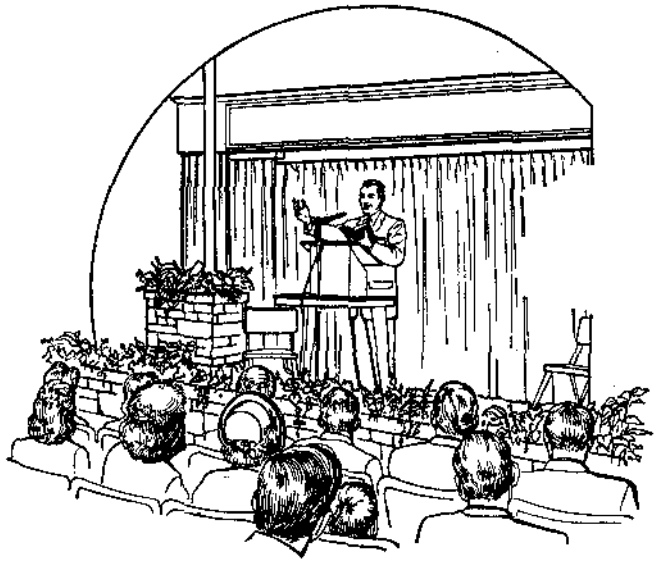

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Awake!

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- inting—the Revolutionary Invention — PAGE 17
- ristian Assemblies for 1961 — PAGE 22

APRIL 8, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version *Dy* – Catholic Douay version *Mo* – James Moffatt's version
AT – An American Translation *ED* – The Emphatic Diaglott *Ro* – J. B. Rotherham's version
AV – Authorized Version (1611) *JP* – Jewish Publication Soc. *RS* – Revised Standard Version
Da – J. N. Darby's version *Le* – Isaac Leeser's version *Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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The best things IN LIFE are free

THERE is very little that money cannot buy, but can it be said that these are the best things in life? The fact that wealthy people who are surrounded with every material thing their hearts desire are frequently unhappy, some even committing suicide, indicates that material riches do not bring the best things in life. The Christian apostle Paul pointed this out when he said: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." —1 Tim. 6:10.

While material things may make life more comfortable and may bring a certain amount of pleasure, there are much better things in life for which material things are no substitute. How can material possessions and riches take the place of friendship? They cannot give the warm companionship that a friend can; they cannot listen to your problems and give you advice; they cannot comfort you in time of sorrow; they cannot help you in time of distress; they cannot share with you your joys, but a friend can.

The person with many possessions can distribute gifts that cause people to be very friendly with him, but his gifts cannot buy genuine friends. "Everybody is a companion to the man making a gift." (Prov. 19:6) When he stops giving gifts, these counterfeit friends quickly leave. Genuine friendship cannot be bought; it is free, and it is one of the best things in life.

Love also is one of the best things in life, for it is a vital need of man, but it does not come to those who do not express it. It is far more than an emotional feeling. It involves expressions and actions that let others know that they are wanted and that you are interested in their welfare. Love is not necessarily shown by what you do *not* do to your fellow man, but by what you *do* for him. It is a positive quality that requires you to give without expecting a return. It is not a commodity that can be bought and that moves in only one direction. If you want others to love you, you must love them.

Riches can buy a sumptuous meal, but there can be no real enjoyment of it when friendship and love are missing. The poor

man who eats a simple meal with those who have love for one another is far better off than the rich man who eats with hypocrites who, in their hearts, hate him. "Better is a dish of vegetables where there is love than a manger-fed bull and hatred along with it."—Prov. 15:17.

Knowledge of the life-giving truths God has provided for man is certainly one of the very best things in life. Knowing them brings freedom from the shackles of religious superstitions and falsehoods. "You will know the truth, and the truth will set you free." (John 8:32) Such knowledge is not for the private possession of a favored few, but is for all mankind. It is not to be made merchandise that is sold to those who have money and denied to those who do not. The truth from God is free to all who want it. This is clearly pointed out in the Scriptures, where truth is likened to water, wine and milk. Note what they say about it: "Hey there, all you thirsty ones! Come to the water. And the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price."—Isa. 55:1.

Those who know God's truth can show their love in a positive way by giving that truth out freely to others. The early Christians did it by teaching the truth to all who would listen to them, in private homes and in public places. They did as their Leader commanded them: "You received free, give free."—Matt. 10:8.

Is not life itself the best thing you possess? Do you not value it above all your material possessions? Yet you did not purchase it; it was free. Without it all the things you have bought with your money could not be enjoyed. This free gift is much better than all of them.

The One who gave life to mankind in the beginning has lovingly provided the means for renewing it so that humans might live endlessly. This too is a free gift from him. It is given out of love for the world of mankind. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him."—1 John 4:9.

This free gift of life, which is the very best thing a man could be given, is likened by the Scriptures to life-sustaining water: "To anyone thirsting I will give from the fountain of the water of life free."—Rev. 21:6.

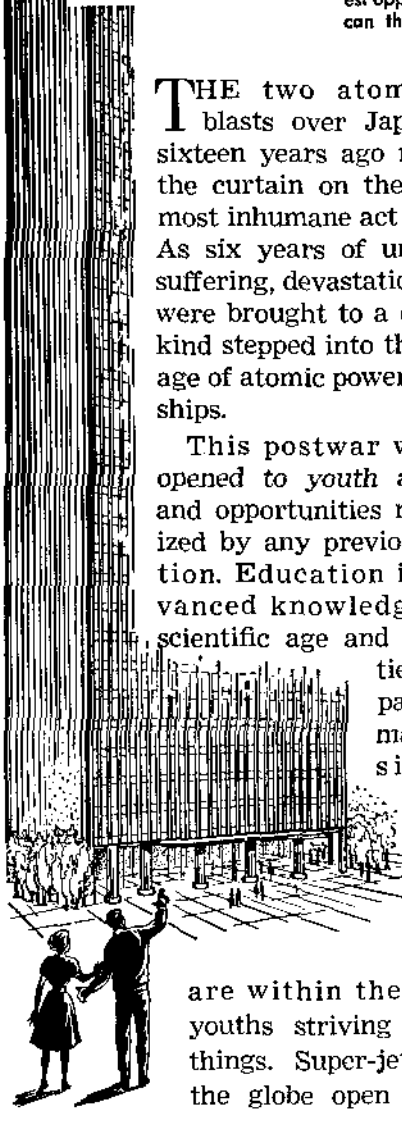
Life comes from God without a price tag. Although it is available to all people, not everyone is able to have it. To receive God's free gift of endless life you must show yourself worthy of it. Why should he give it to selfish, greedy people who would not appreciate it? Because it is free, that does not mean God is obligated to give life to everyone that feels entitled to it. It is only right that he should give this wonderful gift only to those who show themselves worthy of it and who would appreciate it. The free gift of life is, therefore, limited to those who exercise faith in the Giver of life and who continue loving him.—John 3:16; Jas. 1:12.

Because this materialistic world may think the best things in life are the material things, luxuries, power and pleasures that money can buy, it is difficult for many people to realize that what is free is not necessarily of little value. Actually the best things in life cannot be bought, and they are by far a superior goal to live for. "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Matt. 6:33.

Youth's Opportunities

in this MODERN AGE

What is youth's greatest opportunity? How can they realize it?



THE two atomic bomb blasts over Japan nearly sixteen years ago rang down the curtain on the bloodiest, most inhumane act of history. As six years of unparalleled suffering, devastation and war were brought to a close mankind stepped into this modern age of atomic power and space ships.

This postwar world has opened *to youth advantages* and opportunities never realized by any previous generation. Education in the advanced knowledge of this scientific age and opportunities for good-paying jobs, making possible fine homes and many modern conveniences and luxuries, are within the grasp of youths striving for these things. Super-jets circling the globe open up opportunities of world travel to many.

Since youth has the advantages and opportunities that this advanced modern age provides, one would expect to find them happy, well-adjusted and applying themselves to taking advantage of their opportunities. But to the *contrary, irresponsible, delinquent youth with* a "couldn't care less" attitude has become a global problem of tremendous proportions. On October 30, 1959, a United Nations group described juvenile delinquency as a world-wide disease, and recommended that United Nations Secretary General Dag Hammarskjöld give the problem "the urgent attention that its increasing gravity deserves." J. Edgar Hoover, director of the Federal Bureau of Investigation, said that a "decadence disease" has infected youth and that the urgency of the delinquency situation cannot be overemphasized.

Today's youth were born during the distressful pangs of World War II, and they have grown up in a postwar atmosphere breathing with fear, suspicion and mistrust. Adult leaders of the world who were responsible for staging history's most dreadful act of suffering, bloodshed and war are now foolishly stockpiling weapons of destruction capable of making World *War II look like child's play. Youth has* observed this; it sees nations break international laws and then try to save face by lying about it, and it notes that millions starve while food rots away in storehouses. Disillusioned by the inconsistency, and living with the threat of their lives being snuffed out by nuclear war, youth rebels against society's restrictions in order to enjoy the excitement of the moment. It has been referred to as the "revolt of youth," and, indeed, it has amounted to

an open rebellion, as youth today adopts the "eat, drink and be merry, for tomorrow we die" philosophy.

Modern Age Fails to Meet Needs of Youth

This modern age has provided youth with automobiles, television, hi-fi and plenty of free time to enjoy these and countless other marvels of modern ingenuity. These, however, are not needs; youths of previous generations did not suffer from lack of them; in fact, they were better adjusted and less delinquent without them. What youth really needs is proper discipline from parents and adults who themselves practice self-discipline. They need education, not in the advanced knowledge of this scientific modern age, but a moral education, teaching them a proper sense of responsibility toward their fellow man and, most importantly, toward their Creator. Last, but not least, they need a good example to follow.

Along a windy seacoast one will note all the trees bent over, growing in the direction that the wind blows them. Youths, like young trees, will grow in the direction that the instruction they receive points them. That is why the Bible counsels: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." This means disciplining youth, directing them in the right way, teaching them proper conduct. But will not giving such discipline cause youth to be resentful and hate their elders? Listen to the inspired Bible writer: "We used to have fathers who were of our flesh to discipline us and we used to give them respect." Yes, disciplined youths respect their elders! —Prov. 22:6; Heb. 12:9.

Youths of today are perhaps the best educated and at the same time least educated of any generation; educated in worldly wisdom, but not educated in being good people. Johann Wolfgang von Goethe, one of the most eminent in world literature, spoke of the Bible as "the foundation and as the instrument of education" by which "truly wise men are formed." Thomas Jefferson said that a study of the Bible "will make better citizens, better fathers, better husbands . . . The Bible makes the best people in the world."

Has youth been given this Bible education, which teaches a proper sense of responsibility toward God and fellow man? A questionnaire addressed to 18,434 high school students showed that 87 percent could not name three disciples of Jesus, and 64 percent could not name the four Gospels. Not knowing the names of the books wherein is recorded the basis of proper Christian conduct, one can be quite sure youths are ignorant of the righteous principles found there. Certainly this modern age has been a dismal failure in providing the all-important need of youth for proper moral education and guidance.

Discipline of youth is necessary, but valueless if adults are not self-disciplined. A proper moral education from the Bible is a requisite, but practically useless if adults are immoral. J. Edgar Hoover raised the question, "How can we head off future delinquency?" and then gave his answer: "The best way is by example—adult example. Yet, as examples thousands of American mothers and fathers are proving dismal failures." Youth needs a good example, but the modern age has failed to provide one.

Youth's Greatest Opportunity in This Modern Age

The Bible gives sound counsel to youth. It sets forth simply and clearly the wise course for them to take. It recognizes that there are many occupations and pleasures that may be pursued in life, but shows that in the end they are vanity, a striving

after the wind, producing no lasting benefit or reward. Wise King Solomon spoke from experience as well as under inspiration from God when he said: "The conclusion of the matter, everything having been heard, is: Fear The true God and keep his commandments. For this is the whole obligation of man." So in the final analysis Solomon showed there is only one opportunity open to youth that is worth striving for. This he said is to "remember, now, your grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them.' "—Eccl. 12:13, 1.

The Creator being the "source of life," apart from him life ends in the calamity of eternity in death, where there is neither work, nor knowledge, nor wisdom. But by serving Him one can gain his "blesssing, even life for evermore." Therefore those with true wisdom will realize that youth's greatest opportunity in this modern age is to remember their Creator, earn his favor and enjoy his blessing of endless life in happiness.—Ps. 36:9; 133:3, *AS*.

Calamity awaits those who refuse to remember their Creator and do not grasp the opportunity to serve him. This word of warning recorded at Ecclesiastes 11:9, 10 is directed to you as youth: "Rejoice, young man, in your youth and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these The true God will bring you into judgment. So remove vexation from your heart and ward off calamity from your flesh, for youth and the prime of life are vanity."

The above counsel shows that the course one takes in his youth in satisfying the desires of his heart and eyes will affect his judgment before Almighty God. Youths are prone to foolishness, to live for the excitement of the moment and to feel that later on, after satisfying the desires incidental to youth, they will remember their Creator. How wise youth would be to heed the apostolic advice: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." So, youth, drive from your heart the foolishness tied up there, by daily studying God's Word, and soon you will find welling up in your heart a desire to serve your grand Creator. In thus 'letting your heart do you good' you will "ward off calamity from your flesh." —2 Tim. 2:22; Prov. 22:15.

Today a great calamity is impending for this generation that no bomb shelter or any other protection of man will be able to ward off. Jesus in his revelation to John called it Armageddon, "the war of the great day of God the Almighty," and said the destruction would be comparable to the flood of Noah's day. At that time those who remembered Jehovah and walked with him were preserved, but those who "took no note" of Jehovah or his message of warning were forgotten beneath the deluge of waters. So now is the time for you to grasp your greatest opportunity of this modern age: 'Remember your Creator in the days of your youth,' and then he will remember you with preservation at the time of Armageddon's calamity.—Rev. 16: 14, 16; Matt. 24:37, 39.

To serve your Creator as a youth is an interesting and exciting work, bringing lasting rewards. You will be following the examples of such outstanding individuals as Joseph, Samuel, David, Daniel and his three Hebrew companions, Timothy, Jesus and many others. All of these youths were fearless and courageous in faithfulness to their Creator. David in vindication of Jehovah's name fought the giant Goliath; the three Hebrew youths refused to wor-

ship Nebuchadnezzar's image and received the reward of divine protection in the fiery furnace; and Timothy traveled to distant lands as the apostle Paul's partner. When but twelve years of age Jesus had already made such a careful study of God's Word that the teachers at Jerusalem and all those listening to him "were in constant amazement at his understanding and his answers." So, youth, copy those examples. —Luke 2:47.

In order to serve your Creator today you need to study the Bible to learn Jehovah's will and his righteous requirements for life. You must then preach this good news to others so that others also can avoid the calamitous end facing this world at Armageddon. The New World society of Jehovah's witnesses is designed to help you take in this necessary knowledge of your Creator, and then to train you in using it in the ministry. Five weekly meetings are provided, including a ministry school where you can improve your speaking ability to your Creator's praise. Wisely seize your opportunities to serve Jehovah with the New World society.

Assist Youths to Realize Their Greatest Opportunity

Parents and adults have a heavy responsibility toward youth. Youth needs discipline to drive out the foolishness bound up in its heart. They need the all-important education found only in the Bible, and they need a good example from their elders. Christian parents are under obligation before Almighty God to provide these needs so as to help their children avoid the pitfalls that have sunk so many of today's youth into crime and immorality.

The greatest need of youth today, however, is guidance and instruction in choosing the course in life that will be for their greatest benefit. Open before youth are many opportunities for education, advancement in business, good-paying jobs, and so forth. The educational systems of this world teach that these are the most important things in life and that youth should now seize their opportunities to attain them. However, in the final analysis such things are of no lasting value. They will not ward off the calamity of eternity in gravedom or destruction at God's approaching war of Armageddon. It is the responsibility of parents to teach their children this and to show them that their only opportunity for real blessing lies in remembering their Creator.

The greatest heritage that Christian parents can leave their children is a heartfelt desire to serve Jehovah God. How can this be done? By setting them a proper example. Do you regularly study the Bible and carry its life-giving message to others? If you do, and you lovingly encourage your children to do so, they will likely copy your example. If you desire youth to be honest, truthful and morally upright, then by all means be that way yourself. If you remember your Creator by serving him, your children in all probability will also.

Calamity awaits the vast majority of people of this modern age because of their selfish pursuit of pleasure and failure to remember their Creator. However, in loving consideration Jehovah God has swung open before youth the grandest opportunity ever enjoyed by young people, that of living through the calamitous end of this old world at Armageddon, never growing old, but, instead, growing to perfection in mind and body in that glorious new world of the Creator's making. So, both young and old, remember your Creator, grasp your opportunity of serving him by doing his will and rejoice throughout eternity, enjoying his "blessing, even life for evermore."—Ps. 133:3, *AS*.

A Patrolman's Job is not an easy one

SCREAMS for help brought a New York city patrolman to a Bowery mission where a maniac had cowed a hundred persons by brandishing a large knife. What should the patrolman do? Shoot, or try to disarm the man? Not wanting to kill, the patrolman tried to rush the maniac. The result? A fatally wounded patrolman who left behind a widow and an orphan and a dead maniac.

Early in January this year a youth fell down an abandoned Nevada mine shaft. The only one to volunteer to risk his own life to save the youth's was a patrolman from a nearby city. It was a very close call, but the effort was successful; the patrolman was first let down the shaft and then the two were hoisted up.

Yes, a patrolman's job is not an easy one, for he has to come to the aid of whoever may be in trouble. As *Spring 3100,* New York city's police journal, notes, a patrolman's duties are multitudinous. Included are "cajoling would-be suicides from precarious perches, interceding in drunken brawls, facing armed adversaries, plunging in for watery rescues," and what not.

The term "patrolman" comes from the French and literally means "to go through puddles." And that is exactly what a patrolman is required to do, go through water puddles and all other conditions underfoot and in all kinds of weather. In the United States he is popularly known as a "cop." This nickname he received more than a hundred years ago when the patrolmen of New York city received a new eight-pointed star badge of copper and so were called "coppers," later abbreviated to "cops." The London "bobby" also received his name more than a hundred years ago, after Sir Robert Peele, one of England's leading prime ministers, because of the improvements he made in the London police force.

To measure up to the patrolman's job a man should be above average in integrity, intelligence, physical strength and health. City budgets and corrupt politics, however, often interfere with this ideal being realized. Then there is a period of training, which in New York city lasts many months.

While a patrolman's regular job may be limited to eight or ten hours a day, he must be ready to respond to the call of duty twenty-four hours a day, seven days a week. In some United States cities he is required to carry his revolver with him at all times. This is in striking contrast to Great Britain, where a bobby never carries a gun, not even when on duty. In spite of the increase in violent crime, so few bobbies, comparatively speaking, have been slain that this appears to be the best

way to deal with the criminal element—at least in Great Britain. Apparently criminals who do not need to fear being shot are themselves not so prone to shoot; experience thus supporting Bible principles.

As has well been observed, "the police comprise one of the most important occupational groups in the nation" because "they keep its citizens living, working and prospering within the framework of civilized law and acceptable social conduct." (*Police,* Nov., Dec., 1960) Above all, they preserve the peace. An outstanding performance in this regard was recently given by the police department of New York city. Its 24,000 members, of whom 18,000 are patrolmen, were charged with the safety of all the delegates to the United Nations assembly that opened September 20, 1960, including the heads of twenty-six nations and their ministers. Described as "the largest gathering of potentates in the history of mankind and representing over one billion human beings," it necessitated a world-wide intelligence service so as to know from what quarters to expect trouble. Taxed were all the facilities of the police department, from its three helicopters to its 232 horses, also the physical stamina of the entire force by reason of many, many hours of overtime. This unprecedented challenge was met without a single serious incident, even though political passions at times were at a white heat and repeatedly firm measures had to be taken. Peace was preserved.

Prevention of crime is considered more important than the apprehension of criminals. The patrolman's very presence, on foot or in a patrol car, serves as a deterrent, for he appears as a symbol of law and order. Discipline makes a police force a semimilitary organization. When on duty a New York patrolman is not supposed to smoke, drink liquor, carry personal packages, not even engage in idle conversation. Participation in politics is denied him and in strikes he must remain strictly neutral. Indicative of the high standard aimed at by the New York city and Chicago police forces is their following

"Law Enforcement Code of Ethics"

"As a Law Enforcement Officer, my fundamental duty is to serve mankind; to safeguard lives and property; to protect the innocent against deception; the weak against oppression or intimidation, and the peaceful against violence and disorder; and to respect the constitutional rights of all men to liberty, equality and justice.

"I will keep my private life unsullied as an example to all; maintain courageous calm in the face of danger, scorn or ridicule; develop self-restraint; and be constantly mindful of the welfare of others. Honest in thought and deed in both my personal and official life, I will be exemplary in obeying the laws of the land and the regulations of my department. Whatever I see or hear of a confidential nature or that is confided to me in my official capacity will be kept ever secret unless revelation is necessary in the performance of my duty.

"I will never act officiously or permit personal feelings, prejudices, animosities, or friendships to influence my decisions. With no compromise for crime and with relentless prosecution of criminals, I will enforce the law courteously and appropriately without fear or favor, malice or ill will, never employing unnecessary force or violence and never accepting gratuities.

"I recognize the badge of my office as a symbol of public faith, and I accept it as a public trust to be held so long as I am true to the ethics of the police service. I will constantly strive to achieve these objectives and ideals, dedicating myself before God to my chosen profession—Law Enforcement.

"I have read the foregoing Law Enforcement Code of Ethics and fully understand it. I subscribe to it wholeheartedly and without reservation and pledge that I will abide by it throughout my career as an honored and honorable member of the Chicago Police Department.
Signed. ——— Rank. ——— Star. No. ———

Problems

Some eighty years ago the Gilbert and Sullivan light opera team wrote a ditty

entitled "A Policeman's Lot Is Not a Happy One." How true, when we compare his code of ethics with the conditions found particularly in large cities throughout the world. For a patrolman to keep integrity and not get discouraged and quit he truly must be dedicated to law enforcement.

Among the problems facing the patrolman is his contact with human wretchedness and suffering. When a United jet liner struck another plane in mid-air in December, 1960, and landed on the streets of Brooklyn, New York, it took good nerves and self-control to work among the ruins to extricate the scores of burned and dismembered bodies. The patrolman thus continually comes in contact with horror and yet may not become hard-boiled or unfeeling, for at times it is his lot to notify a mother of the accidental killing of her child or a wife of the death of her husband due to some mishap.

Then there is the problem of facing danger with courage. No one wants to die. A patrolman meets up with danger continually. How shall he respond? Shall he look the other way or dally because of being outnumbered or outarmed? Shall he pursue the lawbreakers at a safe distance to himself, permitting them to escape, or shall he risk his life, make his wife a widow, his children orphans, to apprehend the lawbreakers? If he yields to fear he has a guilty conscience to struggle with. If he does not he may be wounded or killed.

Among the patrolman's greatest problems is how to remain on the force and keep his wife contented. If he is truly dedicated he is content with his salary, with the interruptions and other inconveniences connected with his work. But unless his wife is also dedicated she will keep nagging and interfere with his efficiency and eventually cause him to drop out of the force.

Then there is the problem of loyalty versus friendship, or loyalty to principle versus loyalty to friends. If he notes another patrolman stealing goods, accepting a bribe, or otherwise betraying his trust, what shall he do? Report the guilty one and risk being ostracized by his fellow patrolmen, or keep quiet and wrestle with a guilty conscience? His code of ethics requires that he deal with all impartially and accept no bribes, but when he sees corruption all about him it is not easy to go straight.

Making It Harder

As if the patrolman's job were not hard enough, it is daily becoming more difficult. There is ever more disrespect for law and order, in large part traceable to modern education in which Marx, Darwin and Freud have replaced Moses, Jesus Christ and the apostle Paul as teachers of principles and modes of life. Youth reared without love and proper discipline erupts in deeds of violence. "It's the young ones that go for the gun or the knife or the weapon most often. And they're usually two or more to one against you," is the way one veteran police official expressed it.

And J. Edgar Hoover, in his October, 1960, bulletin to law-enforcement officers, said: "Each passing day sees law-enforcement officers exposed to more . . . dangers. Crime in the first six months of 1960 rose a startling 9 percent, with robbery showing the greatest increase—13 percent. Murder and aggravated assault jumped 6 and 4 percent respectively. All of these crimes are potentially deadly ones for the apprehending officers."

The patrolman's job is also made harder by the courts of the land. In their zeal to give the guilty as well as the innocent the benefit of constitutional guarantees and to prevent the country from becoming a police state they lean over backwards to protect the criminal and invariably he gets

the benefit of a doubt in the borderline cases. Like the Pharisees of old, they let technicalities instead of good sense govern. Typical of the attitude of United States courts is the Durham rule, which requires that the prosecutor must bear the burden of proof that a criminal was not insane at the time he committed a crime if his lawyer claims that he was. Could anything be more preposterous?

Courts also make it more difficult for the patrolman by their light sentences. A man with a previous police record was sentenced to only five years for stabbing a man to death. Released after thirty months, within a week he shot and killed another man. No wonder law-enforcement officers complain that criminals receive "powder-puff" and "vanishing-cream" treatment.

What Can Be Done About It?

The job of the patrolman could be made easier if the average man were more concerned with doing what is right and accorded the patrolman the respect his position deserves. As Orlando W. Wilson, new superintendent of Chicago's police force and one of the leading law-enforcement authorities in the United States, expressed it in an article entitled "Let's Stop Kidding About Cops": "We must recruit more and more high-minded young men who possess an almost religious dedication to the ideals of police work. I'm sure we can get them—if they feel their work and their sacrifices will lead to an atmosphere of respect and mutual cooperation."

Courts could also help if they manifested as much concern for the property and lives of the victims as they do for the rights of the criminals, also if they tried more often to put themselves in the shoes of the law-enforcement officers instead of the shoes of the criminals.

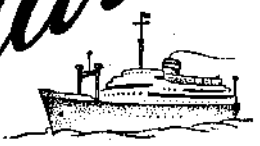
An aid to patrolmen that has been used in European lands for many years—for centuries, in fact, in France—is the police dog. In Stockton, California, where in recent years police dogs were added, they aided in the capture of 3,000 lawbreakers in but ten months and that without a single patrolman's being injured.

Of course, it would also greatly help if, as Wilson further points out, policemen were better paid and more highly regarded in the community; if applicants were more carefully screened and only those of above average intelligence and moral standards accepted; and if, in addition to the very best scientific techniques, leadership and judgment were taught.

But apparently it is vain to expect conditions to improve or for the patrolman's job to be made easier. As London's 1958 police report complained: "Neither the absence of poverty nor the more progressive methods employed in dealing with delinquents appear to have done anything to reduce the volume of crime."

These are the "critical times hard to deal with" foretold in God's Word, when Satan and his demons are hurrying all mankind on to corruption and destruction. However, in God's new world patrolmen will have it easier, for they will be doing something else, because then "the wicked one will be no more." Until that time let all, including patrolmen, heed the counsel: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. Trust in Jehovah and do good."—2 Tim. 3:1; Ps. 37:9, 10, 1, 3.

SAGA of the Santa Maria



By "Awake!" correspondent in Curaçao

WHEN the luxurious Portuguese cruise ship Santa Maria stopped at Curaçao in the Netherlands Antilles on the last leg of its trip from Lisbon to Florida, its 607 passengers and 350 crewmen had no idea that their trip would end a little over twelve days later in Brazil. Unbeknown to most of them, the man who would cause this unexpected extension of their cruise boarded the ship while it was here in Curaçao. It appears that many of his fellow conspirators had boarded when the ship stopped at La Guaira, Venezuela.

With the aid of twenty-nine companions, Henrique M. Galvão surprised the crew of the Santa Maria at 1:45 in the morning on January 22. After a brief skirmish in which one crewman was killed and one wounded, the thirty men took complete control of the vessel.

When the passengers sat down for breakfast that morning, they sensed that something was wrong, especially because of the strange noises they heard during the night. They were sure of it when they were notified to meet in the lounge after breakfast. There they were informed by the public-address system that the Santa Maria was not going on to Florida. They would, however, be disembarked at a neutral port in five or six days. They soon learned that the ship had been captured by armed rebels who were against the Portuguese government of Premier Antonio de Oliveira Salazar.

Captors

The rebels wore khaki unforms with red and green armbands. They consisted of Portuguese and Spanish men who had as their objective the ultimate overthrow of the Portuguese and Spanish governments. During the course of the following twelve days they mingled with the crew and passengers and are said to have conducted themselves well. Remarking on this to *Life* magazine, one of the passengers said: "It was amazing how quickly Galvão's men fitted into things. If they were desperately anxious about their mission, they were also friendly and courteous, and in no time at all were accepted by everyone. Many friendships sprang up between them and the crew members and passengers. They were nearly all young, intelligent, well educated, and many of them were extremely good-looking. It was something of a shock to see some of our most respectable ladies dancing with them by the fourth or fifth day. . . . The bars stayed open. Our captors paid for their drinks just as everybody else did. There was no drunkenness."

The passengers did not suffer from any shortage of food, but they did have the discomfort of water rationing. On their next to last night aboard, when the ship was anchored off Recife, Brazil, Galvão gave the special dinner that is customary for captains to give at the end of a voyage.

The same passenger that described his captors for *Life* magazine said: "The meal was excellent, and afterward a number of the passengers asked Captain Galvão and his staff to autograph their souvenir menus, which they did graciously. Later, there was dancing, throwing of paper streamers, and a real fiesta."

The legal captain of the Santa Maria, Mario Simões Maia, said he had no complaint about how he was treated by the rebels. He retained his quarters and continued to function as first in command under their direction.

Purpose of the Seizure

Galvão seized the ship for the apparent purpose of attracting world attention to the government of Salazar, which Galvão described as a "tyrannical government." In his first official communiqué from the Santa Maria, he declared that the ship was taken "in the name of the National Independent Junta of Liberation led by General Humberto Delgado." This declaration quieted fears in many parts of the world that the seizure had been an act of piracy. His plan appears to have been to seize the ship, discharge the passengers at a neutral port and sail to the African island of Fernando Po in the Gulf of Guinea, although it was reported on one occasion that they were headed for Angola. From this African island the rebels may have planned to conduct operations against the Portuguese and Spanish governments.

The seizure had been planned with General Delgado, who is head of the opposition movement. He was Salazar's opponent in the Portuguese presidential elections held nearly two years ago. He claims that he lost the election because of fraud. General Delgado remarked that they had set three previous dates for the seizing of the Santa Maria but had to postpone them because of unfavorable conditions.

It was on Friday evening, January 20, that Galvão arrived in Curaçao on a Venezuelan plane. He registered at the Hotel Brion in Otrabanda. The next day he boarded the ship and made ready to seize it early the following morning.

After Galvão's men succeeded in taking command of the Santa Maria, they changed course toward the British island of St. Lucia. At 10 a.m., January 23, they stopped offshore and sent a lifeboat to Castries, St. Lucia, with one wounded man, another sick with jaundice and six crewmen to man the boat. The ship then steamed off into the Atlantic with British and American ships and planes intently searching for it. Finally a United States Navy pilot spotted the Santa Maria far out in the Atlantic, thus ending the three-day search. United States destroyers and the nuclear submarine Seawolf sped to its location.

End in Sight

Now that destroyers were escorting the ship and negotiations were being carried on between the United States Navy and Galvão, Africa no longer appeared to be the destination of the 607 passengers of the Santa Maria. The end of their strange odyssey appeared to be in sight.

Excitement ran high when two French photographers tried to board the ship by parachuting from a plane but landed in the sea. One succeeded in his objective by being rescued by the Santa Maria, while the other was picked up by one of the destroyers. As the latter indignantly told his rescuers: "I risked my life to board the Santa Maria, not this ship."

On January 31, Galvão agreed in a conference with Rear Admiral Allen E. Smith, Jr., to bring the ship to Recife, Brazil, to disembark the passengers. On the night of February 1, it finally lay at anchor near

the three-mile limit off Recife. As the hours passed and no attempt was made to take the passengers ashore, the temper of the passengers became hot. A wild demonstration erupted among the third-class passengers, and that apparently convinced Galvão that something had to be done to avoid bloodshed. So he gave the order for the Santa Maria to hoist anchor and pull into Recife harbor and into Brazilian jurisdiction.

It was on February 2 that the passengers and crew were taken ashore, leaving Galvão and his men on board to conclude negotiations with Brazilian authorities. Admiral Fernandes of the Brazilian navy expressed the understanding attitude of the Brazilian government when he said: "Captain Galvão and his companions are Portuguese and other citizens and as such deserve our respect and cordiality. Their condition of men in rebellion makes them eligible for political asylum in Brazil." This meant they would be free men when they got to shore and would not be arrested. Two hours after the rebels had surrendered the ship to the Brazilian navy, the Santa Maria was turned over to the Portuguese government. Giving the ship to the government instead of the owners protected Galvão and his men from being sued in Brazilian courts.

The Portuguese government has been greatly embarrassed by the Santa Maria episode, and that was, apparently, one of the objectives that Galvão had. His actions focused world attention on the Salazar government and its thirty-two-year rule of Portugal. The seizure appears to have sparked a petition to the Portuguese government for the restoration of normal democratic liberties. Rioting that broke out in the Portuguese West African possession of Angola also appears to have been inspired by the Santa Maria incident.

For the 607 passengers the saga of the Santa Maria was finished. Their restful cruise had been transformed into an exciting adventure that will live vividly in their memories. Perhaps it will impress some of them with man's great need for the time, under the righteous rule of God's kingdom, when no one will feel impelled to endanger the lives of other people to protest against a form of oppressive government.

In the little island of Curaçao, where the episode had its beginning, the memory of it is preserved by a local restaurant that offers on its menu "Galvão sandwiches" and "Santa Maria soup."

SPECIAL! NEXT ISSUE!

How Well Do You Know Your Religion?

This issue is filled with fascinating quizzes. It will both test and broaden your knowledge of religion in general and of your own religion in particular. Included are quizzes with answers carefully documented from authoritative historical and religious sources on such subjects as:

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- World's End.
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- Holidays and Celebrations.
- Bible Principles and Family Life.

Don't miss it—in the next issue!

Increase in Korea

Ten years ago war was raging in Korea. At that time there were but sixty-one witnesses of Jehovah scattered throughout that land. Today there are 3,844 witnesses of Jehovah there. This means that during the past ten years sixty-three others joined each one of the sixty-one. What expansion in ten years!—1961 *Yearbook of Jehovah's Witnesses.*

THE WORST ERA OF LAWNESSNESS

J. EDGAR HOOVER, director of the Federal Bureau of Investigation, in two speeches last October gave a vivid picture of the seriousness of the crime wave sweeping through the United States. The following are his remarks before the Annual Conference of the International Association of Chiefs of Police in Washington, D.C., on October 3, 1960:

■ "Since 1950, crime has increased 69 per cent—four times as fast as our expanding population. Today, we find ourselves confronted with the worst era of lawlessness in the Nation's history. Each 20 seconds another serious crime is added to the Nation's total. A murder, forcible rape or assault to kill is committed every four minutes. There is a burglary every 46 seconds; a robbery every seven minutes; and 33 automobiles are stolen every hour.

■ "While budget-cutting local politicians deny many law enforcement agencies the resources to adequately perform their duties, the American people are being fleeced by the criminal element as never before. Our Nation's annual crime bill now totals $22 billion—an amount equivalent to $128 for every man, woman and child in the United States. For every $1.00 spent on education, $1.11 goes to crime. And for every $1.00 contributed to religious organizations, crime costs our people $9.00.

■ "Shocking though these statistics may be, a far more tragic aspect of America's crime problem lies in the role played by youth. The specter of juvenile terrorism and gang-style intimidation hangs menacingly over community after community. A surging teen-age underworld—one which practices open defiance of the law and utter contempt for the rights and welfare of others—has arisen to challenge the forces of law and order. It casts a stigma upon every community where it exists.

■ "Since 1948, juvenile arrests have more than doubled, while the population in this age group has increased by less than one half. Today, youthful offenders account for more than one fourth of the arrests for robberies, one half of the burglary and larceny arrests, and nearly two thirds of the arrests for automobile thefts.

■ "But statistics are cold and lifeless. They do not tell the complete story of wanton brutality and mounting savagery which typify the arrogant teen-age gangs of today. In the explosive atmosphere surrounding the hangouts of these young sadists, no one may feel secure. 'I'll get even with you one of these days even if I have to kill you' is the violent threat shouted at a judge in the Midwest by a 17-year-old terrorist who was sentenced to the reformatory for criminally assaulting a defenseless girl. . . . These are not isolated cases. Disrespect for the law and for all forms of authority has become a badge of distinction in the eyes of growing numbers of teen-agers."

■ In a speech at the American Legion National Convention at Miami Beach, Florida, on October 18, 1960, Mr. Hoover struck at a major cause for the current crime wave. He said: "The motion picture industry as well as the television industry owes a tremendous responsibility to the American public in its effect on the moral upbringing of our youth. It is not surprising to any thinking citizen that youthful criminality continues to skyrocket. Examine the daily newspaper movie advertisements. You can rarely find a motion picture suitable for family consumption. When adultery, abnormality and adulation of criminals compose such a substantial segment of today's film offerings, the society mirrored on the screen is dangerously close to national disaster."

■ Hoover presented this solution to the problem: "The teachings of God, if followed, will prevent criminality. The stabilizing force of religion is needed more today then ever before. A child who has been taught to respect the laws of God will have little difficulty respecting the laws of man."

■ The Bible predicted that "in the last days critical times hard to deal with will be here. For men will be . . . *disobedient to parents*, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness." (2 Tim. 3:1-3) For rejecting God's Word as a guide this world has reaped a bumper crop of wickedness and is fit only for destruction. To Christians, however, this is a sign to 'raise themselves erect and lift up their heads' for deliverance into God's new world of righteousness is close at hand.—Luke 21:28.

PRINTING —The Revolutionary Invention

By an "Awake!" staff writer

WHEN I stood beside a giant printing press watching it pour out completed magazines at the rate of 25,000 an hour, I thought of the tremendous change the invention of printing brought to man's efforts to duplicate the written word. In the first century when the apostle Paul wrote his inspired letters, great effort was required to make copies of them for distribution to the various Christian congregations. Each copy had to be made laboriously by hand. This slow process of duplicating his letters meant that only a few could be made, but today speedy printing presses have reproduced them by the millions of copies.

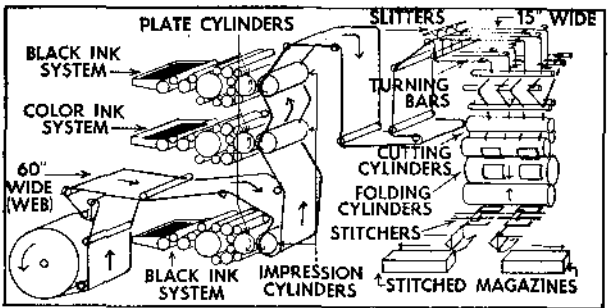
From the simple wooden press used by Johann Gutenberg for his first printing efforts in about A.D. 1450 to the precision-made printing presses of today has been a tremendous step forward that has coincided with the educational advancement of mankind. After centuries of intellectual stagnation in Europe, the invention of printing revolutionized man's thinking by opening up the way for the easy distribution of knowledge.

Although printing from blocks and clay tablets was done in China as early as 50 B.C. and metal type was being cast in Korea about A.D. 1403, Johann Gutenberg is given the credit for taking the first step in printing that has led to what we have today. When he released the first printed copy of the Bible in about 1456, he revolutionized Bible copying. A great future was in store for this marvelous invention.

Rotary Presses

The big press I was watching in the printing plant of the Watchtower Society is called a web-perfecting rotary press. The reason for this name, as pointed out by the manager of the plant, Max Larson, is due to the fact that the printing plates are on cylinders and they print on both sides of a continuous web of paper that is threaded through the machine. The paper unwraps from a giant roll that may weigh more than 1600 pounds.

"What happens when the roll of paper runs out?" I inquired. "On our presses it is necessary to stop them so that a new roll may be spliced to the web," Mr. Larson replied, "but there is an attachment used on some presses that makes this unnecessary. It can splice a new roll to the old roll while the machine is running at full speed. This is done by causing the new roll to revolve at the same speed as the web passing through the press before the



FLOW OF PAPER — "AWAKE!" WEB ROTARY PRESS

splice is automatically made." I could readily see the advantage of this device for newspaper presses that have a tight printing schedule.

A rotary press, I learned, is made up of printing units, with each unit consisting of a cylinder that holds the printing plates, an impression cylinder that presses the paper against the plates and a system of ink rollers that apply the ink. These units can be built next to one another in a long row of fifty or more. This is frequently done in newspaper plants. Several webs of paper, in such arrangements, are passed through two units apiece and then brought together at one folder, where they are cut and folded into finished newspapers of many pages. By using several webs of paper and groups of printing units in the one long row, a newspaper plant can easily vary the number of pages printed and have several folders pouring out completed newspapers.

Before the rotary press began to make its appearance in 1865, cylinder presses had been in use since 1812. These are much slower machines that hold the printing surfaces in a flat bed that may reciprocate either horizontally or vertically under a pressure cylinder. The cylinder rolls the paper against the type. Machines of this design are still used for many kinds of printing.

Printing Plates

I inquired of Mr. Larson about the curved printing plates that the rotary presses use. To answer this he took me to the composition department, where metal type is fitted into steel frames called "chases." Each chase of type may represent one or more pages of whatever is being published. Picking up what looked like a piece of cardboard, he said, "This is called a mat. It is made of a special composition so that it can be used to make a mold of the type in these chases. Under heat and great pressure a clear impression is made of every letter. The mat is then used to mold a plate."

To show me how this is done he took me to the plate department and pointed to a big pot of molten metal that had two sturdy casting boxes sitting next to it, and remarked, "The molten metal in that pot is kept at 600 degrees Fahrenheit and is poured into these casting boxes after mats have been placed in them. The result is a curved printing plate."

I noticed that the glistening metal plates that came from the boxes copied every letter and punctuation mark in the mat with beautiful clarity. "Why," I inquired, "do these plates reproduce the smallest impressions in the mold when metal contracts as it cools?" The answer, I was told, is in the 13½ percent of antimony that is mixed with the other metals in the pot. "Antimony," Mr. Larson explained, "seems to be the only metal that expands as it cools. When mixed with the other metals in the proper proportion, it compensates for their contraction. This fact causes the casting metal to retain every impression of the mold, giving us a printing plate of good quality." He went on to point out that "a thin coating of nickel will increase the usefulness of the plate from some 10,000 impressions to at least one million."

Stereotypes, as these plates are called, are not used by all printing establishments. While they are a very fast and economical way of making durable printing plates, there are other kinds of plates that are satisfactory for certain types of work. Among these are electrotypes, lightweight plastic plates and rubber plates. It is when printing must be done on cellophane, corrugated cartons, sacks and other unusual surfaces that rubber plates prove to be very good.

Typecasting

For several hundred years type was set by the slow process of picking out each letter by hand from a box and placing it in proper order to form a line of type. Inventors tried diligently to devise some way of doing this by machine. Finally the inventive genius of Ottmar Mergenthaler brought forth a workable machine in 1884. Two years later an improved model was dubbed the Linotype.

The idea that made Mergenthaler's machine practicable was the use of matrices, or molds, for each letter. After being used the molds were recirculated through the machine. This idea is still the heart of the modern Linotype and Intertype machines.

The metal matrices are released from a container or magazine, as it is called, by depressing keys on a typewriter-like keyboard. These fall into a receptacle until several words have been formed. They are then sent into the machine, where molten metal is poured on them, and in a few seconds a line of type pops out. The advancement of printing is greatly indebted to the invention of this remarkable machine.

Photoengraving

Because pictures and illustrations play an important part in modern printing, I was interested in learning how they are put on metal plates so they will print on paper. I was told that it is done by photoengraving. This consists of photographing a picture or illustration on a special film, and then printing the picture photographically on a piece of metal that has been chemically treated so as to be sensitive to light. The image that is put on the plate is developed and then etched into the metal by acid.

A halftone etching is made by photographing the original picture through a halftone screen that has a certain number of crossed lines. When putting the picture on the metal plate, light passes between the lines and falls upon the sensitive plate as round spots. When the plate is developed, these spots of light become round dots. Acid then eats away the metal from around them to a depth desired by the engraver. The raised dots may vary from 3,000 to 160,000 dots to the square inch, depending upon the coarseness or fineness of the screen used. These many tiny dots are the means by which a picture can be printed on paper.

A somewhat similar process is used to etch the large copper cylinders that are used in rotogravure printing. This process differs from letterpress printing in that the printing is done from depressions that have been eaten into the cylinders by acid instead of from raised surfaces. As the cylinder rotates through a trough of ink, a scraper removes the ink from the surface of the cylinder but leaves it in the many etched depressions. The ink in these depressions is then transferred to the paper as the paper is passed between the copper cylinder and a pressure cylinder.

The rotogravure method of printing is used extensively for color work at high speeds. It is an intaglio process, which means the image is cut below the surface of the plate, causing its printed impression to be raised above the surface of the paper instead of being embossed into the paper as is done by the letterpress.

Lithography

Another interesting development in printing that has aided it greatly in doing fine-quality work is that of lithography. This form of printing had its beginning in 1796 when Aloys Senefelder discovered he could make prints from drawings he made on limestone by applying the principle that water and grease do not mix. Water applied to the porous stone was absorbed ex-

cept where the image was drawn with a greasy material; there the water was repelled. When special ink was applied to the stone it adhered to the greasy image but was repelled by the damp areas. Paper pressed against the image carried away an inked impression.

Having read about this, I was interested in seeing an offset press, for it operates on the lithographic principle. When I expressed this desire, Mr. Larson led me to where one was in the process of printing letterheads. Instead of limestone as a printing plate, the press uses a thin sheet of aluminum that is curved to fit one of its cylinders.

"How is the image put on the plate," I inquired. "Photographically," he replied. "The aluminum is grained with abrasives so that it will hold moisture. When the image has been photographically printed on the plate and developed, it consists of a light-hardened and grease-receptive material that repels moisture but holds a special lithographic ink." He then pointed to a rubber cylinder that revolves against the plate. "The inked image on the plate is printed on this rubber roller, and then the roller prints the offset image on the paper. That is the reason this is called offset printing."

Color Printing

Printing pictures in color involves much more than printing them in black and white. Instead of using one plate, at least four must be used. Three are for the three primary colors—red, blue and yellow; the fourth is for black. By properly combining these three colors all the other shades that may appear in a picture can be reproduced. Separation of the primary colors and black from the original picture is done by special filters when the engraver makes negatives of it. From these four negatives he makes four plates. Each must be impressed upon the same piece of paper to produce a finished picture. For very fine quality, some presses use more than the three primary colors.

Since a colored picture requires so many impressions, something has to be done to prevent the ink from smudging and transferring to where it is not wanted. Even black ink presents a problem when a web of paper is moving through a press at about 800 feet a minute. In reply to my inquiry, Mr. Larson explained that with soft or coarse papers, such as newsprint, the oils in the ink are absorbed into the paper. Absorption along with oxidation causes the ink pigments left on the paper to become hard enough to resist offsetting and smudging.

"What about papers with a hard finish?" I asked. "Oxidizers are used," he said, "that quickly cause a film to form over the ink, preventing it from smearing. Inks designed to set by evaporation also help solve the problem. For such inks some presses have special heating units that cause rapid evaporation." He went on to explain that colored inks that are printed on top of one another require the tackiness of each to be varied so that each successive ink will be held on the image by the greater tackiness of the previous ink. All these factors must be considered by the inkmaker as he mixes each ink to suit the paper and press that will use it.

The more I looked into the process of printing the more evident it became that printing is a complex industry that requires a multitude of skills. Although it plays a vital role in our daily lives, its greatest value is in making possible the educating of peoples of all nations in the purposes and written Word of man's Creator. Because of printing, such educating work can now be done on a scale that was impossible in the days of the apostles. Especially in this respect, printing has proved to be a revolutionary invention.

Catholic Comment on Special "Awake!"

IN *The Catholic Worker*, published in New York city as the "organ of the Catholic worker movement," Associate Editor Ammon Hennacy writes on page two of the February, 1961, issue: "The Jehovah Witnesses have issued a 48 [*sic*] page edition of their AWAKE on 'The Catholic Church in the 20th Century.' A copy was sent to me by a reader who asks me to refute the charges against our Church. This edition goes to 3,125,000 people and is printed in 22 languages. All of their facts about the Catholic Church are from Catholic sources and fairly well documented. About all they say any well educated Catholic could admit as being true, but the Faith of the Church still remains, and the deficiencies of Churchmen is no reason for us to become Jehovah Witnesses. . . .

● "Naturally when they point to all churches, including ours, as supporting wars and unholy governments that make war, they are speaking the truth, and it is no wonder that churches which have given the minimum to their followers and have commercialized their message into a worship of Mammon are losing members to the fast growing JW's. The first section tells of burning Bibles this year in Spain, Puerto Rico and Colombia. This is what is done to any literature which may cause members of the Church to fall away in these countries. That has always been done since Inquisition times. It was Protestant Bibles that were burned; not Catholic ones. There is no defense for such action by bigoted Catholics. . . .

● " 'The Catholic Church and Freedom.' Under this heading there is a terrific bombarding of the Churchmen and political dictators for their complicity. Our readers are familiar with what we have written about Franco, Mussolini, and what Gordon Zahn has said about Hitler and the German hierarchy. He is quoted in a later section of this booklet. Of course Pius IX was an ultra conservative and Pius XI said that Mussolini was 'sent by Providence,' and Cardinal Shuster of Milan blessed the troops and said, 'The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia.' That is one reason that Italy has the strongest Communist Party outside of Russia and China. Our Churchmen make the mistake of furnishing fuel for the Communist fire by upholding dictators and their exploitative practices. Evidence of the 'concordances,' [*sic*] by which Hitler and Mussolini were supported by the Bishops is given. This is only too true. I do not doubt if Mr. Abrams who is quoted as not being able to find a single priest who had scruples against World War I in this country looked hard enough he would find some, but of course the majority did as clergy do in all countries: support the government, right or wrong.

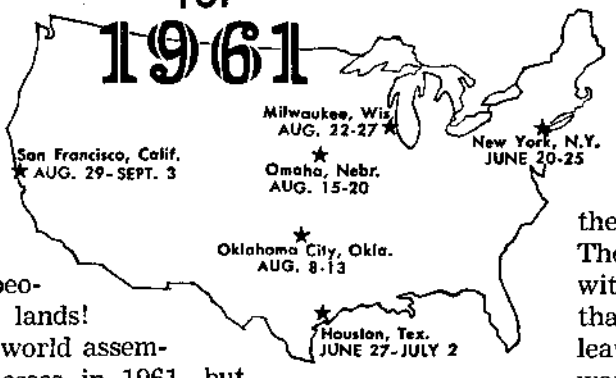
● "The section on schools deals almost entirely with what happened in France. I am in no position to say whether this is correctly given or not. In Spain the anarchist Francisco Ferrer was killed by the State and the Churchmen for starting a public school where more than one side of a question could be given. And where those clergy are in power who can put it over it is still done in many countries. There is no indication that this would ever be the line in this country. . . .

● " 'Catholic Church and Morals'. . . . The acceptance of legalized prostitution and gambling by Churchmen is certainly not following Christ. Whether the Vatican is a large stockholder in Monte Carlo, and also in the gambling at Biarritz and Vichy I do not know. I would not defend this investment. Church attendance in South America is very low and in many Catholic countries it is mainly the women and children who attend Mass. . . . I suppose that the JW's . . . find many reasons for thinking that they would not have much freedom in a preponderantly Catholic country. The JW's have certainly been given the limit by Catholic judges, and were executed the very first by Hitler and Mussolini.

● "Any educated Catholic who would read this booklet would not be troubled in his faith if the charges were twice as bad against the Church as given in this booklet. I have heard much worse from priests who are not even radical. And the others for whom the booklet is meant would be afraid to read it, or would be too busy or ignorant to notice that there ever was such literature printed."

● If you missed reading the well-documented special *Awake!* on "The Catholic Church in the Twentieth Century," you are welcome to write for a free copy.

Christian Assemblies in the UNITED STATES for 1961



THE greatest religious convention ever held in the United States was the eight-day world assembly of Jehovah's witnesses held in Yankee Stadium and the Polo Grounds simultaneously in 1958. Over a quarter of a million people attended from 123 lands! There will be no such world assembly of Jehovah's witnesses in 1961, but they will hold smaller regional six-day assemblies in six cities in various sections of the United States. Jehovah's witnesses will also hold other assemblies in Canada and Europe.

A quick glance at the map on this page will reveal that the assemblies will be held within short traveling distance from almost any part of the United States. These arrangements, of course, were made so that you will be able to attend at least one of the assemblies. The provision is for your spiritual enrichment; by all means take advantage of it.

Such religious assemblies are occasions of great joy and happiness for Jehovah's people. From early times God's people were commanded to assemble several times a year to worship God and to strengthen themselves spiritually. As in the past, so today, they hear Jehovah's law read, the righteous acts of Jehovah declared, old and new thoughts brought to mind. Christian men and women are thereby spiritually refreshed and built up with appreciation and understanding of Jehovah's organization and purposes.

These conventions are neither crusades nor revivals. They are quiet, dignified gatherings of Christians intent upon filling their minds with Bible wisdom. At Witness assemblies there is no wild emotionalism, no noisy religious manifestations; there is happiness. Their hearts glow with the happiness that comes from leaving behind old-world barriers and distinctions to gather in a model assembly community where Jehovah's spirit prevails and intense love for one another manifests itself in Christian orderliness, consideration and co-operation.

Getting Ready

Preconvention work requires months of hard work by hundreds, even thousands, of volunteer workers. Many months prior to the assembly contracts for each assembly must be arranged for, contact with hotel officials and arrangements for large blocks of rooms must be made. The city must be worked from three to six times in search of rooming accommodations. City officials and restaurant owners must be notified in advance so that they can prepare to handle the increased crowds.

Many fine expressions are made by people who have rooms to rent. One woman said that, upon hearing of the convention, she arranged her vacation for that week so that she could attend every day. In one city a retired policeman said: "You know, I used to give you people a hard time years ago. . . . I tell you what, send

me a couple of your nice people. I'd like to make up for the past." Another householder stated: "We know we can trust Jehovah's witnesses. They are welcome to come into my home any time. Just tell the people who come here to stay, not to work too hard trying to convert us."

A great amount of equipment is needed to operate a convention of any large size. Gathering, repairing and even making things needed for the assembly are a tremendous task. Used tray washers, kettles and stoves must all be put into usable condition. The stage or platform must be designed and built. Some of these are worked on months in advance. It is interesting how the brothers cut down on expenses when building. Instead of using new lumber, which is very expensive, they use scrap lumber wherever possible. Much of this lumber is obtained from shipping crates donated by importing companies.

Jehovah's witnesses are glad to engage the best convention facilities available. Where there are no auditoriums, as in the interior of Africa, they will carve a place of worship out of bush country and mold a speaker's platform around an African anthill. Those in charge of numerous convention facilities from the world's largest arenas to modest village halls are glad to have Jehovah's witnesses. Their own comments explain why. Jess Walls, superintendent of Briggs Stadium, Detroit, Michigan, said that the Stadium was the cleanest it had been in years. "When my cleaning men take over the cleaning work after Jehovah's Witnesses' Convention," he said, "they will have to wear white gloves." Yes, with a thousand volunteer workers Jehovah's witnesses scrubbed that place from roof to basement before assembling in it. At the Coliseum in Salt Lake City, Utah, the chief fire inspector said: "That coliseum is the cleanest that I've ever seen it." No wonder, for Jehovah's witnesses scrubbed, swept and mopped the buildings. They even waxed the main arena floor in the Coliseum. At Baltimore Memorial Stadium, Maryland, the management stated: "The entire Stadium was scrubbed from top to bottom both before and after the convention. . . . After your convention ended, it was impossible to realize that your group had been here for five days with a top daily attendance of 41,000."

Volunteer Service

After the Boston district assembly last year, an official of the Chamber of Commerce convention bureau called up and asked: "Is it really true that all of those people who had worked so hard at the convention did so with no pay?" This seemed to amaze him and it was hard for him to think it true that they did so voluntarily.

Yes, all the work is voluntary and there is much to be done. Besides the work devoted to preparing and rehearsing talks and demonstrations, besides the additional work done by those at Brooklyn headquarters to be sure things needed for the assemblies are ready on time, there are hundreds of other things to be done. And often brothers leave their personal businesses to see that these jobs get done. They work long hours, even seven days a week. Outsiders often contribute their time, energy and resources to help assemblies along. For example, at the Nashville, Tennessee, assembly last year a large boiler was needed to produce the hot water and steam necessary for the operation of the cafeteria. A boiler was located in a building that was scheduled to be torn down. The salvage company not only offered the boiler free of charge, but tore the building down sufficiently so that the whole boiler could be lifted up with a large crane and placed on a truck. A local crane company donated the use of their crane to place the boiler where it was

needed. Such kind expressions are indeed deeply appreciated by Jehovah's witnesses.

To give you some idea of the work done at assemblies and the number of workers who volunteer their services, just glance over these figures, which are by no means exhaustive. The rooming department at one assembly had over a hundred volunteer workers. At another over 237,000 hours were spent searching for rooms alone! The installation department at the 1958 assembly used 125 volunteer workers; the sign department, thirty-four. Nearly 12,000 workers were used just to see that the conventioners got their meals! To supplement the cafeteria, there were 126 refreshment stands manned by another 7,000 convention delegates. Volunteer workers set up the sound system of 500 trumpets and horns, raised 230,000 square feet of tents, assembled 47,000 chairs, manned 109 trucks, used some 150,000 feet of lumber, and so forth. At another assembly the construction crew alone utilized 150 workers, the sanitation department used 350 men and moved fifty truckloads of trash during the assembly. Over 5,000 attendants were used. The First Aid was staffed with more than twenty doctors. Certainly this is striking evidence of God's spirit in operation on those who offer themselves so willingly.

But why do these people volunteer to work? Jehovah's witnesses do so because they love their brothers. "I've volunteered because I get a lot of satisfaction from it," said one Witness. "I feel that I'm needed." Another stated: "I consider it a privilege to work. You get to feel that you're a part of a great wheel." A cafeteria worker remarked: "In the kitchen you get to see the brothers from all over the country. You see them come in with their clean suits, change over to their work clothes and before you know it, they're in there working. It's wonderful!" An office worker who was assigned to peel potatoes said: "It does something to you to see the spirit of these brothers who take any job. They're so patient and humble. It makes you glad that you're a part of the New World society." A secretary said: "I don't feel as if I've been to an assembly unless I've worked. Those that work are the happier ones. The others remind me of visitors." So the spirit of love in action sees that there are plenty of cooks, vegetable cleaners, dishwashers, servers, butchers, truckers, carpenters, electricians, plumbers, steam fitters, welders, and so forth, as needed during assembly times.

Everywhere one turns during assembly times the spirit is different. People seem more congenial and co-operative, more willing to sacrifice and give of themselves. Landladies give of their rooms. Jehovah's witnesses as a rule prefer to stay in private homes, because of the personal touch and the opportunity that it affords to give a witness.

So during 1961 Jehovah's witnesses will be assembling at New York city's famed Yankee Stadium, with Spanish meetings at the nearby New Rockland Palace. They will be meeting in the all air-conditioned Sam Houston Coliseum in Houston, Texas. In the heart of the business district of Omaha, Nebraska, the Omaha Civic Auditorium will open its doors to them. On the shores of Lake Michigan the $10,000,000 multipurpose Milwaukee Auditorium-Arena will swing wide its gates to Jehovah's witnesses. And in the all-new Candlestick Stadium, the home of the San Francisco Giants, in San Francisco, California, the last of the 1961 district assemblies will be held in the United States. Here a willing people will worship their God. You are most welcome to attend.

1961 DISTRICT ASSEMBLY at Vancouver

CANADA'S great Pacific seaport, Vancouver, is to be host city to a multitude of Jehovah's witnesses and persons of good will toward God July 4 to 9, 1961, the occasion being a national assembly. Will you be one of the thousands of delegates who will converge on this beautiful flower-garden city? If yes, then you can look forward to a delightful and beneficial visit.

Vancouver, with a backdrop of majestic mountain ranges and distant snowcapped peaks, is sheltered from the open ocean by nearby Vancouver Island. Here in this thriving modern seaport live some 665,000 people. It was fitting that Vancouver, with one of the finest natural harbors in the world, should get its name from the intrepid sailor, Captain George Vancouver, whose navigations in the area first directed attention to the city's maritime commercial possibilities. Here it may be truly said that East met West, for a city and a port were vitally necessary for the opening up and maintenance of social and commercial intercourse between Canada and the Orient.

As is usual with seaport cities, Vancouver has a distinctly international flavor. Practically one third of the entire population can lay claim to national origins other than British. The leading nations of Europe and Asia are all well represented. Conventioners will be able to see people from all parts of the world on the streets of Vancouver when they come this year.

In summertime Vancouver enjoys a pleasingly temperate climate. Sunshine predominates during the summer months, with temperatures averaging a pleasing 60 degrees to 70 degrees Fahrenheit by reason of the moderating breezes from the Pacific. Flower gardens and flowering shrubs abound. From June onward the scent of roses fills the air.

Jehovah's witnesses are very interested in the great variety of people comprising the local population. This interest dates back to the dawn of the twentieth century, when some glimmerings of Bible understanding first penetrated Vancouver. Jehovah's witnesses were then known as Bible Students.

Reminiscing about the year 1911, one old-timer speaks about attending his first Bible study meeting in a home with a total of fourteen in attendance. Greater Vancouver now has 2,858 ministers of Jehovah's witnesses in twenty-four congregations. In fact, throughout the province of British Columbia there is one minister of Jehovah's witnesses for every 165 inhabitants. Jehovah God has surely blessed the efforts of their faithful work!

Vancouver has proved to be a gracious host to Jehovah's witnesses on numerous occasions. Outstanding instances were the

district assemblies of Jehovah's witnesses held here in June, 1949, when 5,836 assembled to hear the public lecture, and in August, 1954, when 9,632 were present for the feature address. Then there was that memorable gathering, the Triumphant Kingdom Assembly of 1955, that drew a throng of 21,877, filling the greater part of the then new Empire Stadium.

Since that time the already spacious facilities of the Pacific National Exhibition's Empire Stadium have been greatly expanded to accommodate over 30,000, with half of that accommodation under cover. Adding to the stadium's attraction is its beautiful park setting and the spacious provision for parking of thousands of cars.

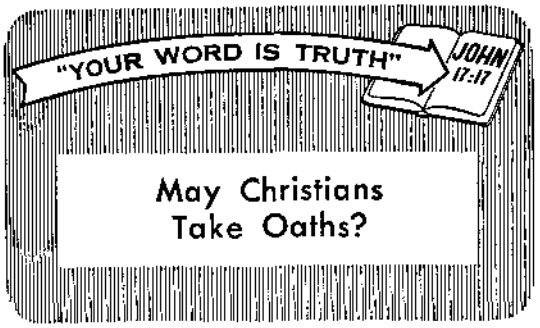
At this assembly you will meet publishers of the Kingdom who are carrying on the preaching and teaching work under a great variety of conditions. You will meet ministers who serve in the beautiful orchard district of the Okanagan Valley, some who penetrate the great logging areas of northern British Columbia, natives from the north end of Vancouver Island and the coastland, and still others who spend most of their life afloat on fishing vessels. Then, too, there are the great numbers that are employed in the various segments of the pulp, plywood and canning industries. How happy you will be to meet them and learn of their interesting experiences! How overjoyed they will be to meet you!

As ships enter Vancouver Harbor there is always someone to show loving concern for crew members who seldom have opportunity to hear the good news of the Kingdom. From one diligent minister we have the following report of his experience aboard an Italian freighter: "With the captain's permission I began calling on the officers and on my third call met the chief officer. When I introduced myself he reached in a drawer and drew out a well-worn copy of the book *'New Heavens and a New Earth.'* He asked many questions and showed a great desire to have a Bible in his own language." This call resulted in placing many Bibles and much Bible literature, not only with the chief officer, but with many of the crew.

Imagine the joy of the brothers attending a circuit assembly in Vancouver when the whole crew of a Japanese freighter trooped in to see the showing of one of the Society's films! Enterprising brothers had arranged taxi service from ship to auditorium so that they could come.

In general you will find Vancouver residents a friendly and sociable lot. They are cosmopolitan, easy to approach and courteous. Many will invite you inside and hear the sermon you have prepared and will manifest a very sympathetic attitude. Their reception of the Kingdom message may be judged by the fact that there are in the Greater Vancouver area over 2,000 Bible studies being conducted by Jehovah's witnesses in the homes of the people. Doubtless this is why there is such a fine ratio of publishers to population, and why British Columbia has produced so many ministers who have moved east and even oversees to serve in lands where there is a great need for the hearing of the Word of God.

July 4 to 9, 1961, Vancouver's Empire Stadium will become a spacious outdoor Kingdom Hall for Jehovah's witnesses. Here will be assembled people of many races and nationalities united in the desire for true Christian education and fellowship. The assembly program will provide just that. Again memories of the blessings of previous assemblies will be superseded by the reality of another rich feast at Jehovah's table. Do come and join us and be richly satisfied. Won't you?



MAY Christians take oaths? No, they may not, say certain sects such as the Quakers. According to them Jesus' words at Matthew 5:33-37 forbid Christians' taking any oaths. Because of this those who have conscientious scruples against taking oaths are permitted to affirm instead of to swear to statements they make in court.

The words of Jesus referred to are part of his sermon on the mount and read: "You heard that it was said to those of ancient times, 'You must not swear without performing, but you must pay your vows to Jehovah.' However, I say to you: Do not swear at all, neither by heaven, because it is God's throne; nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King. Nor by your head must you swear, because you cannot turn one hair white or black. Just let your word *Yes* mean Yes, your *No,* No; for what is in excess of these is from the wicked one."—Matt. 5:33-37.

The disciple James and half brother of Jesus gave similar admonition: "Above all things, though, my brothers, stop swearing, yes, either by heaven or by earth or by any other oath. But let your Yes mean Yes, and your No, No, so that you do not fall under judgment."—Jas. 5:12.

Is it reasonable to conclude that the above commands prohibit Christians' taking any oaths whatsoever? No, it does not seem that we should put such a literal construction upon these commands. For one thing, it is of interest that Jesus did not forbid one's swearing by Jehovah God, the most weighty of all oaths. Thus the Scriptures tell that Abraham, David and others swore by God.—Gen. 21:23, 24; 1 Sam. 24: 21, 22.

Rather, in view of the various things mentioned by Jesus—heaven, earth, Jerusalem, one's head—by which men were prone to swear, it appears that his words were directed, not against the solemn legal oaths taken in courts of law, but against the custom of many in his day to emphasize every declaration made with an oath, as if every statement one made had to be sworn to to be believed. He was simply telling us to be straightforward in our speech, to mean what we say. Then such oaths are unnecessary.

Had Jesus opposed solemn oaths in court, would he have allowed the Jewish high priest to put him under oath at the time of his trial? Yet Jesus answered when the high priest said: "By the living God I put you under oath to tell us whether you are the Christ the Son of God!"—Matt. 26:63.

But more than that, the Scriptures make upward of fifty references to Jehovah himself as making oaths. Thus at Psalm 110:4 he confirms his promise to his Son by means of an oath: "Jehovah has sworn (and he will not feel sorry): 'You are a priest to time indefinite according to the manner of Melchizedek!' " Jehovah's use of oaths as well as the value and appropriateness of oaths are brought to our attention by the apostle Paul: "When God made his promise to Abraham, since he could not swear by anyone greater, he swore by himself, saying: 'Assuredly in blessing I will bless you and in increasing I will increase you.' And thus after Abraham had shown patience, he obtained this promise. For men swear by the one greater [not by one's own head!], and their oath is the end of every dispute, as it is a

district assemblies of Jehovah's witnesses held here in June, 1949, when 5,836 assembled to hear the public lecture, and in August, 1954, when 9,632 were present for the feature address. Then there was that memorable gathering, the Triumphant Kingdom Assembly of 1955, that drew a throng of 21,877, filling the greater part of the then new Empire Stadium.

Since that time the already spacious facilities of the Pacific National Exhibition's Empire Stadium have been greatly expanded to accommodate over 30,000, with half of that accommodation under cover. Adding to the stadium's attraction is its beautiful park setting and the spacious provision for parking of thousands of cars.

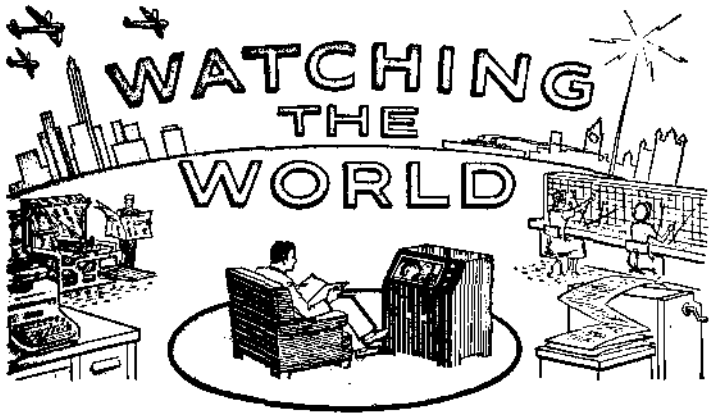
At this assembly you will meet publishers of the Kingdom who are carrying on the preaching and teaching work under a great variety of conditions. You will meet ministers who serve in the beautiful orchard district of the Okanagan Valley, some who penetrate the great logging areas of northern British Columbia, natives from the north end of Vancouver Island and the coastland, and still others who spend most of their life afloat on fishing vessels. Then, too, there are the great numbers that are employed in the various segments of the pulp, plywood and canning industries. How happy you will be to meet them and learn of their interesting experiences! How overjoyed they will be to meet you!

As ships enter Vancouver Harbor there is always someone to show loving concern for crew members who seldom have opportunity to hear the good news of the Kingdom. From one diligent minister we have the following report of his experience aboard an Italian freighter: "With the captain's permission I began calling on the officers and on my third call met the chief officer. When I introduced myself he reached in a drawer and drew out a well-worn copy of the book *'New Heavens and a New Earth.'* He asked many questions and showed a great desire to have a Bible in his own language." This call resulted in placing many Bibles and much Bible literature, not only with the chief officer, but with many of the crew.

Imagine the joy of the brothers attending a circuit assembly in Vancouver when the whole crew of a Japanese freighter trooped in to see the showing of one of the Society's films! Enterprising brothers had arranged taxi service from ship to auditorium so that they could come.

In general you will find Vancouver residents a friendly and sociable lot. They are cosmopolitan, easy to approach and courteous. Many will invite you inside and hear the sermon you have prepared and will manifest a very sympathetic attitude. Their reception of the Kingdom message may be judged by the fact that there are in the Greater Vancouver area over 2,000 Bible studies being conducted by Jehovah's witnesses in the homes of the people. Doubtless this is why there is such a fine ratio of publishers to population, and why British Columbia has produced so many ministers who have moved east and even oversees to serve in lands where there is a great need for the hearing of the Word of God.

July 4 to 9, 1961, Vancouver's Empire Stadium will become a spacious outdoor Kingdom Hall for Jehovah's witnesses. Here will be assembled people of many races and nationalities united in the desire for true Christian education and fellowship. The assembly program will provide just that. Again memories of the blessings of previous assemblies will be superseded by the reality of another rich feast at Jehovah's table. Do come and join us and be richly satisfied. Won't you?



Lumumba's Death

◈ The death of 35-year-old Patrice Lumumba, deposed premier of the Congo, on February 12, was a spark that set off rioting and violence around the world. On February 15 during Adlai Stevenson's first formal speech as U. S. representative to the United Nations, about sixty men and women burst into the Security Council, bringing the session to an abrupt halt by staging the most violent demonstration in the UN's history. The day before, Russia had issued a statement blaming Secretary General Dag Hammarskjöld as "an accomplice and organizer of the murder" of Patrice Lumumba. The statement continued: "For its part, the Soviet Government will not maintain any relations with Hammarskjöld and will not recognize him as an official of the United Nations." The United States quickly declared their support of Hammarskjöld, and the United Nations' chief, in turn, told Russia that he was not going to be forced out of his position.

Eclipse of Sun

◈ On February 15, during about a two-minute period around 8:40 a.m., there was a total eclipse of the sun in a 160-mile-wide strip in northern Italy. It left a pathway of darkness across southern France, Italy, Yugoslavia, Bulgaria and the southern part of Russia. In Rome the eclipse was 93-percent total, and northward in London 80 percent. Italian and foreign scientists, with tons of special equipment, flocked to observatories in Italy that were located in the path of the total eclipse. The best place for watching was the Arcetri observatory, located in the hills overlooking Florence, as it was close to the center of the area of total blackout. The eclipse was outstanding since it was the first one to be readily observable from an area in which there were fixed astronomical observatories.

Russia's Venus Shot

◈ On February 12 Russia launched a rocket toward Venus from a heavy satellite orbiting the earth. The rocket weighing 1,418.66 pounds was originally expected to reach the vicinity of Venus in the latter half of May, but on February 14 a Russian scientist said that it would arrive at least a month earlier. This space achievement was hailed around the world as the greatest since the first satellite was put in orbit in 1957. The British paper the *Daily Mail* pointed out that the orbiting Russian satellite could just as easily have shot a missile at any target on the earth.

Indian Car Production

◈ According to an AP dispatch, India set a new record by producing and assembling 52,115 cars, buses and trucks in 1960—a 15,192 increase over the production in 1959.

Belgian Air Disaster

◈ On February 15 a Sabena Airlines Boeing 707 jet en route from New York crashed in a field near Brussels as it was preparing to land, killing all seventy-two aboard as well as a young farmer on the ground. Included in the dead were the eighteen members of the United States figure skating team who were on their way to compete in a championship meet in Prague. This marked the second air disaster in four months involving American athletes. On October 29 sixteen members of the California State Polytechnic College football team were killed in a crash in Toledo, Ohio.

Preparation for Man in Space

◈ On February 21 three U. S. men were selected as candidates for a one-man-into-space flight expected within two or three months. The flight is expected to be similar to the 18-minute, 420-mile flight that the chimpanzee took on January 31 this year.

The Tragic Arms Race

◈ The New York *Times* of February 26 commented on the tragic arms race: "The world is spending $14,000,000 an hour —on arms and armies. The United States and the Soviet Union together spend about 73 per cent of the total—$88,000,000,000 a year. The cost of the arms race is about $40 a year for each man, woman and child now living . . . An absolute end to the arms race would release the constructive energies of at least 15,000,000

men now in training to kill each other. This, however, does not tell the whole story. One of the world's rules-of-thumb is that at least four men must labor to keep one soldier armed, fed and supplied. Thus, an end to the arms race would enable 75,000,000 men to turn to peaceful tasks."

Birth Record Set

◈ On February 23 the United States Public Health Service reported that there were an estimated 362,000 registered live births in the U. S. last December. This total was 12,000, or 3.4 percent, more than in December of 1959.

Nutrition and Mental Health

◈ Dr. G. H. Collins, a consultant psychiatrist at the Kingsway Hospital, Derby, England, reports that in all psychiatric disorders faulty nutrition plays an important part. He said that indiscriminate use of barbiturates and other sedatives, because of contributing to a depressed appetite and poor food assimilation, was one of the most common causes of malnutrition in psychiatric patients.

Paper Production Up

◈ It was reported at the annual meeting of the Canadian Pulp and Paper Association that the Canadian pulp and paper industry produced more than $1.5 billion worth of goods in 1960, which is an increase of $100 million over 1959. The total production of wood pulp was 11,182,907 tons, and newsprint production jumped 344,439 tons from 1959, to 6,738,611 tons last year.

Sex Behavior of Adolescents

◈ England's Central Council for Health Education is starting an extensive investigation into the growing problem of promiscuity among boys and girls. Sir John Charles, recently retired Chief Medical Officer, Ministry of Education, in his last report to Sir David Eccles, the Minister, gave substantiated evidence of promiscuity among adolescents. He cited a case where the prosecuting counsel spoke of the "shocking precocity and depravity" of girls 14 and 15. "These children, because that is all these girls were, played 'strip poker' and invited boys to undress and have intercourse with them. In many cases the boys were not only lured by the girls but deliberately provoked by them." Sir John also commented on the source of the trouble: "The earlier physical maturity, that has outstripped emotional maturity, of present-day children, especially girls, is undoubtedly a causative factor in the irresponsible behaviour of some of them. Lack of, or inadequate, parental guidance and example are, however, at the root of most of it." In 1958, of the 740,715 babies born, more than 10 percent were born out of wedlock, and 55,787 were born within nine months of the marriage of their mothers.

Death Toll from Bombs

◈ In a major policy speech made earlier this year in Moscow, Khrushchev said that four large bombs dropped on London, Birmingham, Lancashire and Yorkshire would kill nearly half of Britain's 40 million population.

Poetry in Romania

◈ Bucharest reports that Romanian poets are being urged to write less about flowers, nature and love and more about such things as man's achievements in hydroelectric power schemes, the building of settlements and launching of spaceships.

Cancer and Cigarettes

◈ Dr. George E. Moore, director of the second-largest cancer research center in the United States, said that today one out of every 3.5 persons dies of cancer "and the frequency is growing." He said that during the past ten years in New York state, lung cancer has increased by 680 percent, "primarily, we believe, because of cigarette smoking." Women at one time had a relatively low incidence of lung cancer, but Dr. Moore declared that they were now rapidly catching up, his reason being that women took up smoking in earnest some eight or ten years later than men.

Women's Time for Accidents

◈ Investigations made by Dr. Katharina Dalton of North London revealed that women are more likely to be involved in accidents during their menstrual period or the four days before menstruation. She found that of 84 women involved in accidents, 52 percent had their accidents during this time of the menstrual cycle. Her findings were reported in a survey published in the *British Medical Journal*.

Students Take Tranquilizers

◈ An unofficial inquiry carried out by Miss Elva Corrie, president of the Students' Union, revealed that half of the 7,000 students of England's Manchester University were taking tranquilizers on prescription in order to ease the strain of their studies and other personal problems.

Blood and Freedom

◈ An official Roman Catholic publication, the *Canadian Register*, undoubtedly having Jehovah's witnesses in mind, recently commented on the forcing of persons to take blood transfusions against their conscience. This Catholic weekly paper of January 14 said that "no medical or civil authority has the right to force [a person] to accept such treatment against his conscience. And since the responsibility for the life of a child rests on the parents, as long as the parents

are physically and mentally capable of assuming it, the state cannot force them to subject the child to treatment which they consider morally wrong."

Flag Salute and Building Use

◈ Three Democratic senators from the state of Washington recently proposed a law which would bar any organization that advocates refusal to salute the flag from using publicly maintained buildings for meetings.

Religious Activity in Russia

◈ Increased religious activity in Russia apparently has the Communist party worried. Party organizations have been told to try to prevent young people from associating with Jehovah's witnesses. Seventh-day Adventists and other religious groups. *Kommunist*, a journal of the party's Central Committee, in a recent issue said that there were frequent violations of the Soviet law regarding proselytizing and other religious activity. It said some Pentecostal groups and Jehovah's witnesses were guilty of "political lack of loyalty."

Printing Behind Iron Curtain

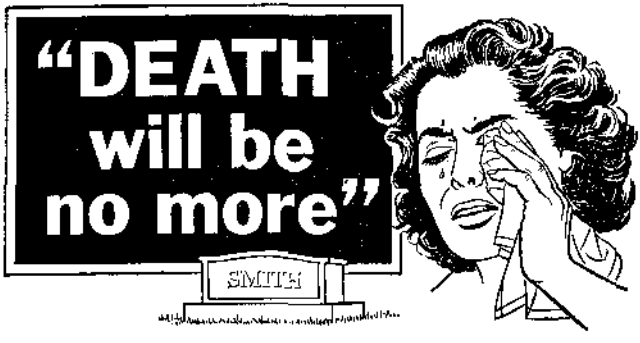
◈ The Warsaw radio reported recently the discovery by police of an underground printing plant belonging to Jehovah's witnesses near Wrocław, Poland. One quarter million pamphlets and four tons of printing paper were confiscated by the police according to the report. It said that the printing presses were found in a room under the floor of a farmhouse. Josef Adamczyk was taken into custody, the report added, and he was to be brought to trial on charges of illegal printing and membership in an illegal religious organization.

Cruelty to Animals

◈ The London *Sunday Times* told of a 50-percent increase in reported cases of cruelty to animals by children over the past two years. Convictions in juvenile courts leaped from 114 in 1959 to 134 in 1960. Commenting on this increase, John Hall, chief secretary of the prevention of cruelty to animals society, said: "Many of the convictions have been for acts of pure sadism. Often it is a reaction against boredom and frustration, and lack of parental control."

Alcohol Advertising

◈ It was reported in the pamphlet "Advertising Alcohol" that in Britain in 1959 between $44,000,000 and $50,400,000 was spent on the advertising of drink. This represents a fivefold increase over 1935.



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Awake!

How well do you know YOUR RELIGION?

APRIL 22, 1961

SPECIAL ISSUE

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of times must be unfettered by censorship and selfish interests. "Awake!" has no *fetters. It recognizes facts, faces facts, is free to publish facts. It is not* bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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What YOU SHOULD KNOW about Your Religion

RELIGIOUS illiteracy is a world-wide problem. It is really at the heart of the world delinquency problem. It afflicts persons of all religions. "We have not been well taught about religion," declared the president of Harvard University a few years ago, "and there is as a consequence a very widespread religious illiteracy."

Everyone has a right to know whether his religion has prevented him and his loved ones from being victims of this world's religious illiteracy. You cannot depend upon higher education to solve the problem. Regarding college students, Dr. A. C. Howell of the University of North Carolina said that as to religious or Bible knowledge they are "hopelessly illiterate."

Nor can you depend upon church attendance. "The fact of the situation is that 90 percent of our church members," said Bishop Wells of the West Missouri diocese of the Episcopal Church, "do not really know what they believe and why. They might be called religious illiterates." And ponder this item that appeared in the New York *Times* of March 18, 1957: "A baseball fan knows more about baseball than church members know about Christianity, the Rev. Dr. Robert J. McCracken said. . . . 'Ask the majority of church members what they believe and after a few halting, fumbling sentences they would be through.' "

If one's religion has not enabled one to explain clearly what he believes along with authoritative grounds for his belief, then there should be cause for concern. If one's religion has not informed one who God is, what his purposes are and what He requires of man, then it is not accomplishing its purpose. If one's religion has not made one a new person, having happiness and the qualities of love, kindness, peaceableness, self-control, open-mindedness and reasonableness, then there should be cause for questioning. If one's religion has not moved one to help others overcome religious illiteracy, then something is lacking. If one's religion has left one in a confused state as to principles for daily life, a certain, bright hope for the future and one's purpose in living, then it is time to take action.

Take your pencil and answer the quizzes on the next three pages. Carefully compare your answers with the authorities cited on the answer pages. Whether you profess to be religiously learned or not, take the quizzes, keeping in mind what everyone should know about his religion. Your everlasting destiny depends upon its being religion that God approves.

Test your RELIGIOUS KNOWLEDGE

RELIGIONS OF THE WORLD

Match book or writings with corresponding religion or philosophy:

1. ____ The Koran
2. ____ *Baltimore* Catechism
3. ____ The Talmud
4. ____ Vedas
5. ____ Book of Mormon
6. ____ Five Classics

a. Confucianism
b. Church of Jesus Christ of Latter-day Saints
c. Hinduism
d. Judaism
e. Islam
f. Roman Catholic Church

Identify belief or tradition with religion(s):

A. ____ Vicarious baptism for the dead
B. ____ Caste System
C. ____ Limbo
D. ____ Day of Atonement
E. ____ *Dalai Lama*
F. ____ Rosary

1. Roman Catholic Church
2. Judaism
3. Church of Jesus Christ of Latter-day Saints
4. Hinduism
5. *Islam*
6. Buddhism

(Answers on page 7)

WHO SAID IT?

Match quotation with correct source:

1. ____ "All is vanity."
2. ____ "To obey is better than sacrifice."
3. ____ "Cleanliness is, indeed, next to godliness."
4. ____ "Do not do to others what you would not want them to do to you."
5. ____ "*Call no man your* father."
6. ____ "The guardians of hell inflict torture."
7. ____ "In sin my mother conceived me."
8. ____ "God helps them who help themselves."
9. ____ "My conscience is taken captive by God's Word."
10. ____ "The soul is not born, nor does it die."

a. Martin Luther
b. Confucius
c. *Buddhist* writings
d. David
e. Solomon
f. Jesus Christ
g. John Wesley
h. Samuel the prophet
i. Proverb in many languages
j. Hindu Books of Knowledge

(Answers on page 19)

THE HOLY BIBLE

Underscore the correct answer:

1. The men used in writing the Bible were all (Orientals; Latins; Catholics).
2. About (8; 28; 35) men were used to write the Bible.
3. Originally the Bible was written in (2; 3; 4) languages.
4. The Bible is made up of (2; 66; 72) books.
5. The last Bible writer was (Moses; John; Jesus).
6. The Bible books written since the beginning of the Christian Era were put in their present catalogue form by (early Christians; the Council of Carthage; Martin Luther).

Mark "T" or "F" for "True" or "False":

A. The Buddhist Canon of Sacred Scriptures and the Mohammedan Koran are slightly older than the Bible. ____
B. The Bible teaches an impersonal reality as ultimate truth. ____
C. *The Bible writers admit they wrote* under inspiration of God. ____
D. The Bible indicated the earth was round when men thought it was flat. ____
E. The Bible's account of a global flood harmonizes with archaeology. ____

(Answers on pages 9-11)

THE WORLD'S END

Put an [X] in front of the correct statement:

1. The Bible says a world has [ ] ended [ ] partially ended [ ] never ended in recorded history.

2. According to the Bible, God's original purpose for earth is to [ ] make it a paradise [ ] burn it to a cinder [ ] use it as a testing ground in choosing souls for heaven.
3. The Revelation says God will [ ] allow man to destroy himself and the earth [ ] bring to ruin those ruining the earth [ ] destroy the earth himself to punish the wicked.
4. In the Bible, the final war is called [ ] Doomsday [ ] Armageddon.
5. The end of the world, according to the Bible, results in the [ ] end of the wicked [ ] end of time [ ] end of the earth.
6. Jesus said it would be possible for those living at the world's end to know [ ] the day, but not the hour of the end [ ] when it is near [ ] nothing of its coming.

(Answers on page 12)

SOUL, DEATH AND HEREAFTER

Underscore the correct answer:

1. Belief in a hereafter or life after death is (taught; denied) among non-Christian religions.
2. Torment after death (is; is not) taught only by the religions of Christendom.
3. The early Christians (believed; did not believe) in the doctrine of the inherent immortality of the human soul.
4. A soul, in the Bible, is synonymous with (spirit; ego; living creature) and (is; is not) used with reference to animals as well as humans.
5. Moses, David and Daniel are all (conscious; unconscious) in (Gehenna; heaven; the grave) according to the Scriptures.
6. The Bible hell (is; is not) eternal and therefore (will; will never) be emptied.
7. The Bible says death (is; is not) man's friend and (will; will not) always be a part of man's normal experience.

(Answers on pages 13, 14)

GOD

Underscore the correct answer:

1. According to archaeology (monotheism; polytheism) came first.
2. The Hindus have (0; only 3; 330,000,000) gods and goddesses.
3. Shintoists are said to have (0; 3; 8,000,000) gods.
4. Belief in a creator of all things does not exist in (Buddhism; Hinduism; Mohammedanism or Islam).
5. A trinity of divinities was taught (exclusively by the early Christians; by most ancient non-Christian religions).
6. The word "trinity" appears (0; 1; 3) times in the Bible.
7. Those mainly responsible for the doctrine of the trinity as taught in Christendom are (Jesus Christ and the apostle Paul; Constantine and the Greek philosophers; Martin Luther and the Reformers).
8. The Bible teaches that the Son of God (was created; always existed).
9. The early Christians believed that the holy spirit is (energy originating with God; a person; God himself).
10. The Bible teaches that the one bringing distress to the earth today is (God; God's enemy the Devil).
11. According to the Bible, the unique and distinctive name of the Most High God is (Jesus; Jehovah; Allah; Lord).

(Answers on pages 15-17)

THE LIFE AND MINISTRY OF JESUS CHRIST

Mark "T" or "F" for "True" or "False":

1. Jesus was born in Nazareth and reared in Bethlehem. ____
2. Mary had other children after Jesus, her first-born. ____
3. The name "Jesus" means "Jehovah Is Salvation." ____
4. His parents had him baptized at the age of twelve. ____
5. While studying at a seminary in Jerusalem Jesus met the men who became his apostles after graduation. ____
6. Jesus taught that all religions are merely different roads leading to the same blessed goal. ____

7. He rejected the Bible account of Adam and Eve, preferring the theory of evolution advanced by the Greek Empedocles (493-435 B.C.). ____
8. His main theme or message was the good news of God's kingdom. ____

(Answers on page 18)

THE KINGDOM OF GOD

Mark "T" or "F" for "True" or "False".

According to the Bible —

1. The Kingdom is the extinction of the flame of life and reunion with Brahma. ____
2. The Kingdom is a spiritual state within the hearts of the friends of Jesus. ____
3. The Kingdom is a real government. ____
4. The Kingdom is represented by the United Nations. ____
5. The Kingdom will be established on earth. ____
6. The Kingdom's establishment would be marked by universal peace. ____
7. Membership in the Kingdom is limited in number. ____
8. The Kingdom of God will destroy the kingdoms of this world. ____

(Answers on pages 20-22)

HOLIDAYS AND CELEBRATIONS

Underscore the correct answer:

1. Jesus told his followers to celebrate his (birth; death; resurrection).
2. A celebration connected with the Roman Saturnalia and the ancient Feast of Fools is (Guy Fawkes Day; Mardi Gras; Hallowe'en).
3. Easter gets its name from (an early Christian festival; a pagan goddess of the spring; Queen Esther).
4. December 25 was the chief holy day of the (early Christians; Jews; pagan worshipers of Mithras).
5. The holiday finding its origin in the honor given a goddess of fertility is (May Day; April Fool's Day; Valentine's Day).

Mark "T" or "F" for "True" or "False":

A. Jesus was born in the winter. ____
B. The early Christians knew nothing about the period of fasting called Lent. ____
C. The Bible records many birthday celebrations of God's servants. ____
D. After the Reformation, Protestants rejected Christmas and Easter. ____
E. The Bible encourages the celebrating of holidays. ____

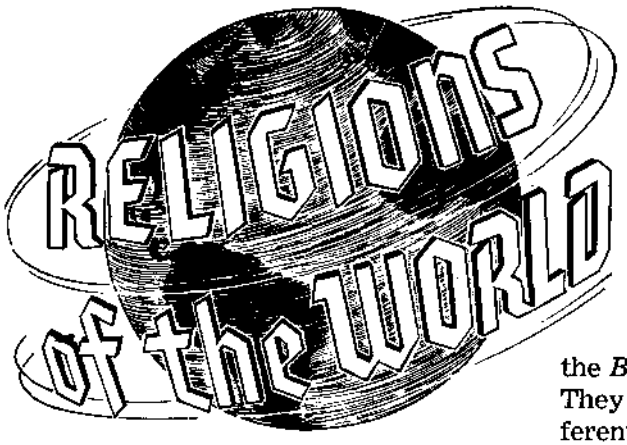
(Answers on pages 23-25)

BIBLE PRINCIPLES AND FAMILY LIFE

Keeping in mind Bible principles, how would you answer?

	Yes	No
1. It is a good thing for a husband to beat his wife occasionally to let her know who is boss.	____	____
2. A married woman is wise to resist her husband's headship in subtle ways.	____	____
3. If things go bad, it is manly to tell the other person what you think of him even if temper is momentarily lost.	____	____
4. A married Christian may divorce his mate if the ground for divorce is adultery.	____	____
5. Engagement entitles unmarried companions to have premarital sex relations.	____	____
6. Consensual or common-law marriage is complete and acceptable for Christians who love each other.	____	____
7. A Christian should never marry out of his faith even if the intended mate promises not to interfere with his worship.	____	____
8. Children cannot be expected to be obedient to their parents all the time, since they must learn to live their own lives.	____	____
9. Rather than send children out for religious instruction, parents themselves should teach their children God's Word.	____	____

(Answers on page 26)



ANSWERS TO QUIZ ON PAGE 4

1—Islam. 2—Roman Catholic Church. 3—Judaism. 4—Hinduism. 5—Church of Jesus Christ of Latter-day Saints. 6—Confucianism.

A—Church of Jesus Christ of Latter-day Saints. B—Hinduism. C—Roman Catholic Church. D—Judaism. E—Buddhism. F—Hinduism, Buddhism, Islam, Roman Catholic Church.

The Koran: "The scriptures of the Mohammedans, containing the professed revelations to Mohammed. By Mohammed the name *Koran* was given to a single revelation or to a collection of revelations, but after his death, when his various utterances had been collected in writing, this name was applied to the whole book. The Koran is in Arabic, is divided into 114 suras, or chapters, and is the basis for the religious, social, civil, commercial, military, and legal regulation of the Mohammedan world."—*Webster's New International Dictionary.*

Baltimore Catechism: "An official summary or statement of Roman Catholic beliefs and practices prepared by direction of the Third Plenary Council of the American Catholic hierarchy, held in Baltimore in 1884."—*Webster's New International Dictionary.*

The Talmud: "The body of Jewish civil and canonical law, consisting of the combined Mishnah or text, and Gemara, or commentary; also, restrictedly, the Gemara alone. There are two Talmuds, named from the region in which they originated, the *Palestinian,* often called, incorrectly, the *Talmud of Jerusalem, Jerusalem Talmud,* or *Talmud Yerushalmi;* and the *Babylonian,* often called *Talmud Babli.* They contain the same Mishnah, but different Gemaras. The Palestinian Talmud was practically completed in the 4th century, and the Babylonian in the 5th or 6th century A.D."—*Webster's New International Dictionary.*

Vedas: "The most ancient sacred literature of the Hindus, comprising more than one hundred extant books and including, in addition to the four Sanhitas to which they are individually attached, works of exegesis, legend, ritual, and religio-philosophical speculation."—*Webster's New International Dictionary.*

Book of Mormon: "The sacred scriptures of the Mormon Church, first published in 1830, and purporting to be a history of colonies successively led by divine power from Asia to the American continent before the 5th century A.D. It is claimed that this history, engraved on thin gold plates, was found in 1827 by Joseph Smith near Palmyra, N.Y., and translated by him through 'the gift and power of God.' "—*Webster's New International Dictionary.*

Five Classics: "The Confucian canon of five books (*Ching*), comprising: The *I Ching,* or Book of Changes, traditionally ascribed to Wen Wang in the 12th century

B.C. . . . The *Shu Ching,* or Book of History, consisting of ancient documents, most of them of the first millennium B.C. The *Shih Ching,* or Book of Odes, an anthology of ancient Chinese popular ballads and ceremonial odes which date from the first and second millenniums B.C. The *Li Chi,* or Book of Rites, a post-Confucian compilation of ceremonial forms and usages. The *Ch'un Ch'iu,* or Spring and Autumn Annals, a chronological record of events in the state of Lu, 722-481 B.C., usually ascribed to Confucius."—*Webster's New International Dictionary.*

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Vicarious Baptism for the Dead: "An essential feature of the Mormon system is the doctrine and practise of baptism for the dead. . . . Saints, [they teach,] may be baptized for the dead and thus insure the salvation of the latter."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge.*

Caste System: "As Hindu thought divides life into higher and lower forms, Hindu society divides its people into higher and lower castes. The subtlety of caste divisions and subdivisions makes the social structure of Hindu society as complicated as its theology. . . . For the religious Hindu, however, caste is not primarily social or economic. It is the functioning of karma and of reincarnation."—*The World's Great Religions.*

Limbo: Roman Catholic belief. "The abode of souls barred from heaven through no fault of their own, esp., of the souls of just men who died before the coming of Christ (*lim'bo pa'trum*) or of unbaptized infants (*lim'bo in-fan'tum*);—so called because it was believed by theologians to lie on the confines of hell."—*Webster's New International Dictionary.*

Day of Atonement: "The Day of Atonement, falling on the tenth day of Tishri and observed as a solemn fast day [in Judaism], according to the rites described in Leviticus xvi."—*Webster's New International Dictionary.*

Dalai Lama: "Lamaism. The Buddhism of Tibet and Mongolia. . . . It is noteworthy for its ritualistic practices (including the use of prayer wheels, prayer flags, rosaries, bells, etc., and the rites of baptism and confirmation), and esp. for its elaborate hierarchal organization, at the head of which is the *Grand, or Dalai, Lama* (literally, the *Ocean Lama*) and the almost equally exalted *Teshu,* or *Bogodo, Lama.* Below these are several monastic orders, both monks and nuns."—*Webster's New International Dictionary.*

Rosary or Chaplet: In addition to Roman Catholic use, it "may be traced in non-Christian religions, as among the Tibetan Buddhists, who use strings of beads, generally 108 in number, and made of jewels, sandal-wood, mussel-shells, and the like." (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*) "Moslem Chaplet: The Moslems use a chaplet of ninety-nine beads, representing the ninety-nine attributes of the Divine Being, according to the Koran. Brahmanic [Hindu] Chaplet: The chaplet . . . was used in India long before it became known in the West. . . . It is still in use today. Buddhist Chaplet: Buddhism borrowed the chaplet from Brahmanism."—*Larousse du Vingtième Siècle* (Larousse's Twentieth Century encyclopedic dictionary), Vol. 2.

Facts You Should Know About

1. *The men used in writing the Bible were all Orientals.* Almost the whole Bible was written in Oriental lands, and the men who did the writing were all Orientals, being Israelites or Jews. In writing to the Christians in Rome, the apostle Paul said: "What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they [the Jews] were entrusted with the sacred pronouncements of God." (Rom. 3:1, 2) None of the Bible writers were Latins.

2. *About thirty-five men were used to write the Bible.* Among them are: Moses, Joshua, Samuel, Gad, Nathan, Nehemiah, Ezra, Mordecai, David, Solomon, Agur, Lemuel, Isaiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Matthew, Mark, Luke, John the apostle, Paul, James the half brother of Jesus, Peter, Jude the half brother of Jesus.

3. *Originally the Bible was written in three languages.* Says *The Encyclopedia Americana:* "The books of the Old Testament were written in Hebrew, with the exception of some isolated words or expressions, one verse (Jeremiah 10:11) and a few chapters (Ezra 4:8–6:18; 7:12-26; Daniel 2:4b–7:28) which were written in Aramaic." The koine or common Greek was used for writing the Christian Greek Scriptures. "Koine Greek had become, by the first century of our era, the lingua franca of the entire Roman Empire. Inscriptions in koine testify to its use over an area reaching from the Tagus in Spain to the Indus on the border of western India. Even in the capital of the Roman Empire, not Latin, but Greek was the favorite language among literary men, artists, and tradesmen. Paul, a Roman citizen, wrote his letter to the Romans in Greek."—*The Interpreter's Bible,* Vol. 7, p. 44.

4. *The Bible is made up of sixty-six books.* "Originally, the Hebrew Bible consisted of 24 books; but now, like the Christian O.T., it has 39, since each of the Minor Prophets is considered one book; Ezra has been separated from Nehemiah; and Samuel, Kings, and Chronicles have been divided into two books each." (*Harper's Bible Dictionary*) "The New Testament is a collection of twenty-seven documents written within the space of a hundred years. Four of these are gospels, one is a history, twenty-one are letters, and the last [Revelation] is an apocalypse."—*A Guide Book to the Bible,* p. 93, by A. Parmelee.

Some spurious or apocryphal writings have been added to certain Bible translations, but as *The Imperial Bible Dictionary* (Vol. I, p. 14) points out: "In regard to the question itself, whether the Apocrypha should be admitted into the Old Testament canon or excluded from it, the following may be taken as a brief summary of the reasons for maintaining the negative side: —1. There is, first of all, the historical argument against it—it was not received as

authoritative Scripture by those who had intrusted to them the formation of the Old Testament canon. Nor have the Jews at any period of their history put the apocryphal writings on a level with those of the sacred books. . . . 2. Then, there is the entire silence of our Lord and the apostles respecting them. By these the scriptures of the Old Testament are quoted with endless frequency, but never the Apocrypha. The Jewish canon just as it stood was recognized and sanctioned as *the* Word of God by the founders of the Christian church. . . . [The apocryphal writings] contain things utterly at variance with the proper character of a divine revelation—fables, falsehoods, and errors of doctrine."

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5. *The last Bible writer was John.* He wrote the book of Revelation about A.D. 96 and his Gospel and three letters about A.D. 98, thus closing the canon of the Holy Bible.

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6. *The Christian Greek Scriptures were put in their present catalogue form by the early Christians.* Long before the Council of Carthage (397 A.D.) the early Christians fixed the canon of the Christian Greek Scriptures, as *The Encyclopedia Americana* states (Vol. 3, 1956 ed., p. 652): "It is clear that from the end of the second century the main contents of our present New Testament were not questioned. It was not by any decree of synod or council that the choice was made; but by the constant test of daily usage these books stood out as uniquely valuable for edification, instruction, and the positive statement of historic Christianity over against the speculative vagaries and misinterpretations of the Gnostic and other heretical groups. . . . The process by which the 27 books of the New Testament were selected and authorized for reading in public and for private devotional study goes back, undoubtedly, to the 1st century. . . . The beginnings of the New Testament canon are to be found . . . in the life and thought, the worship and propaganda, the ministry of edification and the scriptural exegesis of the primitive church."

The canon of the Hebrew Scriptures, however, was not left for the early Christians to decide. This was done by the Great Synagogue of Jerusalem long before the time of Christ. Says McClintock and Strong's *Cyclopœdia:* "To show to the people which of the ancient prophetical books were sacred, the Sopherim and the men of the Great Synagogue compiled the canon of the prophets. As the early prophets and the great prophets—i.e. Isaiah, Jeremiah, and Ezekiel—like the Pentateuch, were already regarded as sacred, it only remained for the Great Synagogue to complete the prophetical canon by inserting into it the twelve minor prophets, which this synod accordingly did, as may be seen from *Baba Bathra, 15; Aboth di Rabbi Nathan, c. i.*" (Vol. 10, p. 83) Thus the canon of the Hebrew Scriptures was decided in the days of the Jewish governor Nehemiah in the fifth century B.C. and shortly afterward.

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A. *It is not true that the Buddhist scriptures and Mohammedan Koran are older than the Bible.* Jesus Christ said: "If you believed Moses you would believe me, for that one wrote about me." (John 5:46) Moses began writing at the command of God: "Jehovah now said to Moses: 'Write this as a memorial in the book.'" (Ex. 17:14) Moses began this writing in the sixteenth century before the Christian Era. Over a period of 1,600 years, from Moses' time on, the Bible was written. Thus the

Bible began to be written about a thousand years before the Buddhist era (563 B.C.E.). As to the Buddhist scriptures, the book *The Vedántic Buddhism of the Buddha** says: "According to the tradition the Books of the Pali Canon were taken orally to Ceylon by Prince Mahinda . . . about the middle of the third century B.C., and were there reduced to writing in the first century B.C."

The Bible began to be written more than 2,000 years before the Mohammedan Koran was produced. Mohammed, who established the principles embodied in the Koran, died A.D. 632. As to the Koran, *The New Funk & Wagnalls Encyclopedia* says: "The book was compiled by [Mohammed's] secretary Zaid ibn Thabit, under the direction of Abu-Bekr, the father-in-law of the prophet. The authorized version was produced in 650 A.D. by a group of Arabic scholars under the Caliph Othman."—P. 7580.

B. *No, the Bible does not teach an impersonal reality as ultimate truth.* It is the Hindu Vedas that teach such: "The Vedas preach an impersonal reality as ultimate truth, and not the Personal God, though they make room for such a God and for other divinities." (*Hinduism,* by Swami Nikhilananda) The Bible simply and understandably shows that Jehovah, the Supreme Being who created the heavens and the earth, is "the God of truth." (Acts 4: 24; Ps. 31:5) Of his Word of truth, the Bible, 2 Timothy 3:16, 17 says: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."

C. *It is true that the Bible writers admitted they wrote under inspiration of God.* David, for instance, explained that he did not write under his own driving force: "The utterance of David the son of Jesse . . . The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." (2 Sam. 23:1, 2) Centuries later Peter reminded Christians that the ancient prophets wrote under the activating force of the holy spirit of God: "You know this first, that no prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."—2 Pet. 1:20, 21.

D. *True, the Bible indicated the earth was round when men thought it was flat.* The prophecy of Isaiah, written in the eighth century before Christ when men thought the earth flat, states at Isaiah 40: 22: "There is One who is dwelling above the circle of the earth." Moffatt's translation of this verse reads: "He sits over the round earth."

E. *True, the Bible's account of a global flood does harmonize with archaeology.* (Gen. 6:13–8:15) Prince Mikasa, a well-known authority on archaeology, states: "Was there really a Flood? As the result of excavation by archaeologists in recent years, the fact that the flood actually took place has been convincingly proved."* "As a matter of fact," says archaeologist Nelson Glueck in the book *Rivers in the Desert* (1959), "it may be stated categorically that no archaeological discovery has ever controverted a Biblical reference."—P. 31.

* A collection of historical texts translated from the original Pali and edited by J. G. Jennings, p. 441.

* *Monarchs and Tombs and Peoples—the Dawn of the Orient,* p. 25.

What Follows the World's End?

1 A startling fact is recorded in the Bible: Prior to our day a world completely ended without destroying all mankind or the planet earth. This is stated at 2 Peter 3:5, 6: "There were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means *the world of that time suffered destruction* when it was deluged with water." The account tells that Noah and his family survived that world's end.

2 The Bible shows that God did not purpose the earth to be a desolate waste. When instructing the first human couple God said nothing of destroying the planet earth at some future time, nor did he indicate that the earth was a testing ground for heavenly candidates. Open your Bible to the book of Genesis and read what he did say, at Genesis 1:28: "God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth.'" Their failure to carry out that mandate in righteousness did not cause God to abandon his original purpose for earth and man. Centuries later Jesus Christ emphasized that God's purpose must be carried out, when he taught his followers to pray: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:9, 10.

3 Man today has weapons capable of wiping out all human life, but the Bible assures mankind that Jehovah God will intervene to prevent man from destroying himself and ruining the earth. "The nations became wrathful, and your own wrath came, and the appointed time . . . to *bring to ruin those ruining the earth.*"—Rev. 11:18.

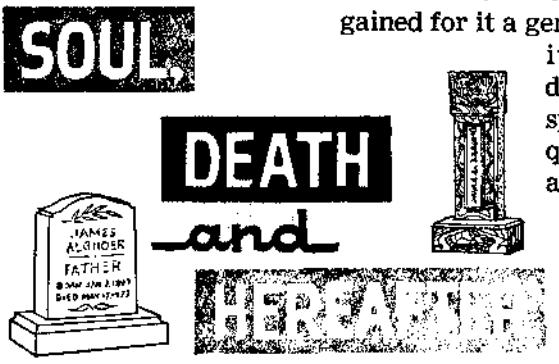
4 Armageddon is a Scriptural name of that final war, "the war of the great day of God the Almighty." To that war and in opposition to God, Revelation 16:14, 16 and 19:11-19 shows that all "the kings of the entire inhabited earth" are gathering, together with those who support this corrupt old world.

5 The end of the world, as taught in the Bible, could not mean destruction of the earth, for Psalm 104:5 declares: "He has founded the earth upon its established places; it will not be made to totter to time indefinite, nor forever." (See also Ecclesiastes 1:4.) When the world ended in Noah's day, the literal heavens and earth remained. At Armageddon Satan's visible and invisible organization will be destroyed, but not the physical heavens or the literal earth. The apostle Peter spoke of "the day of judgment and of *destruction of the ungodly men.*" (2 Pet. 3:7) As for the demons, they showed knowledge of their fate when they caused two men to scream at Jesus: "What have we to do with you, Son of God? Did you come here to torment us before the right time?" (Matt. 8:29) Satan knows that "right time" is close, as Revelation 12:12 states: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

6 No man can calculate the exact time of Armageddon's arrival. As Jesus said: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36) Yet it is possible to recognize the season of Armageddon's approach, as indicated by Jesus' illustration: "Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near. In this way you also, when you see these things [enumerated in the preceding verses] occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur."—Luke 21:29-32.

Of conditions that will follow this world's end on the cleansed earth, John wrote in the Revelation: "Look! the tent of God is with humankind . . . And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:3, 4) What good news! Jehovah's witnesses, preaching in 179 lands, point out to all men these New World prospects that God will make a reality following the end of this wicked world. They are doing the work of which Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14.

1. *Belief in a hereafter or life after death is taught among non-Christian religions.* According to Hindu belief, "the soul of a man who dies does not, except in the single case of one who at death returns into indistinguishable oneness with Brahma, pass into a permanent state of being in heaven or hell or elsewhere; the soul, rather, is reborn into another existence which will terminate in due time and necessitates yet another birth." (*Man's Religions,* by John B. Noss) In his book *Rissalat Al Tawhid,* Moslem Cheik Mohammed Abdou declares: "The monotheists and the polytheists, the philosophers and the adepts of the revealed religions, all mankind, except a few exceptions . . . agree that the human soul continues to live after being separated from the body."



2. *Torment after death is not taught only by the religions of Christendom.* The Koran of Islam (Mohammedanism) states: "This is the hell which the sinners deny: in its midst and in the midst of boiling hot water will they wander round." (Sura 55:43, 44) The Hindu believes that reincarnation or rebirth "may occur for a finite period of time in any of the series of heavens or hells." (*Man's Religions*) The Buddhist hell is described in the "Añguttara-Nikāya": "Then, O priests, the guardians of hell take him feet up, head down, and throw him into a heated iron kettle that is blazing, flaming, and glowing. There he cooks and sizzles . . . but he does not die so long as that wickedness is unexhausted."—*Harvard Classics,* Vol. 45, p. 704.

3. *The early Christians did not believe in the doctrine of the inherent immortality of the human soul.* In the volume *The Evolution of Immortality,** we read: "Those who were Greeks brought in the new religion the Platonic idea that the individual soul is indestructible. . . . Then the masterful Augustine . . . TOOK PLATO'S DOCTRINE OF THE INHERENT IMMORTALITY OF THE SOUL . . . and gained for it a general credence which it has held to this day. . . . A Pagan speculation has masqueraded so long as an elemental Christian truth that now, when the intelligent world is well disposed to receive and comprehend Jesus' revelation of a life to come, PLATO STANDS ACROSS THE PATH AND IS COMMONLY MISTAKEN FOR CHRIST." And in the book *The Winning of Immortality*† Professor Palmer states: "While we regard it proper and Christian to hold that immortality is necessarily inherent in humanity, this was then [by the early Christians] regarded as improper and unchristian, the ONLY TRUE CHRISTIAN VIEW BEING THAT IMMORTALITY WAS A VICTORIOUS PRIZE TO BE WON."

The Bible teaches: "The soul that is sinning—it itself will die." (Ezek. 18:4) "These very ones will pay the penalty of everlasting destruction." (2 Thess. 1:9) Check an exhaustive concordance of the Bible and you will not find one Bible text indicating that man has an immortal soul. The Bible speaks of immortality or incor-

* Doctor S. D. McConnell, pp. 45-48 (1901).
† Professor Frederick Palmer, A.B., D.D., then a member of Harvard Divinity Faculty, pp. 9-11 of Preface (1910).

ruptibility as a special *reward,* the result of reaching "the goal for the prize of the calling above."—Phil. 3:14; Rom. 2:6, 7.

4. *A soul, in the Bible, is synonymous with living creature and is used with reference to animals as well as humans.* An earthly soul is a living, breathing, sentient creature. It may be human: "Then Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man *came to be a living soul.*" (Gen. 2:7) The term "soul" may also refer to an animal: "God went on to say: 'Let the earth put forth *living souls* according to their kinds, domestic animal and creeping animal and wild beast of the earth.' "—Gen. 1:24.

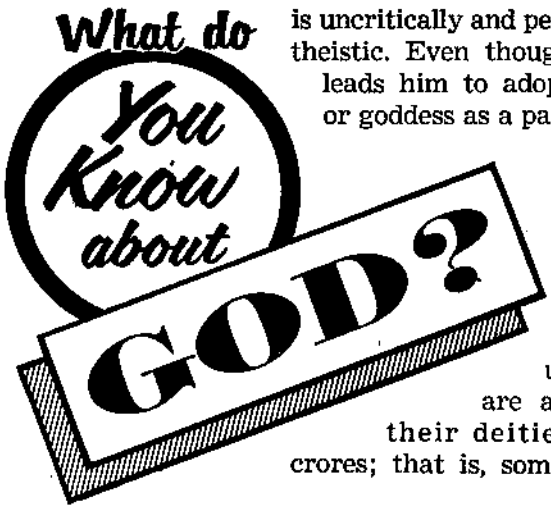
"Spirit" is not the same as "soul." In the Hebrew Bible the word for spirit is *ruahh;* in Greek, *pneuma.* These words may also be translated "breath." The Hebrew word for soul is *nephesh,* which means "a living creature," according to the Hebrew and Chaldee Dictionary in *Strong's Exhaustive Concordance.* In the Christian Greek Scriptures the word *psyche* is similarly used. Thus a person *is* a soul, but the "spirit" is the *breath of life* or the life force that actuates him. "His spirit goes out, he goes back to his ground, in that day his thoughts do perish." (Ps. 146:4) That "spirit" and "soul" are not the same is evident at Hebrews 4:12 and 1 Thessalonians 5:23.

5. *Moses, David and Daniel are all unconscious in the grave according to the Scriptures.* "It is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. Actually David did not ascend to the heavens." (Acts 2:29, 34) "Moreover," declared Jesus Christ, "no man has ascended into heaven but he that descended from heaven, the Son of man." (John 3:13) "As for the dead, they are conscious of nothing at all."—Eccl. 9:5.

Gravedom or the general realm of the dead is called *Sheol* (Hebrew) or *Hades* (Greek) in the Bible. Gehenna is the Greek form of the Hebrew *Gey Hinnom',* the valley of Hinnom outside the walls of Jerusalem. King Josiah had the valley turned into a dumping place. The incinerator-like fires became a symbol of everlasting destruction in unconsciousness from which there was to be no resurrection. Moses, David and Daniel have not been destroyed in Gehenna, but will in God's due time be resurrected from *Sheol,* the grave.

6. *The Bible hell [Sheol-Hades] is not eternal and therefore will be emptied.* Revelation 20:13, 14 reveals this: "And the sea gave up those dead in it, and death and Hades [hell, *AV; Dy*] gave up those dead in them, and they were judged individually according to their deeds. And death and Hades [hell] were hurled into the lake of fire. This means the second death, the lake of fire." Hell or Hades thus delivers up its dead occupants, and this is accomplished by means of a resurrection from the dead, of which Jesus spoke: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29.

7. *The Bible says death is not man's friend and will not always be a part of man's normal experience.* "For he [Christ] must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed." (1 Cor. 15:25, 26) "The gift God gives is everlasting life by Christ Jesus our Lord."—Rom. 6:23.



MONOTHEISM OR POLYTHEISM: Which came first? Monotheism, according to archaeology. In his recent book *Prophets, Idols and Diggers,* John Elder writes: "The late Dr. Stephen Herbert Langdon, professor of Assyriology at Oxford University and considered one of the great authorities on cuneiform literature, wrote a book on Semitic mythology in which he reached the conclusion that monotheism was, in fact, the earlier belief. He writes: . . . 'All Semitic tribes appear to have started with a single tribal deity whom they regarded as the divine creator of his people. In my opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and a widespread belief in evil spirits. It is, in a very true sense, the history of the fall of man'. . . . It was also the conclusion of another scholar, Professor Schmidt of Vienna, in his book *The Origin and Growth of Religion,* that archaeological evidence drawn from all round the world shows among primitive people a widespread early belief in one Supreme Being."—P. 36.

HINDU DIVINITIES: In the book *Modern Discovery and the Bible,* A. Rendle Short writes: "A. A. MacDonell speaks of Rig-Vedic literature having a 'monotheistic tinge.' The Vedic gods, reckoned at 33, in later ages come to be counted popularly as 330,000,000." And on page 257 of the volume *Man's Religions,* Professor John B. Noss states: "The common man of India is uncritically and perhaps limitlessly polytheistic. Even though experience usually leads him to adopt one particular god or goddess as a patron or tutelary deity, whose image or symbol he enshrines in his house . . . , he honors nevertheless all supernatural beings whatever. The number of these is uncountable. Hindus are accustomed to saying their deities number some 33 crores; that is, some 330 millions."

SHINTOIST DIVINITIES: Did you know they may number eight million? "The number of Shinto deities," says the volume *The World's Living Religions,* "is usually referred to as 80 myriads in the Nihon-gi and 800 myriads in the Kojiki."

NO BELIEF IN A CREATOR: Did you know this fact? "A story of the Creator or Creation does not exist in Buddhism." (*The Essentials of Buddhist Philosophy* by Junjiro Takakusu) Hindus speak of Brahma as the creator; Islam teaches that the creator is Allah.

TRINITY OF DIVINITIES: Few persons realize that, as Alexander Hislop states in the book *The Two Babylons,* "The recognition of a trinity was universal in all the ancient nations of the world." Further, Abbott's *Religious Dictionary* says: "Trinity is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and most ancient Grecian mythologies." There is a triple-bodied Buddha called *Trik'aya,* and in Japan there is a three-headed god called San Pao Fuh. Taoism too has a trinity. (*The Great Religious Leaders,* Charles Francis Potter, p. 151) Even the Greek philoso-

phers taught trinities. As Hastings' *Encyclopaedia of Religion and Ethics* (Vol. XII, p. 458) says: "Nor is it only in historical religions that we find God viewed as a Trinity. One recalls in particular the Neo-Platonic view of the Supreme or Ultimate Reality which was suggested by Plato."

THE WORD "TRINITY": Did you know that the word never appears in the Bible? The *Bibliothèque Ecclésiastique,* by Dupin, says: "The word triad, or trinity, was borrowed from the pagan schools of philosophy." Cardinal Hosius is quoted as having said: "We believe the doctrine of a triune God, because we have received it by tradition, though not mentioned at all in Scripture." (*Conf. Cathol. Fidei.* Chapt. XXVI) And Arthur Weigall states in *The Paganism in Our Christianity:* "Nowhere in the New Testament does the word 'Trinity' appear." He adds that "the origin of the conception is entirely pagan."

RESPONSIBILITY FOR CHRISTENDOM'S TRINITY: Did you know that Constantine and the Greek philosophers were largely responsible? In his book *World Christianity,* Henry P. Van Dusen writes: "The East was seething with more violent dispute over the correct theological interpretation of Christ's person. Hence Constantine summoned all the bishops of the Church to assemble at Nicaea in 325. The 318 bishops who responded represented only about a sixth of the bishops of the Empire. As in all the ecumenical councils, they came predominantly from the East. Constantine's principal ecclesiastical advisor, Bishop Hosius of Spain, presided, with the emperor at his right hand. The weight of imperial influence swayed the decisions. The early form of the Nicene Creed was the outcome."

Discussing responsibility for Christendom's trinity, Professor E. Washburn Hopkins writes in his book *Origin and Evolution of Religion**: "To Jesus and Paul the doctrine of the trinity was apparently unknown; at any rate, they say nothing about it. The word trinity is not used before 180-200, in Greek and Latin form. The final orthodox definition of the trinity was largely a matter of church politics. . . . All that a layman could understand was that God, Holy Spirit, and Son are 'three persons and one God'. . . . [The Neo-Platonic philosopher] Plotinus (205-270) . . . evolved a form of Platonism which results in a trinity not dissimilar to that of orthodox Buddhism and Brahmanism. His theology which was called 'Platonic,' had no little influence upon the leaders of Christian opinion. . . . We have seen that Nichiren in Japan defines as a trinity the God known to Buddhism. This same trinity is defined in China also, as follows: 'The Three are all included in one substantial essence. The three are the same as one; not one, and yet not different; without parts or compositions. When regarded as one, the three persons are spoken of as the Perfect One (Tathagata).'"

SON OF GOD: Did you know that the Son of God himself said he was created? We read at Revelation 3:14: "These are the things the Amen says, the faithful and true witness, the *beginning of the creation* by God." (Rev. 1:1, 5, 17, 18) And the apostle Paul says of the Son of God: "He is the image of the invisible God, the firstborn of all *creation.*"—Col. 1:15.

HOLY SPIRIT AND EARLY CHRISTIANS: Did you know that they regarded it as energy? Justin Martyr of the second century believed that "the holy spirit was an influence or mode of operation of the Deity." (*The Church of the First Three*

* Yale University Press; Oxford University Press, 1923, pp. 336, 339, 340, 345, 348.

Centuries, Lamson) The noted church historian Neander in his *History of Christian Dogma* says: "Though Basil of Caesarea [of the late fourth century] wished to teach the divinity of the holy spirit in his church, he only ventured to introduce it gradually." This was because the early Christians believed the holy spirit to be God's active force and not a person. Hence Luke describes the *pouring out* of the holy spirit at Pentecost as energy: "Suddenly there occurred from heaven a noise just like that of a rushing stiff breeze. . . . they all became *filled with holy spirit* and started to speak with different tongues." (Acts 2:1-4, 33) The Bible usually uses the pronoun "it" when referring to the holy spirit; but when Jesus referred to the holy spirit as the Helper or Paraclete he used the pronoun "he." Why? Because proper Greek grammar calls for the use of the masculine pronoun here, but the gender of a noun is simply a matter of grammar and no evidence of personality. Not a single authentic Bible text says the holy spirit is God.*

CAUSE OF WORLD DISTRESS: Did you know that the world's distress is not an act of God? The Bible places the responsibility for world distress upon God's enemy, Satan the Devil: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) The Bible also says: "Jesus . . . went through the land doing good and healing all those oppressed by the Devil." —Acts 10:38.

* That 1 John 5:7 is not an inspired part of the Holy Bible and is spurious is shown by *Clarke's Commentary,* Vol. VI, pp. 927-933, where Adam Clarke says: "I seriously ask every impartial judge whether a passage found in no ancient Greek manuscript, quoted by no Greek father, and contained in no other ancient version than the Latin, (and not in all copies of this,) is therefore to be pronounced genuine. . . . Certainly not." The verse was never admitted by Martin Luther into any of the editions of his translation during his lifetime, and it is not found in the famed Alexandrine, Sinaitic and Vatican manuscripts.

GOD'S UNIQUE NAME: That God must have a unique name is evident from the words of the Son of God, who said: "I have made your name manifest to the men you gave me out of the world." (John 17:6) In regard to this unique name, the Foreword to the *New World Translation of the Hebrew Scriptures* states: "The greatest indignity that modern translators render to the divine Author of the Holy Scriptures is the omission or the hiding of his peculiar personal name when it plainly occurs in the Hebrew text thousands of times in the four-letter word (יהוה= YHWH), generally called the 'tetragrammaton'. Far be it from us, therefore, to return to the practice of the Jewish synagogue after traditional Judaism and sectarianism and superstition had developed in it, or back to the style of the Latin *Vulgate* . . . It followed the synagogue practice of substituting the titles 'Lord,' 'the Lord,' 'Adonai,' and 'God' for the divine name represented by the tetragrammaton. . . . Therefore we render the divine name in every case where the four-letter name or tetragrammaton occurs, using the most familiar English form 'Jehovah.'" The tetragrammaton appears nearly 7,000 times in the Hebrew Scriptures. The exact pronunciation of the divine name is not known, and some authorities prefer "Yahweh," as does Rotherham in his *The Emphasised Bible* and Cardinal Lienart in his French translation (1951). In the Holy Bible translated by Roman Catholic Monsignor Ronald A. Knox, Psalm 82:19 is translated: "Till they, too, know the meaning of Javé's name, acknowledge thee as the most high God, the Overlord of earth." (1950 edition) The *King James Version* translates the equivalent psalm (83:18): "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

THE LIFE AND MINISTRY OF Jesus Christ

Birth and Place Reared

"And you, O Bethlehem Ephrathah, . . . from you there will come out to me the one who is to become ruler in Israel."—Mic. 5:2.

"Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city which is called Bethlehem, because of his being a member of the house and family of David, to get registered with Mary, who had been given him in marriage as promised, at present heavy with child. While they were there, the days came to the full for her to give birth. And she gave birth to her son, the firstborn."—Luke 2:3-7.

"He came to Nazareth, where he had been reared."—Luke 4:16.

"Further, after leaving Nazareth, he came and took up residence in Capernaum beside the sea."—Matt. 4:13.

ANSWERS TO QUIZ ON PAGES 5, 6

1—False. 2—True. 3—True. 4—False. 5—False. 6—False. 7—False. 8—True.

Brothers and Sisters

"While he was yet speaking to the crowds, look! his mother and brothers took up a position outside seeking to speak to him."—Matt. 12:46-50.

"They were astounded and said: 'Where did this man get this wisdom and these powerful works? Is this not the carpenter's son? Is not his mother called 'Mary', and his brothers 'James and Joseph and Simon and Judas'? And his sisters, are they not all with us? Where, then, did this man get all these things?"—Matt. 13:54-56.

"After this he and his mother and brothers and his disciples went down to Capernaum."—John 2:12.

"His brothers were, in fact, not exercising faith in him."—John 7:5.

"James the brother of the Lord."—Gal. 1:19.

His Name

"So the angel said to her: 'Have no fear, Mary, for you have found favor with God; and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High."—Luke 1:30-32.

"Literally, prob., Jehovah or Yahweh is salvation or deliverance;—used as a masculine personal name."—*Webster's New International Dictionary.*

"Lat. from Gr. *Iesous,* which is for Heb. Jeshua, a late form of Jehoshua or Joshua (Jehovah is salvation)."—*The Westminster Dictionary of the Bible.*

"Christ is from the Greek *Christos,* anointed, corresponding to the Hebrew *Mashiah,* anointed, Messiah. Jesus therefore was our Lord's personal name and Christ was his title (the Christ)."—*A Dictionary of the Bible,* by John D. Davis.

Dedication and Baptism

"Now when all the people were baptized, Jesus also was baptized . . . Furthermore, Jesus himself, when he commenced his work, was about thirty years old."—Luke 3:21-23.

"Neither on this occasion nor on any other does he betray any consciousness of sin; it is therefore impossible to suppose that for him it was 'a baptism of repentance for the forgiveness of sins.' It may be that his action was one of self-dedication. He turned from the quiet life which hitherto had been his and accepted a mission which it was given to him to fulfill."—*The Interpreter's Bible.*

"For Jesus it was a direct and immediate consecration, by means of which he manifested the commencement of his career."—*The Popular and Critical Bible Encyclopaedia,* Vol. 1.

"Hence when he comes into the world he says: ' "You did not desire sacrifice and offering, but you prepared a body for me. You did not approve of whole burnt-offerings and sin offering." Then I said, "Look! I am come (in

the roll of the book it is written about me) to do your will, O God.' '"—Heb. 10:5-7.

No Seminary Training

"Jesus went up into the temple and began teaching. Therefore the Jews fell to wondering, saying: 'How does this man have a knowledge of letters, when he has not studied at the schools?' Jesus, in turn, answered them and said: 'What I teach is not mine, but belongs to him that sent me.' "—John 7:14,16.

"Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus." —Acts 4:13.

"The apostles were regarded as illiterate men by the higher Jewish dignitaries who had before them Peter and John (Acts 4:13). All they seem to have meant was that the apostles had received elementary rather than higher education."—*The Westminster Dictionary of the Bible.*

One Road to Life

"This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." —John 17:3.

"I am the way and the truth and the life. No one comes to the Father except through me."—John 14:6.

"Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

Creation or Evolution?

"Your word is truth."—John 17:17.

"Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'?" —Matt. 19:4, 5.

"The beginning of the creation which God created."—Mark 13:19.

Main Message

"Jesus commenced preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.' "—Matt. 4:17.

"Jesus' method was to go to the people, especially to the common folk and even the classes most despised, the 'tax-collectors and sinners.' He taught in the synagogues, by the sea, on the streets and roads, in the fields—wherever he found a hearing. His central theme was the Kingdom of God (or Kingdom of Heaven, which means the same thing). . . . Because of the sin and failure of men, the acceptance of the Kingdom message involved repentance and grateful faith in God; it required taking up a new life of obedience in fellowship with others who were waiting in hope for God to establish his Kingdom, which had begun to come in the work of Jesus. The final establishment of the Kingdom was expected to come by the powerful action of God at the end of the age, whose coming was eagerly expected."—*The Encyclopedia Americana*, Vol. 3, p. 663 (1956 Edition).

"This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14.

Who Said It?

1—Solomon (Ecclesiastes 1:2, AV). 2—Samuel the prophet (1 Samuel 15:22, AV). 3—John Wesley, as quoted in "Familiar Quotations," Bartlett, p. 118. 4—Confucius, as quoted by Charles F. Potter in "The Great Religious Leaders," p. 143. The Golden Rule, positively stated by Jesus Christ, is recorded at Matthew 7:12. 5—Jesus Christ, as recorded at Matthew 23:9, AV. 6—Buddhist writings, as quoted in the "Nikayas of the Pali canon"; see "Harvard Classics," Vol. 45, pp. 701-704. 7—David (Psalm 51:5). 8—Proverb in many languages; in Finland, for instance, it is: "When only one tries oneself, then also God will help" ("Kokoelma Suomen kansan sananlaskuka"), from "A collection of Proverbs of the Finnish People." 9—Martin Luther, as quoted in "History of the Christian Church" by Philip Schaff, Vol. VI, p. 305. 10—Hindu Books of Knowledge ("Katha Upanishad"). (Quiz on page 4)

What is the KINGDOM OF GOD

1—Is the Kingdom the extinction of the flame of life and reunion with Brahma?

No; that is the Hindu conception of Nirvana: "The extinction of the flame (of life) through emancipation from rebirths by reunion with Brahma." (*The Encyclopedia Americana*) The Buddhist conception of Nirvana is stated by the magazine *The Light of Buddha**: "The Buddhist . . . wishes to be extinguished completely, so that all mental and corporeal factors which form the individual, will disappear without a remainder. Nirvana is the direct opposite of all that constitutes earthly existence. It is a relative Naught in so far as it contains neither the consciousness nor any other factor that occurs in this world of change. . . . Nirvana is highest bliss, but a bliss that is not felt, i.e. beyond the happiness of sensation."

2—Is the Kingdom a spiritual state within the hearts of those who are friends of Jesus?

No; when Jesus said to the Pharisees "the kingdom of God is within you," he was talking to his enemies, not his friends. States *The Encyclopædia Britannica* (Vol. 13, pp. 16-17, 1959 ed.): "By 'kingdom' [Jesus] seems to have meant not principally the realm of God, but the reign of God: not a country or territory, but a divine activity and a relation. It is therefore foreign to Jesus' teaching when Christians speak of their 'building the kingdom.' Clearly, He directed His hearers to that which was to come when He spoke to them about the kingdom. They did not and could not take possession of the kingdom now. In this sense it is valid to describe Jesus' view of the kingdom as futuristic. . . . Jesus Himself appears in the Gospels as the herald. . . . Therefore He could say to His enemies that the kingdom was 'in the midst of you' (Luke xvii, 21, not 'within you'); for He himself was the sign of the kingdom in their midst."

Modern Bible translations render Jesus' words at Luke 17:21 as: "The kingdom of God is in the midst of you." (*RS*) "The kingdom of God is in your midst." (*NW*) Jesus could say this because the Greek word *basiléia,* rendered "kingdom" in the Christian Greek Scriptures, is defined as: "A kingdom, realm, the region or country governed by a king; kingly power, authority, dominion, reign; royal dignity, the title and honour of king." (*The Analytical Greek Lexicon*) Jesus, as king of a kingdom, was in the midst of his enemies.

3—Is the Kingdom a real government?

Yes. States Hastings' *Encyclopædia of Religion and Ethics* (Vol. VII, p. 511): "It is the active, personal, effective reign of God over human life, displacing the present, active power of Satan, that is announced when His 'Kingship' is said to be 'at hand.' "

The prophet Isaiah wrote prophetically of the Messiah, who would be King of God's kingdom: "The government shall be upon his shoulder." (Isa. 9:6, *AS*) Or, as the *New World Translation* puts it: "The princely rule will come to be upon his shoulder." Jesus promised his followers rulership in a real government: "I make

* Issue of July, 1960, published by Burma Buddhist Society, Mandalay.

a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may . . . sit on thrones." (Luke 22:29, 30) Jesus' faithful followers "will rule as kings with him for the thousand years."—Rev. 20:6.

Pointing forward to the time when the Messiah or Son of God would receive his rulership or kingdom, the prophet Daniel wrote: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

4—Is the Kingdom represented by the United Nations?

No, for Jesus plainly stated: "My kingdom is no part of this world." (John 18: 36) And as *The Encyclopædia Britannica* stated: "It is therefore foreign to Jesus' teaching when Christians speak of their 'building the kingdom.' " Jesus said God's kingdom would be represented on earth by witnesses: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations."—Matt. 24:14.

5—Will the Kingdom be established on earth?

No, because it is a *heavenly* government. Jesus called it "the kingdom of the heavens" or "the kingdom of heaven," and, according to the record in the book of Matthew alone, he used this phrase more than thirty times. The apostle Paul wrote: "The Lord will deliver me from every wicked work and will save me for his *heavenly* kingdom." (2 Tim. 4:18) "Our citizenship exists in the heavens." (Phil. 3:20) Though the Kingdom is a heavenly government, it extends its rule to the earth. That is why Jesus told his followers to pray in this manner: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:9, 10.

6—Would the Kingdom's establishment be marked by universal peace?

No! Instead of peace, the Kingdom's establishment in heaven would be marked by war—both in heaven and upon the earth. Concerning the Kingdom's establishment, Revelation 12:7-10 foretold: "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth . . . And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down.' "

Jesus' disciples asked him for a visible sign regarding his second presence, at the beginning of which he would be given Kingdom rulership as foretold by Daniel. They said: "Tell us, When will these things be, and what will be the sign of your presence?" Jesus answered, telling them that the visible sign of his invisible presence would be, among other things, world distress upon the earth: "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and

earthquakes in one place after another. All these things are a beginning of pangs of distress." Jesus said there would be "on the earth anguish of nations . . . while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Matt. 24:3, 7, 8; Luke 21:25, 26.

Though the Kingdom's establishment would be marked by universal war, the time for universal peace is near at hand. So Jesus said: "As these things [these woes] start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.

7—Is membership in the Kingdom limited in number?

Yes, Jesus indicated this at Luke 12:32: "Have no fear, *little* flock, because your Father has approved of giving you the kingdom." The number of this "little flock" is mentioned in the book of Revelation: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. . . . the hundred and forty-four thousand . . . have been purchased from the earth." (Rev. 14:1-3) Though membership or citizenship in the heavenly kingdom is limited by God, there is no limit on the number of those who may gain eternal life on earth under the kingdom of heaven; for, after speaking of the 144,000, the Bible says: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb . . . And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' "—Rev. 7: 9, 10.

8—Will the Kingdom of God destroy the kingdoms of this world?

Yes, as the prophet Daniel foretold: "And in the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) As to the paradise conditions that will exist on earth after the destruction of the worldly nations by God's kingdom, please see the book *From Paradise Lost to Paradise Regained.** This book also gives Biblical and historical evidence that God's heavenly kingdom was established A.D. 1914 and that within our generation universal peace will come in, as foretold by the psalmist: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth." "Evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth. But the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace." —Ps. 72:7, 8; 37:9, 11.

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Keep on, then, seeking first the kingdom and his righteousness.
—Matt. 6:33.

DID YOU KNOW *THIS* ABOUT Holidays AND Celebrations?

CHRISTIAN CELEBRATION

● Did you know that Jesus instructed his followers to keep one celebration—that of his death? In regard to his death, which was to be observed annually by his disciples as a memorial, Jesus said: "Keep doing this in remembrance of me." (Luke 22:19) The apostle Paul, after quoting those same words of Jesus, said: "For as often as you eat this loaf and drink this cup, you keep proclaiming *the death of the Lord,* until he arrives." (1 Cor. 11:26) Jesus said nothing about celebrating his birth or his resurrection.

MARDI GRAS OR CARNIVAL

● Did you know that the Mardi Gras or Carnival is connected with the Saturnalia and the Feast of Fools? Says *The Encyclopædia Britannica,* Eleventh Edition, Vol. V: "The last three days preceding Lent, which in Roman Catholic countries are given up to feasting and merrymaking, . . . represents a compromise which the church always inclined to make with pagan festivals and that the *carnival really represents the Roman Saturnalia.* Rome has ever been the headquarters of carnival, and though some popes . . . made efforts to stem the tide of Bacchanalian revelry, many of the popes were great patrons and promoters of carnival keeping."

A French-language publication, *Nouveau Petit Larousse Illustré,* published in 1948 by Librairie Larousse, p. 161, says under the heading "Carnival": "The carnival is an imitation of the boisterous drinking bouts, the saturnalia of the Ancients, or the remnants of the popular feasts of our ancestors, such as the Feast of Fools." Another French publication* says: "The time of the year dedicated to the celebration of the pagan festival was adopted by the Christians, of which the carnival began originally on December 25, and included the feasts of Christmas, the New Year and the Epiphany."

As to Halloween, *The Encyclopædia Britannica* points out (1959 edition, Vol. 11): "Students of folklore believe that the popular customs of Halloween exhibit traces of the Roman harvest festival of Pomona and of Druidism. . . . There is little doubt that the Christian church sought to eliminate or supplant the Druid festival of the dead by introducing the alternative observance of All Saints' day on Nov. 1." Interestingly, this same authority states regarding Guy Fawkes Day, celebrated in England: "Some of the folk attributes of Halloween were assimilated by Guy Fawkes day, celebrated on Nov. 5."

EASTER'S ORIGIN

● Did you know that Easter was not observed by the early Christians? that its name comes from a pagan goddess? States *The Encyclopædia Britannica* (Vol. 7, 1959 edition, p. 859): "Christianity, when it reached the Teutons, incorporated in its celebration of the great Christian feast day many of the heathen rites and customs which accompanied their observance of the spring festival, . . . held in honour of the

* *Nouveau Larousse Illustré, Dictionnaire Universel Encyclopédique,* Vol. II, p. 512.

death of winter, the birth of a new year and the return of the sun. *Eostur-monath,* or Easter month, corresponding to our month of April and, according to Bede (*De Temp. Rat.,* ch. xv), dedicated to Eostre, or Ostara, goddess of the spring, gave its name to the Christian holy day."

This same authority gives a further comment under "Easter" in its Eleventh Edition, p. 828: "There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers. The sanctity of special times was an idea absent from the minds of the first Christians. . . . The ecclesiastical historian Socrates (*Hist. Eccl.,* V. 22) states, with perfect truth, that neither the Lord nor his apostles enjoined the keeping of this or any other festival. He says: 'The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety.' This is doubtless the true statement of the case."

DECEMBER 25

● Did you know that this date was celebrated as the birthday of the pagan god Mithras? Describing the religious practices and beliefs of the worshiper of the pagan god Mithras, *The Encyclopædia Britannica* (1959 edition, Vol. 15, p. 624) mentions "the use of bell and candle, holy water and the communion; the sanctification of Sunday and of the 25th of December; . . . the doctrine of heaven and hell . . . , the immortality of the soul . . . , and the fiery destruction of the universe." The volume *The Story of Christmas* by Michael Harrison adds: "The reverence that the Mithraists paid to 25 December [as the birthday of their sun god] certainly had its influence in fixing the official birthday of our Saviour on 25 December."

The early Christians had no celebration on December 25, as *The Catholic Encyclopedia* states under "Christmas": "Christmas was not among the earliest festivals of the Church. Irenaeus and Tertullian omit it from their lists of feasts." It was not introduced until the fourth century. And *The Encyclopedia Americana,* Vol. 6, 1956 edition, adds: "The celebration was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth. . . . Most of the customs now associated with Christmas were not originally Christmas customs but rather were pre-Christian and non-Christian customs taken up by the Christian church. Saturnalia, a Roman feast celebrated in mid-December, provided the model for many of the merry-making customs of Christmas."

MAY DAY AND VAPPU

● Did you know that May Day is connected with the rites of a Roman goddess? States *The New Funk & Wagnalls Encyclopedia,* on page 8294: "May Day festivals probably stem from the rites practiced in honor of a Roman goddess, Maia, who was worshiped as the source of human and natural fertility." In Finland the May 1 celebration is known as Vappu. Concerning it the Finnish encyclopedia *Iso Tietosanakirja* (Vol. 14) says: "Vappu, in German and in English Walpurgis or Walpurga, in Swedish Valborg (died about A.D. 780), a saint, . . . devoted herself as a nun and became the abbess of a cloister in Heidelberg, Germany. The day of her death was February 25, and she was prayed to especially as the promoter of fertility of the fields. V. was canonized on the first of May (from that the mass of Walpurgis, the day of V. derives its origin), and this fact connected her name with the Teutonic spring festivals celebrated on the said day."

BIRTH OF JESUS

● Did you know that Jesus was not born in the winter? A comment in the *Works* of Joseph Mede, seventeenth-century British Bible scholar, brings this out: "At the birth of Christ every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of winter was not fitting for such a business, especially for women with child, and children to travel in. Therefore, Christ could not be born in the depth of winter. Again, at the time of Christ's birth, the shepherds lay abroad watching with their flocks in the night time; but this was not likely to be in the middle of winter. And if any shall think the winter wind was not so extreme in these parts, let him remember the words of Christ in the gospel, 'Pray that your flight be not in the winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to lie in the fields in, and women and children to travel in." —Luke 2:1-11.

LENT AND THE EARLY CHRISTIANS

● Did you know that the early Christians knew nothing of Lent? States *The Catholic Encyclopedia* (Vol. 9, p. 152): "We may then fairly conclude that Irenaeus about the year 190 knew nothing of any Easter fast of forty days. The same inference must be drawn from the language of Tertullian only a few years later. . . . And there is the same silence observable in all the pre-Nicene Fathers, though many had occasion to mention such an Apostolic institution if it had existed." Lent is nowhere mentioned in the Bible.

BIRTHDAY CELEBRATIONS

● Did you know that no Christian in the Bible celebrated his birthday? "Origen," states *The Catholic Encyclopedia* (Vol. 10, p. 709), "insists that of all the holy people in the Scriptures, no one is recorded to have kept a feast or held a great banquet on his birthday. It is only sinners (like Pharaoh and Herod) who make great rejoicings over the day on which they were born." Herod's birthday celebration resulted in the death of John the Baptist. —Matt. 14:6-11.

CHRISTMAS AND EASTER REJECTED

● Did you know that Protestants once rejected these holidays? Discussing Halloween, *The Encyclopædia Britannica* (Vol. 11, 1959 edition, p. 107) says: "By the end of the middle ages, the celebration of All-hallows Eve was an established part of the annual calendar of the Roman Catholic Church. However, after the Reformation, Protestants rejected this feast along with other important ones such as Christmas and Easter."

BIBLICAL VIEW OF HOLIDAYS

● Did you know that the Bible does not encourage the celebrating of holidays? Wrote the apostle Paul: "But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and inadequate elementary things and want to be slaves to them over again? You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you." A Catholic Bible translation (*Knox*) states Paul's words: "You have begun to observe special days and months, special seasons and years. I am anxious over you; has all the labour I have spent on you been useless?" —Gal. 4:9-11.

BIBLE PRINCIPLES AND *Family Life*

HUSBAND'S ATTITUDE: The Bible clearly states: "You husbands, keep on loving your wives and do not be bitterly angry with them." "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered."—Col. 3:19; 1 Pet. 3:7.

"Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness." "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering." —Prov. 16:32; 29:11; Eccl. 7:9; Eph. 4:31; Col. 3:12.

WIFE'S ATTITUDE: The Bible plainly declares: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife." "I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man." (Eph. 5:22, 23; 1 Cor. 11:3) A woman who does not want to submit to a husband's headship should not marry, if she wishes God's approval.

ANSWERS TO QUIZ ON PAGE 6

1—No. 2—No. 3—No. 4—Yes.
5—No. 6—No. 7—Yes. 8—No.
9—Yes.

TEMPER EXPLOSIONS: The Bible rules out all outbursts of temper and calls for long-suffering and mildness: "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last." "Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones."

DIVORCE: Some of the grounds for divorce stated in the laws of man are: Adultery, incompatibility, mental cruelty, barrenness, drunkenness, incurable disease, insanity and criminality. When asked: "Is it lawful for a man to divorce his wife on every kind of grounds?" Jesus Christ replied: "I say to you that whoever divorces his wife except on the grounds of fornication [adultery] and marries another commits adultery." (Matt. 19:3-9) Because the adulterer snaps the yoke that God has made, this is the one Scriptural ground for divorce, as Jesus also mentioned in the sermon on the mount.—Matt. 5:31, 32.

PREMARITAL SEX RELATIONS: Such intimacy before marriage is fornication, as shown by *Webster's New International Dictionary:* "FORNICATION. Illicit sexual intercourse on the part of an unmarried person; the act of such illicit sexual intercourse between a man and a wom-

an as does not by law amount to adultery. Fornication is sometimes, esp. in the Bible, used to include all sexual intercourse except between husband and wife or concubine. . . . It is punishable by statute in some States of the United States." It is also punishable by God: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers . . . will inherit God's kingdom."—1 Cor. 6:9, 10.

CONSENSUAL AND COMMON-LAW MARRIAGE: The former is a mere living together by mutual consent; the latter is a marriage agreement that is provable by the writings, statements or known conduct of the couple, but which has not been solemnized in an official marriage ceremony by an authorized servant of the State. In some areas common-law marriage may be legal, but other parts of the same land may hold it illegal, putting them under the label of fornicators or adulterers. Respectability is questioned and legal problems can be caused in such circumstances. A bad reflection is also thereby brought on the Christian congregation, and the Bible command is: "I give you orders that you observe the commandment in a spotless and irreprehensible way."—1 Tim. 6:13, 14.

The registration of a marriage is an obligation owed to the community and which Christians should gladly pay. A man who really loves his wife will legalize and register his marriage, putting his family within the protection of the law and enabling them to enjoy the respectability that goes with honorable marriage. As Hebrews 13: 4 states: "Let marriage be honorable among all."

INTERFAITH MARRIAGE: No matter what promises the unbeliever may make, such marriage has neither the approval of God nor the recommendation of marriage counselors. "You must form no marriage alliance with them." (Deut. 7: 3, 4) "She is free to be married to whom she wants, *only in the Lord.*" (1 Cor. 7: 39) "Do not become unevenly yoked with unbelievers." (2 Cor. 6:14) Marriage of a Christian to an unbeliever cannot help but produce stress and friction. For a Christian to yoke himself up unequally with and become "one flesh" with an unbeliever is to flout Jehovah's counsel and commands —a most unwise thing to do.

OBEDIENCE TO PARENTS: "Honor your father and your mother in order that your days may prove long." (Ex. 20:12) Disobedience to parents is not giving them honor. Children of Christian parents should obey them "in everything," as the apostle commanded: "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord."—Col. 3:20.

RELIGIOUS INSTRUCTION FOR CHILDREN: The Bible shows this is the obligation of parents. The Bible gives no precedent for separate religious instruction of children. Parents are to teach their children true religion in their homes and also have their children accompany them to the congregational meetings. God commanded Israelite parents: "You must inculcate them [God's laws] in your son and speak of them when you sit in your house." (Deut. 6:7) The same principle applies to Christians: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) To do this parents need to study God's Word themselves. Both parents and children must "fear The true God and keep his commandments. For this is the whole obligation of man."—Eccl. 12:13.

Awake!

Dear Reader:

How did you do on the quizzes? We hope you gained some helpful information from them. If you found that your religious knowledge is not what it should be, now is the time to do something about it.

According to the dean of Princeton University Chapel, "Rev. Dr." Ernest Gordon, "Western man has almost lost the faculty of faith . . . Disbelief has become the norm." Who is responsible? He answers: "We can only blame the clergy, the scholars, the church and the university, who by guile contrived the whole mess. They deliberately chose evil; knowing what was right, they did not do it."—New York *Times*, April 4, 1960.

Many other religious spokesmen agree. Last November, the Glasgow (Scotland) *Herald* printed these comments from one clergyman to another: "If pews are empty and the younger generation listens to us with amused contempt, if they listen at all; if the Eastern Buddhists speak of the Christian bomb and Islam is making more converts in West Africa than the Gospel, who is to blame? Can we expect God's blessing on a Church that already since the days of Constantine has flouted the New Testament teaching on war, a Church that now proclaims a God who does not object to our participation in mass murder and mass poisoning?"

In *The Commonweal,* Catholic layman John Cogley wrote: "As the nation's religious curve has gone up, the nation's moral curve has gone down." And not to be overlooked is the observation of Rabbi Stuart E. Rosenberg: "A hundred million members of churches and synagogues in North America hardly make a dent upon the culture and mood of our age. Churchgoing seems to be just another respectable habit we have picked up."—Minneapolis Morning *Tribune,* January 14, 1961.

Will God approve such religion? Even its adherents in all honesty cannot do so.

Nor is this "faith without works" limited to Western religions. Does God find the religions of the East proving their superiority by the spiritual stature of their practitioners? What was God to think of the state religion of Japan—Shinto? Almost the total population of the empire was Shinto, but what did it do for Japan? At the end of World War II the emperor broadcast to his shocked people that his divine ancestry was "mere myth and legend."—*Time,* January 9, 1956.

Little more than a decade ago, when England withdrew from India, slaughter with unbridled ferocity erupted among neighboring Hindus and Moslems. It was not a "holy war" to win converts, but butchery. In a press statement on September 24, 1947, Master Tava Singh, leader of the Sikhs, confessed: "Sikhs and Hindus have been guilty of the most shameful attacks upon women and children in the communal warfare which is still continuing. . . . Human nature shudders to think of these atrocities and we do not like to repeat these and thus give a shock to the world. . . . It appears that most of the Moslems, Sikhs and Hindus have gone mad."

The following year, on June 6, President Pandit Nehru in a speech said: "If corruption and bribery are not put down in the near future it will spell the ruin of India."

Frankly, what is God to think of man's religions that fail to produce virtue, truthfulness, purity, kindness—in short, godliness—among their members? Is the Creator obligated to approve religion that contradicts his attributes of wisdom, justice, love and power? The Bible says He rejected the unsatisfactory sacrifices of proud Cain. (Gen. 4:3-7) He drowned a religious generation in the Flood because, to him, they were "ungodly." (2 Pet. 2:5) God halted the fanatical religious tower-builders at Babel when their plans conflicted with his will. (Gen. 11:4-9) He allowed the highly favored people of Israel to go into death and captivity in 607 B.C. and again A.D. 70 for religious apostasy. What, then, do you think God will do to contemporary religion in his fast-approaching "war of the great day of God the Almighty"?—Rev. 16:14-16.

How urgent it is that men rightly disposed toward God practice religion that God approves! That is why we printed this special issue of *Awake!* Obviously only religion that God approves will survive the present time of divine judgment. And by what standards does God judge? By His standards; the ones found in the Holy Bible.

As shown by the facts presented on the earlier pages of this magazine, the Bible teaches that there is one true God, whose personal name is Jehovah. (Ps. 83:18) As Creator of the heaven and earth, he has sole right to say what kind of religion is approved. Approved religion is based on his Word the Bible and does not substitute for it the philosophies of men. It upholds the vindication of Jehovah's name and purpose for his creatures. It supports his reigning King Jesus Christ and his kingdom. (Dan. 2:44; Psalm 2; Matt. 6:9, 10) It is not a "pie in the sky" religion that concentrates on getting away from it all in one way or another. Rather, unselfishly it upholds God's will as all-important and makes known that will to others. Its practitioners are at peace, morally clean, free from the blood of all men and possessed of enough love for God and neighbor to personally share with all the good news of God's kingdom. (Matt. 24:14) Is that true of the religion that you profess?

Really, the religion that God approves is based on accurate Bible knowledge. It is such accurate knowledge of Jehovah God and his purposes that each of us must have to please God. And he requires those who possess it to share it with others. That is why Jehovah's witnesses call at your home to talk about the Bible. In 179 lands in all the principal languages of the earth they carry on a program of faith-building Bible education. This program includes regular meetings in their Kingdom Halls, and all persons of good will are welcome to attend these practical Bible meetings. In addition to this, they gladly arrange for a personal program of free home Bible instruction for any individual or family that wants to acquire the Bible knowledge needed to practice the worship that God approves. We invite you to benefit from such free service. Simply make known your request to any of Jehovah's witnesses in your community or write to the publishers of *Awake!*

Take practical steps to make certain the Bible agrees with you when you say, "I practice the religion that God approves." Your life depends on whether you are right.

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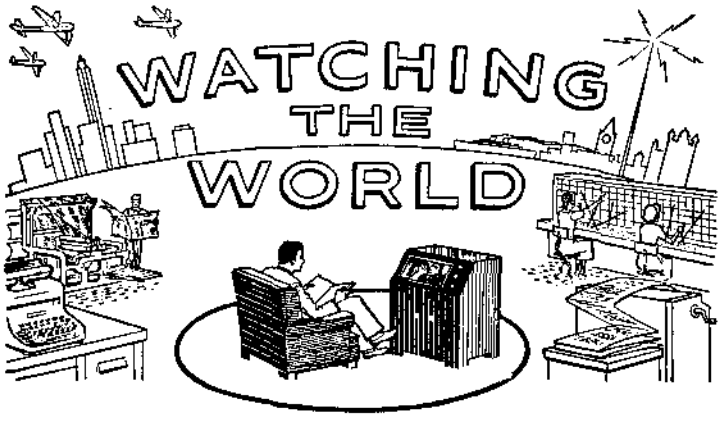

Shortage of Ministers

◈ The Methodist Church needs at least 1,200 new ministers a year to replace those lost by death and retirement. Its seminaries will turn out less than 700 this year. In 1951 the Southern Baptist Convention ordained nearly 2,000 new ministers, but in 1959, with a much larger membership, they ordained only 840. The United Lutheran Church currently has a shortage of about 450 ministers, about 800 congregations of the United Presbyterian Church are looking for a minister, and the Episcopal Church found through a survey five years ago that it was 806 clergymen short of its minimum requirements

Clergy Wages

◈ In a parish magazine Lewis Roberts, a vicar of the Church of England, argued for a clergy trade union in order to secure higher wages. "What is good enough for doctors, teachers, bankers, and government employees should be good enough for us," he said.

Clergyman Condones Polygamy

◈ An American United Church of Christ minister, Chester L. Marcus, who recently returned from Africa, pointed out that Christendom was losing converts to Islam by requiring monogamy for its members. Encouraging the acceptance of polygamous persons, Marcus said: "Many times people have entered into polygamy with high motives. We take into the church many people who have committed other sins. Should we exclude these?"

Who Should Preach?

◈ A Church of Scotland parish paper, commenting on the Christian requirement to preach, said: "And who should preach the Gospel? The minister only? Not at all. We read of the Early Church that *'they went everywhere, preaching the word'* (Acts 8:4); and the 'they' did not wear clerical collars, they were ordinary Christians carrying out their primary duty of preaching. Yes, you also are called upon to be a preacher, in your school, in your home, in your office. Everyone who joins the Jehovah's Witnesses becomes a minister, and must go from door to door testifying. In this respect they point out to the true church of Christ our most glaring weakness, the failure of our rank-and-file to preach the Gospel."

Agnosticism Encouraged

◈ On February 5 in a sermon at All Souls Unitarian Church, New York city, Walter Donald Kring encouraged agnosticism and flexible religions as healthy beliefs for college students. In contrast to a rigid belief, he said, "It is best to be an agnostic—to have an open mind—about the ultimates in religion as in science."

Church Money-raising

◈ Dr. Russell Barry, bishop of Southwell, England, lamented that thousands of persons contribute virtually nothing to the church "or only the smallest coin they could find." He said that for lack of money "urgently needed work has to be left undone; the clergy must spend half their time money-raising and parishes are harassed by lack of funds." Catholic priest Peter Mizera recently said that the proceeds from bingo were the only visible solution to his church's financial problems.

Sunday Schools and Faith

◈ An Edinburgh, Scotland, minister, Professor T. F. Torrance, said that the present method of Sunday school teaching was destroying "the faith of a great many of our young people." He said that "the Bible is now used as something that tells stories about people—and this is wrong. The Bible is about the acts of God. This method of instruction has made the teaching of the Old Testament impossible. Sheer moralising will drive young people away."

Pope Eliminated

◈ On February 13 the Vatican confirmed that an eighth-century pope, Stephen II, had been eliminated from their list of popes, meaning that the Catholic Church now claims Pope John XXIII is the 261st instead of the 262nd pope, counting from the apostle Peter. In recent years the church has made several changes in the sequence of the popes. In the Pontifical Yearbook for 1946 St. Cletus was listed as the third pope and St. Anacletus as the fifth, but the yearbook for 1947 had these two popes as a single person.

Virgin Birth Doubted

◈ On February 3 Dr. Martin Rist, New Testament professor of the Iliff School of Theology, said that New Testament scholars generally agree with Episcopal bishop James A. Pike's view on the birth of Jesus. Bishop Pike recently wrote in the *Christian Century* that "the Biblical evidence and theological implications seem to be in favor of assuming Joseph was the human father of Jesus." Dr. Rist explained that the Biblical references to the virgin birth in Matthew and Luke appear "to be later additions to the Gospel tradition."

Crime and Religion

◈ The February *Fortune* magazine drew attention to the corresponding rise of crime and religion in the United States. It gave the following example: "If Protestantism has a center in America, it is Nashville, with some 250 churches—nearly all of them Protestant, and most of them evangelical Protestant . . . The capital of Tennessee is a center of administration or publishing for several big denominations—the Churches of Christ, Methodist, Southern Baptist, Seventh-day Adventists. Practically everyone goes to church on Sunday morning. Nashville ranks seventh among U.S. cities in its crime rate."

Cardinals Receive Red Hats

◈ On January 19 in a solemn ceremony in St. Peter's Basilica Pope John XXIII bestowed red hats on four new cardinals of the Roman Catholic Church. In thus elevating the four prelates, the pope said: "For the praise of almighty God and the honor of the Holy Apostolic See receive the red hat, the special badge of a cardinal's rank. By this you are to understand that you must show yourself fearless, even to the shedding of blood, in making our holy faith respected, in securing peace for Christian people, and by promoting the welfare of the Roman Church."

Communism and Christianity

◈ J. Edgar Hoover, director of the Federal Bureau of Investigation, said that today's Christians "can learn from the Communists." As an example he said to "note the Communists' emphasis on returning to the original source of their beliefs to secure inspiration for their members." In making a contrast to the faithful Communist who reads Marx and Lenin "constantly . . . on a daily or weekly schedule," he asks, "How many Christians set aside time each day or week for reading the Bible or other religious literature?"

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- yful Assembly in the Dominican Republic PAGE 24

MAY 8, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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DO YOU FEAR what others think?

THE one human emotion that most characterizes this generation is fear. Fear governs the policy of mighty nations; it also influences the course of life of *most* individuals. Dr. F. H. Sanford said that a "what will people think" disease is pressuring people into a strait jacket of conformity. Do you find your life is being governed by *what others think*? Do you refrain from doing what you know to be right because of fear of what others may say?

To fear what other people think is right and beneficial when exercised to a degree and under proper circumstances. It can assist in maintaining a warm, pleasant relationship with loved ones and can serve as a restraint to wrongdoing. A youth enticed to follow an improper course refrains at the thought, "What would mother and dad think if they found out?" Husbands and wives in love are fearful of displeasing each other. They 'are anxious to gain each other's approval'; according to the Bible this is right and proper.—1 Cor. 7:33, 34.

However, in this day of lawlessness and disobedience to God's commandments fear of what others think drives nations and individuals to wrongdoing. A youth, although knowing the course the gang is taking is wrong, goes along with them because of fear of what they will think if he does not. An individual knows he should serve God by studying the Bible and preaching its lifesaving message, but he refrains. Why? Because of fear of what his friends and neighbors will think. Such fear leads to sin, for "if one knows how to do what is right and yet does not do it, it is a sin for him."—Jas. 4:17.

When fear of what others think replaces a right course of action with an improper one, and when it influences a person to please men at the cost of displeasing God, then one has fallen into a snare of the Devil. Satan holds millions of persons in conformity to this wicked system of things by means of this snare. He thereby 'blinds the minds of people' so that they never learn or follow the pathway of righteousness.—2 Cor. 4:4.

Even such a faithful one as the apostle Peter was influenced into an improper course of action because of the snare of fear of what others would think. On his visit to Antioch Peter ate and associated with the non-Jewish Christians there, but when some of the circumcised Jewish Christians from Jerusalem came up to Antioch, the account says, "he went to withdrawing and separating himself, *in fear* of those of the circumcised class." Peter knew what was right but he was afraid of

what those Jewish Christians from Jerusalem would think of him for associating with persons that they still considered to be beneath their level. Paul said that, because of this fear of what his Jewish brothers would think of him, Peter was "not walking straight according to the truth of the good news."—Gal. 2:12, 14.

Christians look to Bible examples as warnings to avoid pitfalls to faithfulness. Although Peter recovered from the error of his way, Israel's mighty King Saul never did. When told by Jehovah to destroy the Amalekites utterly for their wickedness, Saul did not carry out the clearly stated command, for he preserved alive King Agag and the best of the flock. Why did he do this? When Samuel questioned him, Saul answered: "I have sinned, for I have overstepped the order of Jehovah and your words, because *I feared the people* and so obeyed their voice." Yes, Saul feared what the people would think of him! It appeared such a waste to kill all those good animals, so the people pressured Saul into preserving these, even though it meant breaking God's commandment. Saul was more concerned with what the people thought of him than what God thought. This led to his being disapproved and rejected by Jehovah.—1 Sam. 15:24.

Yes, being afraid of what men think can lead to God's disfavor and eternal death. It is a snare of the Devil that can stumble even those who believe the truth. John 12:42 and 43 says that "many even of the rulers actually put faith in [Jesus], but because of the Pharisees they would not confess him in order not to be expelled from the congregation; for they loved the glory of men more than even the glory of God." Even though they put faith in Jesus, fear of what men would think of them kept those rulers from becoming Christ's disciples. What would their influential friends think if they would go from house to house with the message of God's kingdom? What a terrifying question to those rulers who "loved the glory of men more than even the glory of God"!

Fear of what others would think kept those men from meeting the Christian requirement to express their faith publicly. Likewise today, that same fear has paralyzed many into a state of spiritual inactivity. It would be well to consider for a moment the consequences. Those fearful rulers of Jesus' day are dead and in their graves and they will remain there for eternity, but Jesus' fearless disciples are now in heaven ruling with him, and they will continue throughout eternity enjoying his pleasurable companionship.

In this world suffering from a "what will people think" disease, Christians must be especially on guard that they never fall into this snare of the Devil. Instead of being afraid of what people think of our course of action, would it not be wiser to be in fear of what God thinks? It is simply impossible for a person to please everyone. Even the perfect man Jesus was not well thought of by everyone, for the apostle Paul said he 'endured much contrary talk.' Instead of worrying about what people thought of him, Jesus 'always did the things pleasing to his Father." If God thought well of him, then he knew that those desirous of serving God would think well of him also. Should we not consider the matter in the same way?—Heb. 12:3; John 8:29.

The wise King Solomon, after a thorough consideration of life's vanities, said: "The conclusion of the matter, everything having been heard, is: Fear The true God and keep his commandments. For this is the whole obligation of man." Yes, fear what Jehovah thinks of you, for he can give you life. Never let fear of what others think interfere with winning His approval. —Eccl. 12:13.

What Should a Christian CONFESS?

What is the danger in hiding transgressions? To whom should confession be made?

HIDE a transgression of God's law in your heart and it will be like a small, sharp stone in your shoe. Wherever you go your conscience will be pained by it, and the longer you carry it the more painful it will become. As pleasant relief comes when you take off your shoe and empty out the stone, so relief to your conscience comes when you put aside your pride and confess your transgression.

Confession is very important to the physical and spiritual welfare of a Christian. His study of God's Word has made his conscience sensitive to what is right and wrong in the eyes of God. A hidden sin that continually pricks his sensitive conscience can not only damage his physical health but sicken him spiritually. For the sake of his health he needs the relief that comes from confessing his sin, but, even more important than this, he needs to regain the favor of God. That favor can be lost by transgressing divine law.

Although a sin may be hidden from human eyes, it is not hidden from God's eyes. "All things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:13) He knows your innermost thoughts and the things you have hidden deep within you because of shame, but it is necessary to make confession of these things to maintain good relationship with him. By seeking his forgiveness it is possible to obtain it. "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

Confess to Whom?

There is nothing in God's Word that requires a Christian to go to a priestly confessor and to relate his most intimate secrets, and there is nothing in that divine Book that says an imperfect man has the power to give absolution from sins confessed. To whom, then, should confession be made? With a truly repentant spirit confession must be made to God. This is what David did after his sin with Bath-sheba. It may be that this sin is what he refers to at Psalm 32:3-5 as causing him to groan when he kept silent about it. "When I kept silent my bones wore out through my groaning all day long. For day and night your hand was heavy upon me. My life's moisture has been changed as in the dry heat of summer. Selah. My sin I finally confessed to you and my error I did not cover. I said: 'I shall make confession over my transgressions to Jehovah.' And you yourself pardoned the error of my sins."

It was David's sincere repentance that moved him to confess to Jehovah, and that confession brought God's forgiveness and relief to David's tormented conscience. Confession without this heartfelt repentance is of little benefit. As Jehovah forgave the repentant David so he will forgive repentant Christians who manifest their

repentance by confessing their sin to him in prayer. Forgiveness does not mean the Christian can repeat the sin. If he does, it indicates that he is not truly repentant.

When a sin is committed that makes a person liable for disfellowshiping from the Christian congregation, he must confess his sin, not only to God, but also to his spiritual brothers who represent the local congregation. "Openly confess your sins to one another and pray for one another." (Jas. 5:16) If the Christian is truly grieved for what he did, he will not keep it hidden from the Christian congregation. His sin has brought reproach upon it, and he is obligated to seek its forgiveness. He must seek reconciliation with God's people as well as with God.

He should not permit the fear of chastisement to silence his lips, causing him to keep his sin painfully hidden within him. In humility and grief he should confess his transgression, being willing to accept whatever chastisement God's organization may give. "No discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:11) This is the course for him to follow for reconciliation with God and God's congregation.

When a Christian commits a wrong that is not punishable by disfellowshiping, he does not need to confess his sin to the congregation. His sincere and repentant confession to God will be sufficient to receive forgiveness. When he thus asks for it, he should trust the divine promise that God will forgive him, and he should not allow his feeling of guilt to continue to torture him. He should consider his sin as having been forgiven and as a thing of the past. However, if his sense of guilt is so great that he does not feel he can approach God in prayer, he can go to mature persons in the Christian congregation and confess his sin to them and ask them to help him. They can pray with him, helping him to approach God, and give him Scriptural counsel, which acts as soothing oil. "Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah."—Jas. 5:14.

Confess What?

Those sins that a Christian is required to confess to the congregation committee are those that make him liable for disfellowshiping. Some of these are mentioned at 1 Corinthians 6:9, 10: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." Such transgressions against the law of God bring reproach upon the Christian congregation and cause the transgressors to lose the favor of God and the congregation. The Scriptural command to the congregation is to "quit mixing in company" with such transgressors.—1 Cor. 5:11.

If the sinner wakes up to the baseness of his wrongdoing and the injury it does to the good reputation of the Christian congregation, he can show that he is painfully grieved at the wrong he has done by confessing his sin to the committee that represents the congregation. Depending upon the circumstances, they may extend mercy to him by putting him on probation. If they disfellowship him, he can be reconciled to the congregation only by proving his repentance over a period of time.

When a committee calls a member of the congregation before it to investigate a suspicion of improper conduct, he should not try to justify himself or refuse to appear.

He knows whether he is guilty or not and should confess his wrong if he is guilty. If he tries to keep his sin hidden by lying, he heaps transgression upon transgression, and will eventually be found out and disfellowshiped. "There is nothing covered over that will not become uncovered, and secret that will not become known." (Matt. 10:26) It is an urgent time for the suspected one to clear up any misunderstanding or to confess his wrong freely, that the way may be opened for him to become reconciled with God and the organization.

What if a Christian knows of a sin that was committed by another member of the congregation, is he responsible to confess it or should he keep it hidden? If the sin is one that damages the reputation of the congregation and is ground for disfellowshiping, he is obligated to confess voluntarily what he knows to the congregation committee. The committee can then investigate the matter and take action to keep the congregation clean. By failing to confess what he knows he fails to show love for the Christian congregation by permitting uncleanness to remain in it. This failure to speak up is bad enough, but to keep knowledge of a sin secret when he is questioned about it by a congregation committee is most reprehensible and would certainly bring upon him God's disapproval.

Suspicion is not the same as being an eyewitness to a wrongdoing, and therefore should not be expressed. What should be confessed is knowledge of a sin of which a person is an eyewitness. It is best for him to keep his suspicions to himself. If he confesses suspicions rather than known facts, he may be slandering his brother.

COMING IN THE NEXT ISSUE

- Hope Found for the Living and the Dead.
- VD—the Wages of Sin.
- Is It Word Blindness?
- Facts About Hamburg, Germany; Turin, Italy; and London, England.
- The Seven "Capital Sins."

Besides acknowledging hidden sins, a Christian must also make confession of his faith. Acknowledging one's faith in something is another meaning for the word "confess." When the Christian speaks about Jehovah God before others, he is confessing or making acknowledgment of the Creator. "I will openly acknowledge you among the nations." (Rom. 15:9) Confession, or acknowledgment, must also be made about Jesus Christ. The Christian must not keep hidden within himself knowledge about the Son of God and how he provided a means for man to gain eternal life. "Everyone, then, that acknowledges his belief in me before men, I will also acknowledge my belief in him before my Father who is in the heavens." (Matt. 10:32) "Every tongue should openly confess that Jesus Christ is Lord."—Phil. 2:11.

As a Christian has the obligation to confess or acknowledge to others his faith in Jehovah and Jesus Christ, so he has the obligation to confess his personal sins or his knowledge of sins committed by others. But instead of confessing sins to everyone, as he must do with his faith, he must confess them to God, and when the sin is so serious that it is ground for disfellowshiping, he must confess it to the congregation committee. This is the course he must take for reconciliation with God and God's organization. He must not keep the sin within himself so it can torment him like a stone in his shoe, but for his own good he must confess it. "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy."—Prov. 28:13.

QUALIFYING FOR *your role in* HAPPY MARRIAGE

"WHERE can I find a girl that is attractive, warm and friendly and doesn't want to get married?" That is the question a young man once asked a widely known American marriage counselor. In reply the counselor asked: "Do you know any other funny stories?" Yes, women are likely to appreciate marriage far more than do men—a fact borne out by marriage bureaus, which have three times as many requests from women as from men.

Being a divine institution, marriage should be appreciated. In these days of adult and juvenile delinquency marriage is a safeguard and blessing, making it possible to enjoy close association with one of the opposite sex and to do so honorably. Those who have a high degree of self-control and dedication, as exemplified in Jesus Christ and the apostle Paul, do better by remaining single, but for the vast majority the proverb, "two are better than one," is realized in the marital state.—Eccl. 4:9; Matt. 19:11, 12; 1 Cor. 7:2, 9, 38.

It might be argued that women stand to gain more than men, because in marrying a man legally binds himself to support a woman and any resulting children. But man also stands to gain. Insurance statistics show that single and divorced men and widowers are far more susceptible to physical and mental illness and more likely to have automobile accidents and to commit suicide than either women or married men. This is to be expected since the Creator made woman for man's benefit. Both her qualities and man's responsibility toward her work for man's benefit as well as hers.

The Mature Outlook

Marriage represents a challenge that can be met only by emotionally mature persons. Those who successfully meet this challenge are more likely to be success-

ful in other fields of human endeavor.

The popularity of a solely romantic approach to marriage is a sign of widespread immaturity. It is unwholesome, unsubstantial and based solely on sex attraction, and therefore frequently brings with it disillusionment. Genuine love is calm, brings with it a sense of well-being when the couple are together and is based on intelligence, considering principles as well as other consequences.

The folly of a purely romantic approach is seen by its results. According to one lawyer and author on the subject, only 25 percent of such marriages are happy. Another 25 percent result in divorce and the remaining 50 percent stay together for the sake of the children or for economic reasons. All this is in striking contrast to the results had by certain marriage bureaus. Through intelligent selection one such organization has brought upward of 5,000 couples together without a single divorce to date, and with only three couples not well adjusted. It recognizes the importance of maturity, similar background and outlook on life, especially as regards personal habits, religion, children, money and recreation.

An emotionally mature person no longer leans upon his parents, though not scorning their advice. He does not let his mother dominate him; she does not threaten to run to mamma when things do not go according to her wishes.

The emotionally mature person thinks of the happiness of others and not only of his own. He appreciates that there is more happiness in giving than in receiving and that love is a matter of sharing. He knows that happiness comes, not from a selfish *I* thinking, nor from an abject, selfless solely *You* thinking, but from a *We* thinking.

The person who is emotionally mature is realistic; he does not live in a dream world of fantasies or wishful thinking. He does not unrealistically attribute all manner of virtues and perfections to the object of his affections but sees shortcomings, and loves in spite of them. He informs himself of the responsibilities that go with marriage and makes realistic preparation to meet them.

Further, he who is emotionally mature no longer needs to be controlled by others, as does a child who is unable to control its own impulses or deal with its environment. A man or a woman who always needs to be humored is extremely immature emotionally.

Those who are dedicated Christians have an advantage over others regarding their chances for happiness in marriage. There is no more solid foundation for successful marriage than knowledge of God's requirements for married persons and a fear to displease Him. These will reinforce connubial love as nothing else can. Thus one professional couple, very happily married grandparents, when asked the secret of their happy marriage, replied: 'Manifesting Christian qualities toward each other.' What Christian qualities are the Bible tells us: "Love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

In passing it may not be amiss to note the importance of physical maturity in qualifying for one's role in happy marriage. No doubt one reason for the amazing success of marriage foundations is that those consulting them usually are physically mature. Statistics show that the percentage of divorces for those marrying under twenty-five years is far higher than for those marrying over that age, while teen-agers have the highest divorce rate of all.

Qualifying for His Role

The Word of the Creator says: "The head of a woman is the man." The husband

therefore has the obligation to play first fiddle; his wife, second fiddle. Two first fiddles playing produce no harmony but only rivalry. For good music the first and second fiddlers must think and feel alike. The first, while having the responsibility to take the lead, may not play as if he were rendering a solo but must always keep in mind the problem the second has in following him; if flexible, he can even profit from hints from the second fiddler. The second fiddler, on the other hand, must be alert and endeavor to anticipate the interpretation of the first. So also in marriage.—1 Cor. 11:3.

Man's role may be said to be simply an application of the basic qualities of love, wisdom, justice and power to his marital relationship. Most important is love. Fittingly God's Word admonishes husbands to love their wives as they do their own bodies. That is requiring a great deal of a husband! He must therefore constantly and continually work at showing love. Connubial love dies only too quickly if it is neglected. Here is where empathy enters. Instead of waiting until he feels in a sentimental mood, he will be thinking of what will make his wife happy and so will keep expressing his appreciation in various ways.—Eph. 5:25-33.

Regarding love the Bible says: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury." A husband heeding this counsel goes far toward qualifying for his role in happy marriage.—1 Cor. 13:4, 5.

Wisdom also is essential. Husbands are commanded to keep dwelling with their wives according to knowledge, wisely taking into consideration their feminine nature. This makes for patience and self-control on his part, helping the marriage relationship to function smoothly. A good husband not only means well but uses knowledge and wisdom to obtain the best results.—1 Pet. 3:7.

Justice, in the form of honesty, is another quality for the husband to apply in his relations with his wife, especially as regards his time, money and sex interest. His wife has a prior lien on his time and, therefore, he will not deprive her of his company simply because he may find the company of others more stimulating. As regards his money, he may not squander it so as to make an impression upon others while expecting her to pinch pennies. And in particular should he be honest as to his sex interest, not flirting or otherwise drawing sex pleasure from other women. Sex power spent on them is wasted resource; spending it on his wife is like putting money in the bank, to be drawn out with accumulated interest in time of stress. —Prov. 5:15-23.

To provide his wife with security a man must also have power, physical power, will power and earning power. He must be dependable as a provider and caretaker, materially, emotionally and religiously. It also means that when challenged the husband must assert his authority as head. He may not, for the sake of peace, let himself become a doormat or a henpecked husband. If he takes the lead in religion or family worship he will find it easier to exercise his authority with confidence, yet with kindness.

Qualifying for Her Role

"Man was not created for the sake of the woman, but woman for the sake of the man." That Scriptural dictum is most unpopular today, but unless a wife recognizes its validity she cannot possibly qualify for her role in happy marriage.—1 Cor. 11:9.

In particular must the wife have the will to make marriage a success. The home is

her sphere of activity and so may mean more to her than to her husband. Her husband's apparent lack of appreciation of what it takes is no reason for her to hurt herself. Did not God say, "Your longing will be for your husband"? And rightly so, for he means to you a home, security, children and companionship.—Gen. 3:16.

To make a success of her role in marriage a wife needs the same four attributes of love, wisdom, justice and power that her husband does, but these to be applied to her distinctive role, which may be said to be a fourfold one: sister, daughter, mother and mate. To begin with, she must be a good pal, a wholesome companion, a sister as it were. She and her husband should enjoy doing things together. Friendship is the key to lasting happiness in marriage, not sex attraction.

What about the daughter role? A good daughter has a high sense of filial respect for and subjects herself to her father. That is exactly what God's Word requires of the wife, "deep respect" and being "in subjection" to her husband. Modern woman inconsistently seeks security in marriage and yet demands equality. Her craving for security flatly contradicts her pretensions to equality. All her suggestions could therefore well be in the form of questions instead of commands: "Would you want to do this or that?" Her role puts a premium on tact and patience, and it is the course of wisdom, for it makes for harmony, strengthens her husband and increases her own sense of security.—Eph. 5:33; 1 Pet. 3:1.

In the nurture or mother role the wife has full opportunity to apply the attribute of love, not only to her children, but also toward her husband. She should be concerned about her husband's mental and physical health, try to make it easier for him to carry his burdens and not unduly add to them. Many an ambitious wife goads her husband until he cracks under the strain, calling to mind the Scotch proverb: "Never marry a widow unless her husband died from hanging." Of course, her husband should not expect to be waited on hand and foot from the moment he enters the front door, but he will wisely show appreciation for the concern manifested by his wife.

To qualify for her role in happy marriage a wife must be a mate, an adequate sex partner. Herein lies her power, in that she is feminine. She can abuse her power by flaunting her charms as do certain motion picture actresses, to her husband's embarrassment. Or she can put the emphasis on wholesome, delicate femininity, on virtue, modesty, beauty and neatness. To have the greatest power with her husband she will avoid both extremes: that of being too bold, aggressive, mannish, and that of being too shy and hence childish. Research has shown that college women with either of these two traits were avoided by men. Clothes and make-up are not enough, in fact, are futile if a compatible disposition is lacking, even as the apostle Peter shows.—1 Pet. 3:1-6.

Paradoxical as it may sound, humility and mildness of temper increase a woman's power to draw her husband to her. Pride causes a woman to hurt the man she loves. How foolish! Because of their pride "American women are losing the ability of touching a man's heart with the knowledge that they must be loved and cherished," as one British psychologist worded it. True femininity is power.

Marriage is a divine institution and is proof of the Creator's great love for his earthly creatures. If we give diligence to qualify for our role in it we will realize the happiness that God intended that marriage should bring.

WHERE ICE AND FIRE MEET

By "Awake!" correspondent in Iceland

DO YOU know what happens when one of Iceland's glacier-covered volcanoes erupts, bringing about an encounter between ice and fire?

◆ Yes, ice there is in Iceland, but not as much as many persons think. When the Norsemen landed here in the ninth century, they found ice in one of the fjords, and so Iceland got its name. But this land might more aptly be called "Volcanoland," because a hundred-odd volcanoes dot the surface of this land of ice and fire.

◆ A recent trip deepened my appreciation of the beauty of this country described as "a bleak, entirely volcanic island in the middle of the North Atlantic." We had scarcely left Reykjavik behind when we noticed the green plains and hills around us. The deep green proved to be not grass, but moss. These green surroundings, I learned, were ancient lava fields; till now only moss has managed to grow on them. Later I learned that Iceland has produced more lava than any other region since the beginning of recorded history. In 1783, volcanic eruptions permanently covered an area of about 210 square miles with molten lava and killed nearly 9,000 persons.

◆ Soon we were able to see Mount Hekla, Iceland's largest volcano, about 5,100 feet high. From the year 1104 till its most recent eruption in 1947, it has erupted at least twenty times.

◆ In view of this famed volcano we stopped to rest. My companion asked me if I would like to see rocks that float. He picked up several stones and tossed them into the stream nearby. They floated! I examined many of the stones and pebbles that lay on the bank. They were very light and porous, much like an old dried bone. These had been ejected from Mount Hekla.

◆ What really were they? I wondered. Later I learned that they were pieces of lava that had been blown full of holes and whirled out in a spongy or plastic condition into the air where they cooled. They had been so filled with bubbles that they float. Not only these lava bombs, but also ashes and slag ejected by volcanoes cover large areas of Iceland.

◆ Shortly before reaching our destination, we viewed the beautiful white glacier, Mýrdalsjökull. It was amazing to think that beneath the glistening snow and ice of this huge glacier there was sleeping another powerful giant, the volcano Katla. This is Iceland's second most important volcano, with thirteen recorded eruptions from 1179 to 1918.

◆ When such a glacier-covered volcano awakens, nature displays the energy of her contrasting elements of ice and fire in a stupendous manner. When sleeping Katla last awoke in 1918, it went into action for only two days. But in those two days it melted its glacial blankets, causing water to pour down to the sea at a maximum rate of 200,000 cubic meters per second.

◆ Such modern under-glacier volcanic activity in Iceland is an outstanding natural phenomenon. It constitutes a momentous encounter between ice and fire, and it may bring about the most devastating and violent catastrophes.

◆ In the book *Volcanic Geology, Hot Springs and Geysers of Iceland,* T. F. W. Barth describes a possible result of such an eruption: "If the entire ice cap above and around the volcano is melted, a lake will form in the glacier. The huge amounts of water thus concentrated will finally break through the dam of ice, and from the rim of the glacier an unimaginable mass of water mixed with icebergs, volcanic products, and rocks, will sweep down the mountainside, burying everything in its way, and flood the lowlands."

◆ Sharing its terrorizing fame with Katla is the other well-known under-glacier volcano, at Grimsvötn in the Vatnajökull of southern Iceland. The name Vatnajökull means "River Glacier," and it is Iceland's largest glacier, occupying over 8,000 of the 14,000 square kilometers of glaciers that cover more than 13 percent of this country's total area. When Grimsvötn erupted in 1934, and again in 1938, avalanche-like rivers rushed from the glacier at an estimated 50,000 cubic meters per second! The Amazon River, by comparison, discharges its water into the ocean at the rate of but 10,000 cubic meters per second.

◆ Iceland, being composed entirely of volcanic matter and with its more than one hundred volcanoes—many of them still active—is more a land of fire than of ice.

When You TRAVEL ABROAD

ARE you absolutely sure that you want to travel abroad this year? Have you sat down and figured out the expense? If you feel that the trip is really important to you, and you are not about to change your mind, then, no doubt, this article will be of value to you.

Before thinking of such things as passports, visas, medical requirements, Dramamine tablets, hotels, tips, trains and taxi fares, let us probe into reasons for going abroad and then check into the other things that will add enjoyment to your trip.

The younger generation may travel for education. Francis Bacon said some 350 years ago: "Travel, in the younger sort, is a part of education; in the elder, a part of experience." This is still true. Even though education and experience are good reasons for traveling abroad, Christians in 1961 have a much more important reason. Thousands of Christian witnesses of Jehovah will be leaving their homelands in 1961 to attend six assemblies held on the European continent, namely, at Copenhagen, Denmark; Hamburg, Germany; Turin, Italy; London, England; Paris, France; and Amsterdam, the Netherlands. They will be held in that order, beginning July 11.

While the conventioners, no doubt, will do sight-seeing that will be entertaining and relaxing, care should be taken to make even these moments educational and upbuilding. For example, in the British Museum, they may want to see the Rosetta Stone, the Magna Carta and the Bible manuscripts the Codex Sinaiticus and Codex Alexandrinus of the fourth and fifth centuries respectively.

Even though much experience and education are reaped through sight-seeing or tourism, that is not the real reason why Jehovah's witnesses are on the move this year. They are traveling abroad to attend the aforementioned assemblies. They want to meet their brothers, hear their experiences, see their faith and taste of their love. A trip abroad represents an opportunity to gain a perspective on their Christian brothers' way of life and their sense of values. It affords an opportunity to compare these with their own ways and the ways of their brothers in other places. Jehovah's witnesses desire to see how their Christian brothers fare in the lands where they live. Also, at these assemblies Witnesses from the cities and rural areas will be drawn together. Each in his native costume, each in his warm, loving way will be encouraging and strengthening others and, in turn, be built up by the presence of others. Bonds of Christian love will be strengthened. The Kingdom ministry will be enhanced. Good-will persons will be aided on the way to life and encouraged by the love they see manifested in the New World society.

Certainly these are worthy goals for traveling anywhere. If such is your purpose in traveling, then by all means go! You will be a blessing to all you meet, not simply going as a tourist.

Can You Afford to Travel Abroad?

Traveling is expensive. It costs money to travel even short distances. The farther you travel and the longer you stay the

more money it will take. A married couple can plan on spending from $14 to $25 a day for the time they are in Europe. This does *not* include transportation costs. Neither does this include money for shopping and incidentals. It is reasonable to conclude that a four-week tour of Europe will cost many couples, more or less, $1,000, plus transportation fees. These dollars could be used to pay off the mortgage on your car, in fact, they could buy a fairly good automobile for you. They could purchase a refrigerator, a washing machine and a whole new wardrobe, and still there would be plenty left for a nice vacation nearer home. But they cannot buy love, Christian fellowship, spiritual knowledge and maturity—that which Christian assemblies have to offer. If you feel that you can afford it, fine! Then there are a few things that you ought to know and do. What are some of these?

Things to Do

Prepare! If you are wise you will do two things: (1) Make a list of the places you want to see, things you want to do and items you want to buy. This will save invaluable time on arrival. Also, read up on the type of people you will be meeting and learn something about their lands. In other words, prepare your senses and your perceptions to what is about to happen. A little foreknowledge will help you to appreciate more of what you see. You will get to know the people and the land for what they are, and will appreciate and esteem them more. (2) Be sharply selective. If you try to see all, you will see nothing. You can spend a month in Europe and not see a thing. A Christian will want to avoid visiting places of questionable reputation.

What to Take

Take a pleasant attitude with you wherever you go. Travel is broadening, but only if you let it be. The way you feel will have the most profound influence upon your visit. The same place can be wonderful or terrible, depending upon your attitude. You can quite properly be repelled at Paris. There you find the rich and the poor, Catholic Communists and romantic cynics, but will you not find the same in Rome, Washington and Berlin? In London it often rains, but it also does so in New York and Paris. So in traveling it is well to learn to accept the bitter with the sweet.

Travel with a purpose. Seek out the features of each country along your way. Determine what makes each nation and people different. For example, in Britain you will find a sense of tradition and a respect for the values that have proved themselves through many generations. The British enjoy their way of life; try to understand why. In France you will sense the Frenchman's ability to live, that he loves to live, eat, drink and debate, enjoying all of it. Learn what makes him that way. In Italy you will come in touch with early Christianity and see places where the apostle Paul walked and Christians died. But that is no reason for you to condemn the people who live there now. Appreciate the gaiety of the Italians, their love for art and music and you will come away richer for having traveled there. In Denmark live a fun-loving people who have an instinct for form and design. What makes these people this way? What makes the French French, the Italian Italian, and the British British? Travel to learn. Be commending, not complaining.

Travel Light

Experienced travelers go light. Remember, Europeans in general dress simply; the nights are cool; one walks and is out of doors a good deal. You will need a lightweight raincoat; some may even want a

topcoat. Take shirts, blouses, undergarments, and so forth, that wash easily, dry quickly and require little or no ironing. Luggage should be of lightweight design. Two small suitcases are better than one big one.

WOMEN almost always take too much. One or two basic outfits can be worn almost continuously. Two afternoon dresses will do. Take skirts, blouses and sweaters to match. A collection of belts, costume jewelry and scarves will add a change to your basic wardrobe. Hats and gloves are not vital.

MEN can get along with one good dress suit. A tweed jacket and rayon or dacron slacks will offer a change. Wear drip-dry underwear, shirts and socks. Washable suits are desirable also.

SHOES should be worn for comfort, not style. Heavy soles will help, because you will be doing a lot of walking. Women can get along with *one* pair of dress shoes.

Passport—Tickets

Take care of ALL travel documents. Never step outside without them. Your passport can be more valuable to you than money. Do NOT pack your passport. You will be asked to present it and other documents when boarding planes, at frontier stations, when registering at hotels, when changing money, and on numerous other occasions. So keep documents on your person. Should you lose your passport, go directly to the nearest consulate of the country issuing your passport and report the loss. If there is no consulate nearby, report the loss to the local police. Do not panic! Take equal care of your tickets.

Selective Service

Men registered with the United States Selective Service must receive permission from their local draft boards before leaving the United States.

Money

Do NOT carry large amounts of cash when traveling. Travelers' checks purchased from some *well-known* international firm are relatively safe. It is unwise to flash thick rolls of cash when paying for things. Provide yourself with some foreign currency before entering a country, for you will need small change for porters, taxi fare, and so forth, as soon as you arrive. You can obtain such currency at railroad stations and airports before leaving one country for another. Beware of black-market money-changers who do business on the streets.

Before entering a foreign land, it is well to get acquainted with the money system used. Also learn the local currency exchange rate. A printed exchange-rate list may be obtained at a large bank or airline.

Language Barrier

You have nothing to worry about if you know the language. But even if you do not know the language, not all is lost. Granted, it can be frightening and most frustrating, but not entirely disastrous. Keep calm. A few words are profitable to know, however, such as "Hello," "How much is it?" "Thank you." The way to master the language barrier in a hurry is to attach yourself to someone that knows the language. Jehovah's witnesses can easily do this by arranging to stay with their Christian brothers or persons of good will in the lands they are visiting. This will enlarge your appreciation of the people and the country. You will get to know the way the people think and live.

Foods—Restaurants—Prices

Abroad most travelers do primarily three things: walking, looking and eating. One of the fortunate virtues of the basic European menu is that its ingredients do

not have to be watered or polluted to make their cost cheaper. The food is generally good. Of course, it can be terrible; but so can it be terrible in other places, for that matter. But, as a rule, you can eat very well in Europe. Sometimes tourists say, "At last, we have found the kind of food we have at home!" Why, then, travel abroad if you want everything the way it is at home? It is far more exciting if you savor the local dishes of each country you visit.

Good food is not cheap no matter in what land you eat. A good steak in Paris costs about the same as it does in New York. If you want to know the price of a meal, then choose a restaurant that has the menu posted outside. Do not think that you are paying special prices because you are an American, or a German or an Englishman. The price lists were not made with you in mind. Anywhere in Europe you will find a café to suit your taste and pocketbook. Just look around, and sooner or later you will find one.

Bargain Shopping

It was once true that one could pick up bargains all over Europe, but no more is that true. In the last few years the cost of things has gone up to where they are about the same as in your country. You can do some of your best shopping at duty-free airport shops, such as the one at Shannon Airport, Ireland. Duty-free and taxless items are often even cheaper at such shops than in the countries where they came from. Check with people with whom you stay to find out which shops are selling what and for how much. Or the concierge at a hotel or a European travel agent can provide you with the same information.

Bargaining with shopkeepers is a sensitive business. Generally speaking, you are expected to haggle a bit at all outdoor and general markets and sidewalk stands. But in larger stores prices are usually marked and fixed. When bargaining, never be unpleasant. It is all in good fun as far as the shopkeeper is concerned.

Other Tips

If you want to, you can save money by not traveling on first-class trains. Travel second or third class. It is quite comfortable.

Reserve hotel rooms in advance. Should you arrive without a reservation, check your luggage, then use a telephone or go search for a room. In Paris, any visitor who speaks only English may dial 12 and ask for an English-speaking operator. A hotel porter will usually be glad to bring your bags from the station to the hotel for a nominal tip.

Do NOT boast about your homeland or criticize another's system of doing things or judge people by the clothes they wear. They love their land, their system may be superior, and the man in baggy pants may turn out to be a former ambassador.

Enjoy yourself. Let your friendly smile, your Christian behavior, the respect and consideration that you show for other people in other lands you visit, plus your convention badge identifying you as a member of the New World society, bear witness to the name you bear. As one of Jehovah's witnesses, your primary purpose in traveling abroad this summer will be to be with those of like precious faith and to have an added part in glorifying the true God Jehovah. This do, and your joy will truly prove to be great! You will be glad to have traveled.

Copenhagen

CONVENTION CITY FOR 1961

IN THE twelfth century, on the shores of the sound between Denmark and Sweden, a small village was founded. It was given the name *Havn*, meaning harbor. Because of its location, it grew rapidly into a bustling harbor city. In fact, it came to be called *Købmandshavn*, meaning Merchant's Harbor. It is from this that we get the modern name in Danish of *København* or Copenhagen.

BY "AWAKE!" CORRESPONDENT IN DENMARK

Today Copenhagen and its suburbs has a population of more than one million or about one fourth of the total population of Denmark. It has also a thriving business and shipping center and has become a very popular tourist attraction.

Among other things, Copenhagen is called a convention city because of its many interesting historic and cultural features that attract conventions from all over the world. Jehovah's witnesses in Denmark have also held many conventions here over the years, with as many as 13,000 in attendance. But none of these will compare with the coming international convention of Jehovah's witnesses scheduled here July 11-16, 1961. It promises to be a milestone! A truly international convention with delegates from many lands. It will be one of the largest Christian conventions ever held in Scandinavia, with an anticipated attendance of some 25,000 delegates!

The activity of Jehovah's witnesses is not new to Denmark. The Watch Tower Society's first president, C. T. Russell, visited Denmark in 1891 and found considerable interest in the message of God's kingdom. By the end of 1894 some house-to-house preaching was begun. In the course of twenty-five years the work had grown to such an extent that there were 419 persons taking part in the preaching work. Now, in 1961, there are over 9,500 reporting a share in the Bible educational work conducted by Jehovah's witnesses in Denmark. These form 204 congregations.

In Copenhagen there are 3,200 of Jehovah's witnesses associated with thirty-two congregations. Preliminary preparations and advertising, before and during the assembly, will be organized from the twelve Kingdom Halls located throughout the city, ten of which have been constructed by the Witnesses in the last ten years. Every delegate attending the convention should want to go out in the preaching work. All they need do is to go to any one of the Kingdom Halls. There there will be Danish-speaking brothers who will be more than glad to have you join them in the ministry.

Stadium and Its Location

Since there is no auditorium in Denmark that can accommodate the large number of Jehovah's witnesses planning to meet together, the Watch Tower Society has contracted for the Football Stadium located in the Sports Center in Copenha-

gen's Østerbro section. The construction of a new tribune in 1955 has made it possible to assemble more than 50,000 spectators, though there is seating for only 13,000. Jehovah's witnesses, however, plan to put in an additional 12,000 seats, so that the 25,000 delegates can be seated. Most of these will be under suitable cover from sun or rain.

This stadium is located near the center of Greater Copenhagen. Since Copenhagen is well served by streetcars, buses and surface trains, transportation to the stadium will be more than adequate. Practically all the surface trains stop at stations in walking distance from the stadium. In addition, streetcar lines 1, 3, 6, 9, 14 and 15 all come to within a very short distance of the stadium. The visitor can simply ask how to get to *Idraetsparken,* which means "Sports Park." Since parking is limited near the stadium, even delegates who travel by car to Copenhagen will likely find it best to use the public transportation system.

Where there are four to six persons in a group, it will often be practical to travel by *taxa* (taxi), as the fare divided into six is often only a little more than six streetcar fares and it is more comfortable. Remember, though, taxi drivers expect a 15-percent tip over what the meter shows.

One unique feature about this convention will be that the entire program will be held simultaneously in five languages: Danish, Norwegian, Swedish, Finnish and English. From five separate platforms the programs will be carried by wire to certain sections of the stadium where the different language groups will be assembled. An elaborate sound arrangement is being prepared so that all will hear in their own language without undue disturbance from the other languages.

Hotels and Manners

Hotels are at a premium during the tourist season and this convention is arranged right at the peak of the season. As one might expect, hotel-room prices are very high. Those staying in hotels or who eat some meals in restaurants should know that most hotels and restaurants include the required 15-percent tip or service charge in the bill and no additional tipping is necessary.

Good food is served in almost all restaurants. No doubt the majority of conventioners, however, will eat most of their meals at the convention cafeteria arranged in an adjacent sports hall and in specially constructed tents on grounds adjacent to the stadium.

From May 7 Jehovah's witnesses will begin visiting the people of Copenhagen to list rooms in private homes to care for the many thousands of delegates. In this way they will be provided with suitable accommodations at reasonable rates. This will also give the visiting delegates an opportunity to get better acquainted with the people in Copenhagen and enjoy Danish hospitality. Inasmuch as in almost every home there is at least one member of the family who speaks some English, as well as the Scandinavian languages, and often some who speak some German, most of the delegates will be able to communicate with their hosts and help them to better understand the purpose of the assembly, so they, too, can derive great spiritual benefits from it.

In this connection it will be good to keep in mind that in Denmark one always says, "Thank you for the meal," to the hostess after each meal as well as after evening coffee. When arriving at a social gathering one will always greet each one present and when leaving will say "Good-by" to each one individually. The word *tak* ("thanks") is used very often in Denmark and is a part of ordinary courtesy. When departing from a group of persons one has been to-

gether with socially one thanks each one individually.

Documents, Weather and Dress

Denmark is an easy country to visit, requiring no documents at all for visitors from the Scandinavian lands, and only a valid passport for visitors from the rest of Europe and the Americas, as well as many other lands. The Danish money system is based on the *krone* (crown), which is worth about 14c ($1 = Kr. 6.90). The *krone* is made up of 100 *øre*. There are coins for 1, 2, 5, 10 and 25 *øre*, and also for 1 and 2 *kroner*. Bills are in 5, 10, 50, 100 and 500 *kroner* denominations.

The Danish climate is mild and in the summertime averages between 55 and 68 degrees. Though there is often warm, sunny weather, it can change to cool, rainy weather quickly. The visitor should remember that it gets quite cool as soon as the sun goes down. A warm raincoat or light topcoat would be good to have as well as a sweater for the evenings. An umbrella would also be in order. Delegates should keep in mind that the convention will be held in an open stadium and that a small cushion as well as a small traveling rug would very likely contribute greatly to their comfort, especially during the cool evenings one can expect.

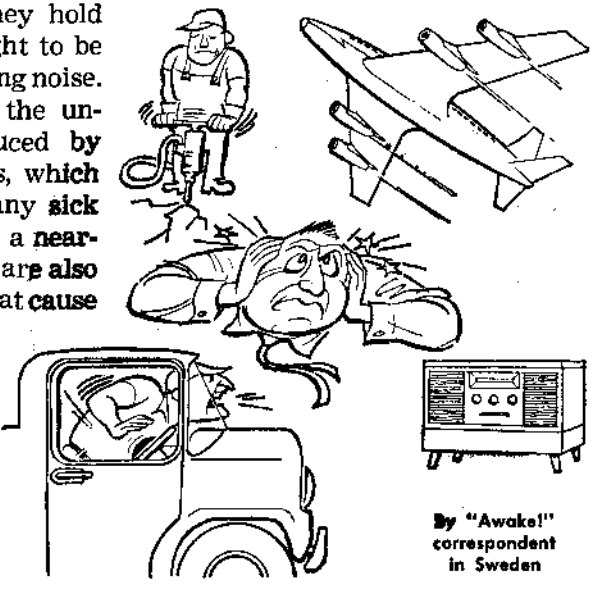
Sights to See

All delegates, no doubt, will want to pay a visit to the recently constructed branch building of the Watch Tower Society in Denmark. The new building housing the branch office, a new printery and living quarters for the office and printing staff, as well as a meeting hall for the local congregation of Jehovah's witnesses, is easy to reach by train, streetcar or bus.

A good way for the delegates to see Copenhagen and environs is to take a sight-seeing boat through the city's canals and adjacent coast line. It may also be worth your time to visit the well-known Tivoli Gardens, a lovely, tasteful amusement park where one can enjoy good music, a charming lake with a number of ducks and geese, beautiful flower beds, colorful lighted fountains, together with a good selection of restaurants and amusement features, all located right in the center of Copenhagen. Then there is Thorvaldsen's Museum, the New Carlsberg Sculpture Gallery called *Glyptoteket*, the National Museum, the Round Tower where one can get a good view of the city, the State Art Gallery, and the very good Zoological Gardens in Frederiksberg, as well as the aquarium located in Charlottenlund. Just north of Copenhagen, in the town of Lyngby, only a short walk from the Watch Tower Society's branch office, is a picturesque open-air museum featuring characteristic old Danish farms.

The growth of materialism and the spread of Bible criticism and human philosophies has nearly choked off all interest in religion. Only about 3 percent of the population attend church regularly, though most are members of the state Evangelical Lutheran Church. Still there are people paying heed to the message of God's kingdom. So it is hoped that the 1961 international convention of Jehovah's witnesses in Copenhagen will demonstrate to the people of Denmark the significance of the Bible in our time and its relation to world events. It is also deeply hoped that many people will be enlightened to see the difference between the faith-weakening traditions of Christendom and the strengthening truths of God's Word, the Bible, and thereby be encouraged to take the right way that leads to everlasting life. So we do hopefully await the coming convention.

The RIGHT to SILENCE



By "Awake!" correspondent in Sweden

A NUMBER of well-known physicians, lawyers, technicians and scientists in Sweden have formed a national association against noise. The board of the association says that they hold it to be a human right to be spared from disturbing noise. They refer first to the unhealthy noise produced by starting jet airplanes, which especially affects many sick persons in cities with a nearby airport. But there are also many other things that cause disturbance, such as military maneuvers with machine guns, resounding church bells, drilling in the streets and heavy motor traffic.

A German scientist, professor Gunther Lehmann of the Planck Institute, has been cited in Swedish newspapers as saying that continued noise may cause ulcers, disturbances in the circulatory system and even cases of paralysis. Heavy noise is said to cause a contraction of the veins near the surface, which may make a person irritable and touchy.

Noise and Sleeplessness

The use of sleeping pills in Sweden has increased so enormously that doctors have become seriously alarmed. Noise in the streets at night disturbs the quietude, resulting in severe suffering for many persons. It has become modern in this country to live in apartment houses, but these are often so poorly insulated against sound that many persons quickly start looking for another place. In a Malmö paper, the *Skånska Dagbladet,* a housewife told of her experiences when she moved into such an apartment:

"The first night was like a nightmare. There was soughing in all pipes and walls. When someone turned on the water for a bathtub, it sounded as if the roar of Niagara Falls had reached even as far as our place; when someone turned on the electric light, there was a crack all over the house; if one went to the bathroom at the same time as someone in another flat, one felt a pain of embarrassment because of the revealing ineffective soundproof condition of the place; if you turned off the radio or television in order to go to sleep, you heard it ever so strongly—from the neighbors' flats.

"I admit that I have become wholly wrecked. Three years in an apartment house have been like ten. My poor husband comes home from his work tired and wants to have peace and quietude. Peace and quietude in apartment houses—ridiculous!"

One by one, these disturbances might be put up with by many; but nowadays there is a conglomeration of irritating sounds that are heavily straining nerves and comfortable feeling. In the Stock-

holm *Dagens Nyheter* it was drastically stated: "From the noise of machinery, clatter at offices and roar of traffic the citizen is feeling his way home to his technically well-supplied little flat in a suburb. There he is going to relax to the accompaniment of more traffic roar, squalling of kids, youngsters who let their motorbikes go full tilt back and forth, banging car doors, disturbances in echoing staircases, roaring and soughing pipelines, radios and TV's from his own flat or from some neighboring one, growling laundry and dishwashing machines somewhere in the large house." Nowhere, it seems, is silence permitted to exist.

Many so-called "row houses" in Sweden are now built on a joint concrete plate, which is an excellent transmitter of sound. And in some huge buildings of concrete the framework and reinforcing iron become effective sound transmitters, so that all in the house are hearing what is going on right from the cellar up. The government is issuing instructions on how to insulate walls, but often these are not followed. A recent investigation within a certain quarter in Greater Stockholm showed that only about 10 percent of the newly built houses were properly soundproofed.

When people proudly state that, in 1961, there is a high standard of living in a so-called civilized country, they forget that such standard should also provide for their right to silence and privacy in their homes. "Good insulation against sound," wrote the *Dagens Nyheter,* "is as important as air, light and space in a good dwelling." If one cannot sleep when the right time for sleeping arrives, one may lose power to work and joy of living and become broken down, nervous and depressed. If there is not enough silence for one to be able to concentrate when studying and reading, the mind does not get the mental food it needs. The whole personality may suffer a loss because of it, the life of the whole family may suffer and the possibility of contributing positively to the welfare of others is being spoiled. Yes, in modern society peoples' minds are often deprived of the quietude that is necessary for proper study and meditation.

Can Music Disturb?

In this connection the question has arisen as to what effect piano playing may have on the nerves of people living nearby. A so-called "piano case" was recently settled by the Supreme Court of Sweden. A musician who lived in a poorly soundproofed house practiced Chopin's music day by day. The neighbors found this disturbing; one of them filed a lawsuit against the persistent piano player. The case finally went before the Supreme Court. This high court stated that piano playing to the extent that had been carried on in this case would no doubt have a disturbing effect on the neighbors. The situation, however, was not proved to be sufficiently aggravating from a medical point of view; hence the decision of the lower courts favoring the complainant was reversed. The Supreme Court reasoned: "It must be considered that it is difficult to avoid noise and disturbing sounds in cities and towns and that such have to be put up with to a large extent, provided that they are necessitated by a reasonable cause and have not, except in specially urgent cases, been carried on during night hours." There was, of course, great rejoicing among musicians.

Melodious Sound

It is common knowledge that the sounds produced in nature and harmonious human voices have a different effect from the disturbing noises. The roar of a mighty waterfall is not irritating. The roar of waves and of a storm may be strong but it is not usually dangerous to peoples' nerves.

A concert given by a thousand well-trained singers also means a very strong sound, but it is pleasant and does not upset people. The comparison may be carried over to the spiritual plane. Disturbing to the nerves are flattery, insincerity and hypocrisy, especially religious hypocrisy. In the Bible God expresses his disgust with the worship that is merely a sound of lips, a senseless chanting, spiritual hullabaloo. "Remove from me the turmoil of your songs; and the melodious sound of your stringed instruments may I not hear," says Jehovah God through his prophet Amos (5:23). The euphony has been changed into discordant sounds because the singers and musicians have never taken the trouble to learn the proper melody and are not making music out of a pure motive.

Persons who are unitedly praising the Most High God by helping others learn of His acts and his kingdom and his truths are able to produce a "melodious" song. The Bible speaks of it: "Sing to Jehovah a new song, his praise from the extremity of the earth."—Isa. 42:10.

The "new song" telling of Jehovah's established kingdom and God's promise of a righteous new world by means of that kingdom has a beneficial and quieting influence on listeners of honest heart. They listen with pleasure and are soothed by a divine melody. It is the melody that appeals to them, the harmonious presentation, the humility of the singers, their friendly way of presenting the "new song" and the divine origin of the song. The Most High himself delights in the well-trained chorus of these Christian witnesses.

Everywhere men who are rightly disposed toward God rejoice in listening to the "new song" telling of a coming new world wherein harsh, disturbing, frightening noise will be a thing of the past. Such sounds injure nerves and cause pain; but of the new world God's promise is: "Death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:4.

NATURE'S SKYSCRAPER APARTMENTS

In *Birds over America* Roger Tory Peterson writes of the giant cactus, the tallest of the cacti: "It takes a century for a saguaro to attain its full fifty feet, and the big ones are almost certain to have at least one woodpecker hole in them somewhere, or as many as a score, for the Gila woodpecker and the gilded flicker, the two master artisans of the desert, never use the same hole for two families. Hard scar tissue forms about the cavity, sealing in the moisture, otherwise the saguaro would literally bleed to death by evaporation. The hard-walled cavity then becomes a serviceable bird house, preserved for years, perhaps for a century or more, a home which may be leased successively by purple martins, Arizona crested flycatchers, sparrow hawks, screech owls and elf owls, until the skyscraper apartment house collapses, perhaps at the age of 200. Even after the carcass of the fallen giant lies prostrate and its flesh rots away, leaving the bleached ribs exposed like a bundle of laths, the gourd-like woodpecker holes, encased by the indestructible scar tissue, remain intact. Pimas and Apaches once used them for drinking flasks."

"Man's Best Friend"

MANY dog lovers speak of the dog as "man's best friend." That epithet, however, could be considered true only if to it are added the words, "among the lower animals and if trained or domesticated."

As has been well observed, the dog is without peer as regards a brute furnishing companionship for man. In fact, some men become so attached to their dogs that they will put the life of their dog ahead of their own, as did one dog owner who told the policeman who had come to get his dog, "Shoot me but not the dog."

The dog is, perhaps, the only animal that prefers man to one of its kind, and that will not only take up living with man but will adapt himself to his master's circumstances regardless of what they may be. A dog will even fight for his master against other dogs. And certainly no other animal expresses so much joy at seeing his master or other recognizable human friends as does the dog. At times the tie between the two is so strong that upon the death of the master the dog will pine away and die. No doubt these factors help explain why certain kinds of dogs make such good police and seeing-eye dogs.

Representations on ancient Egyptian monuments show that dogs were used in hunting away back there and, what is more, some of the species were identical to those used for hunting today. The earliest Biblical reference to dogs from the standpoint of the occurrence of events, however, does not deal with hunting but with work dogs, those caring for the flocks of Job. (Job 30:1) When Judge Gideon chose his three hundred men he chose them because they were alert, lapping up water with their tongues, "just as a dog laps."—Judg. 7:5.

Apparently in ancient times men, especially the Israelites, did not give much thought to the training of dogs, because of their being unclean animals, that is, ceremonially unclean. Running wild as scavengers and beasts of prey in the cities, the dogs were notorious for their howling and barking, their greediness and their wanton uncleanness.—1 Ki. 14:11; Ps. 59:6, 14; Prov. 26:11; Isa. 56:11.

Because of such traits dogs in the Scriptures are used to refer to the heathen nations, the wicked, the faithless shepherds and apostates. The sodomist or pederast, that is, one who keeps a young boy for sodomy, was also called a dog. Thus when Moses commanded the Israelites not to bring into the house of Jehovah the "hire of a prostitute or the price of a dog," by "dog" doubtless was meant a pederast; the Israelites not trafficking in dogs. —Deut. 23:18; Ps. 22:20; Isa. 56:10; Matt. 15:26; Phil. 3:2; Rev. 22:15.

Indicative of the contempt in which these wild and scavenging dogs were held are the following examples: "Am I a dog?" bellowed Goliath to David, because David came to him with a staff. "After whom are you chasing? After a dead dog? After a single flea?" asked David of King Saul, his pursuer. (1 Sam. 17:43; 24:14) Thus also Mephibosheth, the son of Jonathan, in speaking to King David, referred to himself as "the dead dog," the lowest condition possible; incidentally implying a compliment to David. (2 Sam. 9:8) When valiant Abishai, a son of David's sister, wanted to take action against Shimei, who had cursed David, he asked David: "Why should this dead dog call down evil upon my lord the king?" (2 Sam. 16:9) And when Elisha told Hazael what crimes he would commit after becoming king of Syria, he questioned: "What is your servant, who is a mere dog, that he should do this great thing?" (2 Ki. 8:13) And Jesus likened the fleshly-minded persons, those unable to appreciate spiritual things, to dogs: "Do not give what is holy to dogs."—Matt. 7:6.

The fact that the dog in the Scriptures was used in this unfavorable figurative sense, however, does not mean that we should associate such figurative dogs with every literal dog we see, even as we do not put the domesticated goat in an unfavorable light because of Jesus' using it in his illustration. In the Paradise earth so near at hand the dog will occupy his proper place; men will neither idolize the dog nor despise him.

Joyful Assembly IN THE DOMINICAN REPUBLIC

By "Awake!" correspondent in the Dominican Republic

FOR nearly ten years it has not been possible to have an open assembly of Jehovah's witnesses in the Dominican Republic. With the exception of a few months in 1956-1957, the ministerial work of Jehovah's witnesses has been under governmental ban. During those few months in which the ban was lifted plans were made for an assembly, but these were cut short by the government's reimposing the ban. These Christian ministers and witnesses could not legally receive Bible literature, such as the *Watchtower* magazine. With the reimposing of the ban in 1957, 33,091 of Jehovah's witnesses, assembled at the Baltimore Memorial Stadium, adopted a petition that was sent to Generalissimo Rafael Leonidas Trujillo. It said:

"Under incitement by the Roman Catholic clergy and their supporters the government of Your Excellency has been led to take an action that is a great injustice to our Christian brothers, Jehovah's witnesses, in your country. . . . We now appeal to Your Excellency to reconsider this matter and then to take the needed steps to lift this ban that your government reimposed upon Jehovah's witnesses on July 24. . . .

"We trust that . . . we may be able to publish to the world by all the many modern means that the Dominican government of Your Excellency has revoked the ban of July 24 and has once again dignified itself by granting to these Christian witnesses of Jehovah the religious freedom that they enjoy in other noncommunist countries of the world."

A copy of the petition was sent airmail, special delivery, to General Trujillo on the same day it was adopted; and a copy was also presented, on August 26, 1957, to the Dominican embassy to the United States in Washington, D.C.

Ban on Witnesses Lifted

At the beginning of 1960, however, the ministerial work of Jehovah's witnesses was still under ban in this Caribbean country. In April developments came rapidly. The New York *Times* of April 29, 1960, published a news dispatch from Ciudad Trujillo, capital of the Dominican Republic, which said: "Generalissimo Rafael Leonidas Trujillo Molina said last night his Government had proposed lifting its ban on Communists and Jehovah's Witnesses." The article went on to state that General Trujillo had said that he had sent to Congress the draft of a Constitutional amendment permitting the legal operation of Jehovah's witnesses.

The ban was lifted. It came as a great surprise to Jehovah's witnesses. According to a statement made at the time, the lifting of the ban was due to the petition that Jehovah's witnesses had made at Baltimore in 1957.

An invitation by the Dominican Government to send missionaries into the Dominican Republic was accepted by the Watch Tower Bible and Tract Society. Two of the missionaries who had been deported returned to their preaching assignment in Ciudad Trujillo. Only with the return of the missionaries did Jehovah's witnesses

in the Dominican Republic really feel that the ban had been lifted. A joyful welcome greeted the returning missionaries.

Plans were made for the Society's representative from the president's office, M. G. Henschel, to visit the branch offices in the Caribbean area. In conjunction with his visit to the Dominican Republic, a public assembly in Ciudad Trujillo was scheduled. When it became known to the Witnesses in the Dominican Republic that a public assembly was being planned, great was the jubilation. Some of the Witnesses remembered two assemblies about ten years ago in the town of Santiago and in the capital city, but the majority had never seen an assembly outside of the Society's motion pictures telling about the happiness and world-wide scope of the New World society. Understandably, news of an assembly electrified all the Dominican witnesses of Jehovah.

The Search for a Meeting Place

The Witnesses began looking for a suitable place to hold the assembly. They looked at empty buildings, coliseums, garages and other places; but each time they were refused, the managers or owners being fearful to rent to Jehovah's witnesses. Powerful enemies had at one time falsely accused the Witnesses of being Communists, enemies of the government, and so forth. Many persons apparently thought that the Witnesses were still under ban. Indeed, in the regular house-to-house ministry of the Witnesses following the lifting of the ban, most householders seemed fearful upon learning the identity of these ministers. What an appropriate event, then, a public assembly! It would help the general public overcome their fear and help stimulate interest in the good news of God's kingdom that the Witnesses preach. But could a place be found to hold the assembly?

One owner of a building told the Witnesses: "Friends, if it were up to me, I would gladly let you use this hall, but I am afraid of problems that might arise with the government." The search for a meeting place continued.

It was necessary that a police permit be obtained to hold an assembly; so while arrangements were made to find a meeting place, application was made for this police permit. At the same time the Witnesses asked for permission to use the stadium at the boys' high school. After a short delay, permission was granted for holding an assembly; and not only that but permission was also granted for using the high school stadium! In making this assembly possible three departments of the government had granted their approval.

The Assembly Sessions

Joyfully Jehovah's witnesses went ahead with convention preparations. A rooming committee was set up; the stadium was scrubbed from top to bottom; a platform was erected and a cafeteria installed. Everything was ready for Friday, the opening day.

From Puerto Rico came news that a chartered plane full of Witnesses would arrive on the morning of the assembly's opening day. Among those coming in from Puerto Rico to attend the assembly would be some of the missionaries who had been deported from the Dominican Republic three years ago. There was an air of expectancy as the Dominican Witnesses waited. Their brothers from San Pedro de Macoris, meanwhile, came in a chartered bus, their arrival being punctuated by the singing of Kingdom songs to the accompaniment of an accordion. Two buses from Santiago brought many more. At last came the bus from the airport, bringing twenty-six Witnesses from Puerto Rico. The scene that followed showed the deep love that

binds together in unity those who have dedicated their lives to Jehovah. What joy as the missionaries greeted their Christian brothers whom they had to leave over three years before!

The time came for the assembly's opening session. The newspaper had given the assembly some publicity, even publishing the entire program! The Witnesses, who number a few more than five hundred in the Dominican Republic, wondered whether some of the general public would come. Come they did! At the opening session there were 850 persons! They heard instructive talks, including one from the Society's traveling representative, who spoke on "Perfecting Your Ministry."

Saturday morning 362 persons were present for participation in the Kingdom ministry. Saturday afternoon was the time for the discourse on baptism. How many would present themselves as candidates for baptism, thus signifying their dedication to Jehovah God? When the number immersed was announced, joyful applause burst forth. For the number was fifty-one persons—about 10 percent of the total Kingdom ministers in the whole country! Yes, Jehovah's witnesses in the Dominican Republic are increasing. In December, for instance, 585 Kingdom ministers reported, for a 27-percent increase!

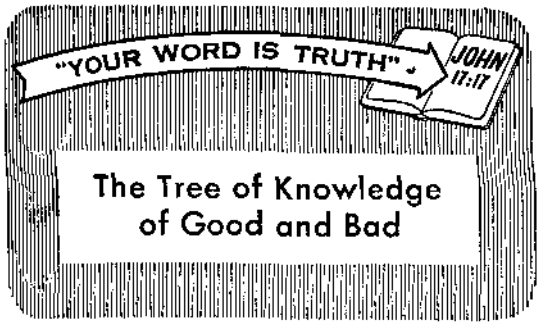
On Saturday evening 830 persons gathered to hear stimulating talks on "Be Ready Always to Give a Defense" and "Pay Attention to Prophecy."

The climactic day of the assembly arrived. Sunday was bright and clear. The sessions heretofore had been at night with the exception of the baptism talk, and the bleachers had been pleasantly cool. But now the sun was beating down blazingly; and the stadium, although covered, faced south, giving it the full force of the sun's rays at this time of the year. However, about noon small clouds began to appear, and by three o'clock the sky was overcast. The assembly delegates sat in comfort for the public talk "Is God Interested in the Affairs of Men?" The attendance report thrilled the Witnesses present, for the talk was heard by 957 persons!

After the branch servant's talk on "Right View of the Work Ahead," the assembly came to a close. As those present joined their voices in closing song of praise to Jehovah, their hearts were overflowing with thankfulness to Jehovah. In the words of the psalmist they could say: "Jehovah has done a great thing in what he has done with us. We have become joyful." (Ps. 126:3) These Christian witnesses returned to their homes, fully determined to carry on, no matter what the future holds, in the joyful work of Kingdom preaching until the work is finished and the Kingdom stands triumphant over all its enemies, to the glory of God.

'Favorable Testimony from People Outside'

Among the qualifications of an overseer is that he should have "a favorable testimony from people on the outside." Since he is to be an example for all the rest, all dedicated Christians should have such a testimony. That such can be the case is borne out by what a captain of the Philippine National Police said in answer to the question of one of the men he was briefing as to how the Witnesses could be identified: "Many will be wearing badges identifying them. But that is not what to look for. You just observe carefully. If a person is quiet, orderly, friendly and well-behaved, you can be sure he is one of Jehovah's witnesses."—1961 *Yearbook of Jehovah's Witnesses*.



WHAT was the tree of knowledge of good and bad? What did partaking of it mean for Adam and Eve? What lesson is there in this record for us today?

Today there is an ever-increasing number of professed Christians and Jews who, like a writer in the *Interpreter's Bible,* refer to the Genesis account of the tree of knowledge as a "myth." Such, however, overlook the fact that the greatest Teacher that ever lived, Jesus Christ, accepted the Mosaic Genesis account of Adam, as also did his followers and Bible writers Luke, Paul and Jude.—Matt. 19:4, 5; Luke 3:38; Rom. 5:12-14; Jude 14.

After recording the creation of Adam, the inspired writer goes on to tell of God's command to the first man: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." When, after the creation of Eve, a wicked spirit creature, by means of a serpent, inquired of her: "Is it really so that God said you must not eat from every tree in the garden?" she replied: "Of the fruit of the trees of the garden we may eat. But as for eating of the fruit of the tree that is in the middle of the garden, God has said, 'You must not eat from it, no, you must not touch it for fear you may die.' "—Gen. 2:16, 17; 3:1-3.

Some higher critics have found fault because Eve's quotation differs from the command as first given to Adam. However, her statement was merely an extension of the divine command as Adam transmitted it to her, so as to apply to her as well as her husband. Supporting this conclusion is the fact that, as noted in the *New World Translation,* "you" in the command given to Adam is in the singular, whereas in Eve's quotation "you" is in the plural form. But first the serpent put the "you" in the plural number, to apply to Eve as well as Adam.

As to just what was the forbidden fruit, there are many who hold that it was sexual intercourse. But how could that be? God gave this command to Adam before Eve was created. Would God give such a command when there was only one human upon earth? Besides, is it not reasonable to conclude that it was fruit of a literal tree since it is set in contrast with the other literal trees of the garden? Surely! Further, after creating Eve, God gave the command to the first human pair to "be fruitful and become many and fill the earth." God does not contradict himself. He would not command them to procreate and at the same time forbid them to have sex relations, would he? And finally, it appears that Satan tempted Eve while she was alone, thereby striking at the weaker vessel. "So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it." So we must conclude that it was literal fruit of a literal tree, for how could Eve have taken of it when alone if it was sexual intercourse? There is nothing in the record, however, to indicate that the fruit was an apple or just what kind of fruit it was.—Gen. 1:28; 3:6.

After Eve and Adam had partaken of the forbidden fruit they were called to account by their Maker. In sentencing them God said to his associate in creation (John 1:1-3): "Here the man has become like

one of us in knowing good and bad." What did God mean by that statement? Obviously it could not mean merely having a knowledge of what was good and bad for them, for that they had by reason of God's commands to them. Nor could it mean that they now had a better knowledge of these things, for if they had, they would have repented instead of shifting the blame for sinning. Likewise God's words could not mean that Adam and Eve now knew by experience what was bad, for God said that they had become like him and certainly he has not learned what is bad by doing bad. —Gen. 3:22.

Then what could these words of God mean? Throughout God's Word we find much weight attached to the verb "to know." A man may be introduced to his future wife, but according to the Bible he only gets to "know" her upon marrying her and having relations with her. So Adam and Eve got to *know* what was good and bad in a special sense, namely, in that they judged for themselves what was good and what was bad. God had the right and the wisdom to determine that, but they disagreed. They also *knew,* they said in effect, by taking a disobedient course of action.

Yes, when Eve determined this for herself, by wanting to become like God, she became a law to herself. So did Adam when he partook, but for a different reason, the Bible showing that he was not deceived. He evidently partook of the fruit so as to share her destiny, deciding for himself that that would be good and that it would be bad to leave it up to God to solve matters.—1 Tim. 2:14.

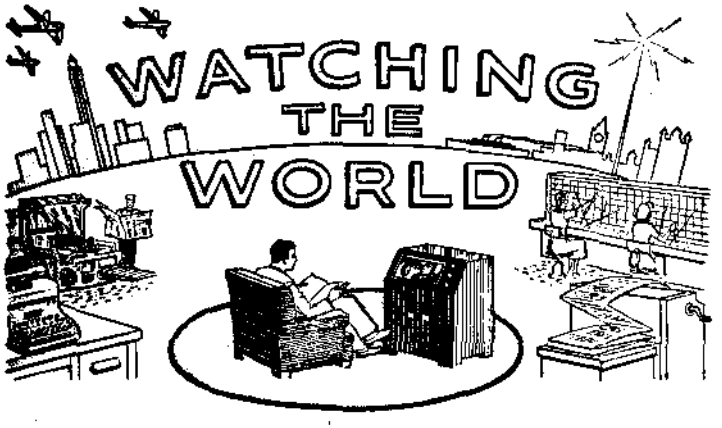
By setting their judgment above God's, Adam and Eve became guilty of idolatry: they served and obeyed themselves instead of serving and obeying God. They rejected theocratic or God rule for democratic rule. Adam and Eve thus flouting the sovereignty of the Creator, the Most High, he had no alternative but to sentence them to death and to drive them from their Paradise home so that they would be certain to pay the death penalty. Additionally, by reason of their sin, our first parents became unclean and so no longer deserving of remaining in Eden, which was, in effect, a sanctuary, a place of pure worship.

Today the world is full of persons who act as did Adam and Eve, deciding for themselves what is good and bad, right and wrong. They show this both by their criticism of the Bible and by their actions. Thus they reject God's rule by means of his kingdom in favor of democratic rule, the United Nations. This course of action will result in their desolation.—Matt. 24: 15, 16.

By Eve's taking the lead instead of first consulting with Adam she began the feminist movement. Her daughters in modern times assured the world that once women voted politics would no longer be corrupt, but such has not been the case even though women greatly outnumber men. However, man is still responsible for consenting to the arrangement, even as Adam was for consenting to Eve's course.

Those who are wise today, both men and women, will avoid following the example of Adam and Eve. They will remember that "to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." They will acknowledge God's right to determine what is good and bad and will abide by his arrangements. This they will do by 'seeking Jehovah and righteousness.'—Jer. 10:23; Zeph. 2:3.

The fear of Jehovah means the hating of bad.—Prov. 8: 13.



Capital Punishment

◈ On March 19 the Protestant Episcopal Church encouraged its members throughout the United States to work toward abolishing capital punishment. In a thirty-one-page publication published by the church's National Council and distributed to dioceses throughout the country, it said that "to agitate against the evil of capital punishment is part of the mission of the church." It argued that the death penalty "is contrary to the whole Christian concept of love, as revealed in the New Testament, and is incompatible with it."

No Survival in Competition

◈ At a two-day conference at the Yale University Medical School during the latter part of March the threat of nuclear warfare was a major topic. Dr. Brock Chisholm, director emeritus of the World Health Organization, claimed there were enough nuclear weapons in existence to kill the world's population three times over. "We're the first human generation which holds veto power over continuing evolution," he said. "The one great problem of this generation is to enlarge our loyalties and to become members of the human race. We can never again survive as groups competing with other groups."

Pakistan Tornado

◈ On March 19 a tornado ripped through four East Pakistan districts, killing a reported 180 persons and leaving a 180-mile trail of damage in its wake, including thousands of wrecked homes.

Chemical Warfare

◈ On March 14 Major General Marshall Stubbs, Chief Chemical Officer of the army, described the development of new chemical compounds called "incapacitants" that weaken a soldier so that he cannot carry out his military function. General Stubbs said that one compound being investigated causes the subject to lose "the ability to stand. The upper extremities cease to function next, but breathing continues."

Venereal Disease Increases

◈ The American Social Health Association reported a nationwide increase of 192 percent in cases of infectious venereal disease since 1957, while for New York a 300-percent increase in three years was reported. This is clear evidence of the breakdown of the nation's moral standards.

Danger of Nuclear Weapons

◈ The National Planning Association commented in a pamphlet on nuclear weapons: "Proliferation of nuclear weapons will inject incalculable factors into the equation of international politics. Some countries, under economic or other pressures, may eventually sell atomic weapons. Governments under fanatics or dictators may act rashly. The possibility of accidental or unauthorized use of atomic weapons will increase. Irresponsible 'mischief making' by one small nation could catalyze a nuclear conflict between large powers, or might cause non-nuclear hostilities to escalate into nuclear hostilities." The *Newsweek* magazine of March 20 observed that the "world caught up in the nuclear race makes it clear that the search for security through armaments has been in vain. Both the United States and the Soviet Union support a colossal, rambling pyramid of annihilatory force built by some of the most talented minds of the age. The problem which has begun to haunt the world with increasing urgency is how to keep it from blowing up."

U.S. Population Growth

◈ According to the Census Bureau, the population of the United States has grown by 103 million since 1900, from 76.2 million at that time to 179.3 million in 1960—a 135-percent increase in sixty years.

Largest Printing Press

◈ The Jarrold and Sons, Ltd., printing works of Norwich, England, recently installed what was described as the largest lithographic book printing press in the world. According to Peter Jarrold, a director, the press will turn out over 5,000 260-page pocket-sized paperback books an hour.

Children and Matches

◈ In a speech delivered at a meeting of the Insurance Institute in London, W. L. Catchpole, of the Eagle Star Insurance Co., claimed that fires caused by children with matches have increased five times in five years. He said

that from 1954 to 1959 fires caused by children with matches rose from 10,000 to over 50,000.

'Burned at the Stake'

◈ On March 26, according to a Reuters press dispatch from Stirling, Scotland, a group of playmates tied eight-year-old Richard McColl to a tree, put straw and twigs around his feet and "burned him at the stake" in a game. Richard was seriously burned before he was released.

Protestant Confusion

◈ On March 2 the Episcopal Church elevated four deacons to the priesthood in ordination services conducted by Francis Eric Bloy, bishop of the Los Angeles diocese. Michael P. Hamilton, Episcopal chaplain, warned the new priests that "today men look not so much for a Messiah as for a philosophy" and that they seek material security instead of relationship with God. He also observed: "Protestantism in this country surely manifests the greatest confusion since Babel."

India's Population

◈ On March 27 India's population was officially estimated at 438,000,000. This represents an increase of about 21.5 percent in the last ten years, compared to a 13.34-percent increase during the 1941-1951 period.

Honoring the Dying Process

◈ On March 6 Dr. Thomas T. Jones of Durham, North Carolina, in a speech to the New Orleans graduate medical assembly, said that he, as well as other doctors, did not believe it proper to try artificially to prolong life in the last stages of incurable illnesses. We "believe we have no right to interfere with the act of dying by unnaturally staving off a death which is coming anyway." He emphasized that he was not advocating "mercy killing."

What Is Church Business?

◈ Roger Arnebergh, city attorney for Los Angeles, California, since 1953, laid the blame for much of the nation's moral laxity to the fact that "churches have gone beyond their unique function of preaching the word of God and have entered fields foreign to them." Arnebergh criticized the National Council of Churches and other "social gospel groups" for making pronouncements on such social issues as medical care for the aged, which, he said, "are none of their business." On March 7 Edwin T. Dahlberg, former president of the National Council of Churches, replied that the council had no intention of keeping silent on social, economic and moral issues.

Effort to Undermine Freedom

◈ During March an amendment to the Civil Rights Bill that would deny protection of legislation to members of any groups not saluting the American flag or fighting for the country was brought before the Kansas legislature. The Wichita *Eagle* of March 16 commented editorially: "To bar [Jehovah's witnesses] from the equal protection of law is clearly an abridgment of religious freedom; the Constitution is specific in prohibiting such abridgment. Attempting to raise such a bar is not patriotism, but jingoism. And if anyone is in doubt about where such legislation could lead, let him read the Nuremberg Laws of Nazi Germany, which excluded the Jews from the national life. It would be unfair to blame the American Legion for Fribley's ideas, but it is worth noting that Fribley is a past Kansas commander of the Legion."

Tokyo Traffic Deaths

◈ An *AP* dispatch revealed that during 1960 traffic accidents in Tokyo, Japan, killed 1,079 persons and injured an additional 63,600.

Smoking Called Drug Addiction

◈ Dr. Ronald W. Raven of the Royal Marsden Hospital and Institute of Cancer Research, London, England, said that smoking was a severe form of drug addiction and was related to lung cancer. In the British Medical Journal of March 4 Dr. Raven described lung cancer as "the greatest menace of all varieties of cancer and the harbinger of death to increasing thousands of people who will die in their prime." He said the extensive evidence "associating tobacco smoking and lung cancer is clear for all to see."

Transfusion Court Case

◈ A January issue of a Canadian medical journal reports concerning a case in Japan where a woman contracted syphilis from a blood transfusion. She sued the hospital and the surgeon, and the court awarded her the judgment. On appeal, the higher court upheld the judgment, ordering the defendants to pay the full amount of damage asked.

U.S. Unemployment Rises

◈ On March 7 the United States Secretary of Labor Arthur J. Goldberg reported that the number of persons unemployed rose to 5,705,000 in February. This was the highest unemployment since July, 1941, just before the United States entered the second world war, when there were 6,250,000 unemployed.

X-15 Sets Speed Record

◈ On March 7 an X-15 rocket plane in a nine-minute test flight over the Mojave Desert streaked 2,905 miles per hour, four times the speed of sound, to break the previous record of 2,275 miles per hour. The X-15 was released from a B-52 at 45,000 feet and reached top

speed at 75,000 feet. Major Robert M. White, the pilot, indicated he had flown at only two-thirds throttle and had the engine on for only about two minutes.

Czechoslovak Air Disaster

◈ On March 28 a four-engined Czechoslovak airliner on its way from Prague, Czechoslovakia, to Bamako, the capital of the West African Mali Republic, crashed in flames into a wooded area about thirty miles north of Nuremberg, Germany, killing all fifty-two persons aboard.

New Bible Best Seller

◈ A few days after the New English Bible became available to the public during the second week of March it was a best seller. A spokesman for a London department store said its sales were "absolutely phenomenal." The new translation was prepared by English Protestant scholars from ancient Latin and Greek manuscripts and was said to be the product of thirteen years' work. The new translation is of the Christian Greek Scriptures only, the Hebrew Scriptures, that is, the so-called Old Testament, will be published later.

Soviet Space Achievements

◈ Twice during the month of March the Soviet Union successfully launched five-ton satellites into orbit and returned them; each carried a dog that was returned to the earth safely. Soviet scientist Ivan Artobolovsky said: "We are convinced that the first man to go into space will be a Soviet man. However, we will not simply launch a man into space. We must first be convinced that he will be safely returned."

Hair-raising Treatment

◈ Two British medical specialists went to the Ukraine Sanatorium at Yalta in the Crimea to see demonstrated an electrical treatment for headaches. A Russian woman doctor had them remove their shoes and all metal objects from their pockets and sit down with their heads under a spray. Suddenly they were blasted with showers of static electricity that caused their hair to stand on end. The effect of the treatment was not disclosed.

Speed of Jet Airliners

◈ Jets are now so fast that an air-line survey shows that in the 3,175-mile flight from New York to Paris one third of a passenger's journey is accomplished while eating. It was broken down this way: champagne takes up 150 miles, appetizers 105 miles, soup 50 miles, entree and wine 450 miles, dessert 120 miles, coffee 100 miles, liqueur 170 miles and a cigarette 100 miles.

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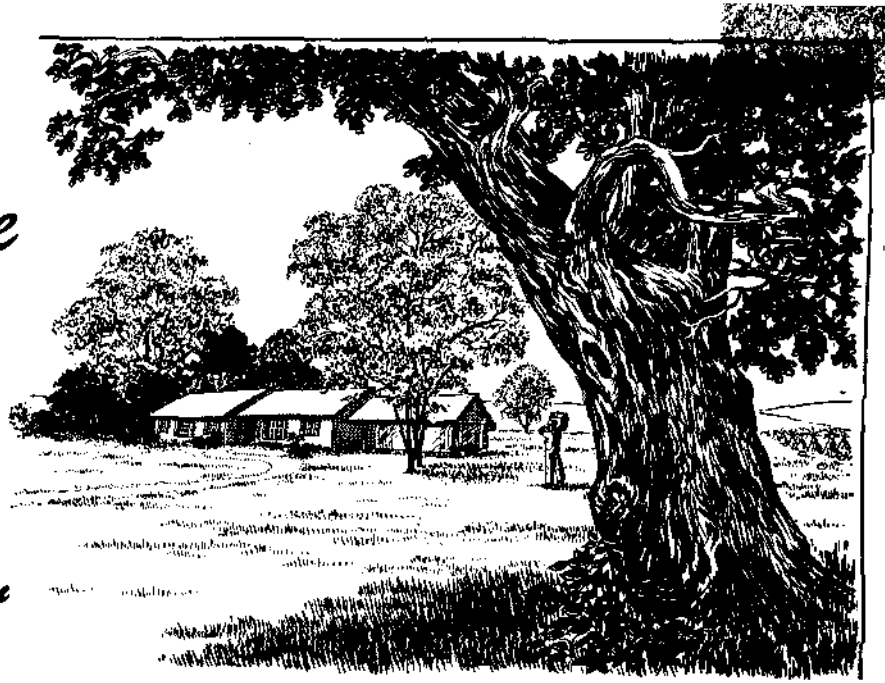

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Awake!

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- —the Wages of Sin — PAGE 9
- It Word Blindness? — PAGE 20
- nanas—Jamaica's Green Gold — PAGE 24

MAY 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Turning people FROM GOD'S WORD

WAS there in fact a garden of Eden? Were Adam and Eve indeed the first human pair, and were they created by God? Did sin enter this earth by reason of their disobedience?

No, No, No! say the modernist clergy. These are all merely myths. Thus Protestant Episcopal Bishop Pike recently said regarding "the myth of the Garden of Eden": "I do not know a single member of the Anglican Communion—Bishop, presbyter, deacon or layman—who believes this story literally." According to Congregational clergyman Dr. Fifield: "This statement represents the typical pattern of Congregational thinking—the sort of thing I have been preaching for forty years." A leading Los Angeles Baptist minister expressed a similar thought.

Did Jesus and his apostles and early disciples consider the Scriptural account of the garden of Eden a myth? Far from it! In answering his religious critics, the Pharisees, when they tried to trip him up on the matter of divorce, Jesus appealed to the authority of the Genesis account: "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart."—Matt. 19:4-6.

Here Jesus was quoting from Genesis 1:27 and 2:24, which read: "God proceeded to create the man in his image, in God's image he created him; male and female he created them." "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." In view of this plain statement can there be any doubt about Jesus' accepting the garden of Eden account as literally true? Far from turning his hearers away from God's Word by disparaging its Eden account as a myth, he turned their attention to it.

The physician Luke, historian, disciple of Jesus and companion of the apostle Paul, also accepted the garden of Eden account as literally true. In his genealogy of Jesus he goes back to the garden of Eden, for he takes us to "Enos, the son of Seth, the son of Adam, the son of God." Yes, he believed Adam to be the first human, created by God and the primogenitor of the human race.—Luke 3:38.

If the garden of Eden account, which terms Adam the first human, and one created by God, is a myth, and Luke traces Jesus' ancestry back from his day to Adam, pray, just where, between Jesus, who cer-

tainly did exist and was no myth, and Adam, did the genealogy become mythical? Just how far back do the names listed by Luke refer to humans that actually lived and where do the mythical names begin? Does not logic and good sense require us to grant that Luke, an educated man, as seen both by his use of Greek and by his being a physician, meant that all the names in his genealogy were just as literal as was that of Jesus and his foster father Joseph? Surely!

Further, we have the testimony of the learned apostle Paul, an outstanding Christian spokesman and writer, accrediting the garden of Eden account with literalness, for he states: "Just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned—. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam."—Rom. 5:12, 14.

Nor is this the only reference to the garden of Eden account by Paul. In his chapter on the resurrection he shows his faith in that account by saying: "For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." "It is even so written: 'The first man Adam became a living soul.' " Here Paul was quoting Genesis 2:7, part of the garden of Eden account, which states: "Then Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul."—1 Cor. 15:21, 22, 45.

The apostle Paul would hardly have appealed to the garden of Eden account in discussing woman's place in the Christian congregation if it had been a myth. Only because he did believe in its literalness could he use it to prove his point: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence. For Adam was formed first, then Eve. Also Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression."—1 Tim. 2:12-14.

The same must be said for the reference to Adam by Jude, half brother of Jesus. In the fourteenth verse of his short letter he describes Enoch as "the seventh man in line from Adam." What logic or sense does it make to refer to any man as the seventh in line, to identify him so concretely, if the starting point for the line is only a myth? But no, Jude, even as did Paul, Luke and Jesus Christ, accepted the Mosaic account of the garden of Eden as literal and therefore with good reason could describe Enoch as the seventh man in line from Adam. All these, as well as the other faithful apostles and disciples of Jesus Christ accepted God's Word as inspired and repeatedly appealed to the authority of the Hebrew Scriptures, quoting from it directly 365 times and indirectly about 375 times. No question about their turning their listeners to God's Word, the Bible.

The modernist clergy of Christendom profess to follow Jesus Christ and some even claim apostolic succession, but their words prove them to be false to their claim. With Christendom having such blind leaders, is it any wonder that it is filled with confusion, strife and wickedness? Surely to religious leaders of our day the words of Jeremiah, addressed to the religious leaders of his day, must apply: "The wise ones have become ashamed. They have become terrified and will be caught. Look! They have rejected the very word of Jehovah, and what wisdom do they have?" —Jer. 8:9.

HOPE FOUND

False hopes disappoint millions. What hope is there that will not fail?

AN EERIE epitaph may distinguish modern man: "THE FIRST GENERATION EVER TO BE ABLE TO LOOK INTO THE FUTURE AND NOT KNOW WHETHER THERE WILL BE ANOTHER GENERATION OR NOT."

This gloom is the by-product of the most terrifying arms race of history. Recently Professor Harrison Brown and James Real showed why: "Let us represent the explosive power of a World War II blockbuster by a one-foot ruler. On this scale the bomb that demolished Hiroshima would be represented by the height of the Empire State Building, and a twenty-megaton weapon by the height of the orbit of Sputnik I. One thermonuclear bomb releases more destructive energy than that released by all of the bombs dropped on Germany and Japan during World War II."—*Community of Fear.*

The possibility of extinction heightens interest in the whereabouts of the dead. Have the victims of past wars gone to heaven? the aggressors to hell? Where are the beloved dead and what is their hope? Where go the living?

In search of answers and remedies millions have found only disappointment. The United Nations, for example. In 1945 it was hoped that this remodeled League of Nations would conquer war. Eighteen "limited wars" in the intervening years scuttled that wish. Not the U.N., but a precarious "balance of terror" maintains the present "peace."

With tongue in cheek many talk of disarmament. But is it any longer practical? In Uncle Sam's case, for example, between one quarter and one third of America's economic activity as a whole is based upon the weapons race. At the present rate of expenditure "close to 50 per cent of the total of U.S. production and business in 1965 may be directly or indirectly war goods and services." Disarmament would play havoc with such an economy. Even if disarmament were attempted, participating nations would still retain the know-how to create nuclear weapons. For these and other reasons observers conclude that "substantial disarmament now, or at any foreseeable time ahead, seems emotionally (and, therefore practically) impossible." —*Community of Fear.*

Preoccupation with making and spending money lessens the despair for many. But even the money god is tottering. Savings, pensions, salaries and social security benefits are eaten away by inflation and hidden taxes. There is unthinkable talk that the mighty dollar may be devaluated, with dreadful results. Nor can moderns forget that money failed to ransom Europe's Jewish population whom Hitler kidnaped and murdered, taking land, homes, savings and jewelry. As a hope for the living, money is a whimsical god.

Momentarily turning its back to the nuclear threat, science revels at man's growing life span. Unfortunately their dreamed-of utopia and their gadgets fail to give them a purpose or will to live. Their tendency to suicide is noticeable. Many simply feel unwanted. This lures thousands into

self-destruction in a flight from lives that seem hopeless. Lengthening life spans does not in itself make them happier.

In Christendom millions speak of man's "immortal soul" and hope for better things in the "next life." Great numbers of prayers ascend for the repose of the beloved dead. Hindus and Buddhists anticipate the bliss of Nirvana, a spiritual reunion with the supreme spirit. Devotees of the peace-of-mind cult assure themselves that God is anxious to crown every venture or adventure with success. Yet tragedy does not exempt them from sudden terror.

Of man-made hopes, which leave much to be desired, the poet's words seem fitting: "Hope springs eternal in the human breast. Man never *is*, but always *to be* blest."—*Essay on Man.*

Basis for Strong Faith

We must concede the truth of the Bible proverb: "Hope deferred maketh the heart sick." (Prov. 13:12, *AV*) But note the rest of that saying: "When the desire cometh, it is a tree of life." This optimism is typical of the Bible. It is a unique book of hope. From Genesis through Revelation its prophecies inspire hope based on assurances from a Higher Power, Jehovah God. As each prophecy comes to pass unerringly, faith grows strong. (Heb. 11:1) The Bible was inspired to glorify God and to give Adam's descendants a hope worth believing. As the apostle Paul said: "All the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." —Rom. 15:4.

Our generation is in a position to compare many Bible prophecies with known events. This key unlocks the door to hope in our troubled times.

East and West are united today only "through the sense of an involvement in a common predicament and peril" called a minimal "community of fear." In other words, fear is the tie that binds. Jesus foretold this very dread as proof that he had come into his kingdom, marking this world's time of the end: "On the earth anguish of nations, not knowing the way out because of the roaring of the sea [humanity alienated from God] and its agitation, while men become *faint out of fear* and expectation of the things coming upon the inhabited earth." (Luke 21:25, 26) When did this time of fear begin?

As early as 1877 students of Bible chronology were aware that 1914 was clearly pinpointed as a time for earth-shaking events. It would be a year marking the end of Satan's uninterrupted rule over earth. In 1914 Jesus' prophecy about his second presence began to come true. He predicted that "nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress." (Matt. 24:7, 8) In the wake of 1914's total war came the foretold famine, pestilence (recall the 20 million dead from the "Spanish flu" epidemic), increased earthquake activity, mounting crime, juvenile delinquency—even a combine of nations that would league together, break apart and once again unite in an abortive attempt to bring peace without God's kingdom under Christ. (Matt. 24:12; 2 Tim. 3:1, 2; Rev. 17:8-11) With the placing of Jehovah's Son upon the heavenly throne, "the nations became wrathful," as Revelation 11:18 had predicted.

At the start of these "pangs of distress" in 1914 Daniel's prophecy about the coronation of Christ came to pass: "See there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days [Jehovah] he

gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

Our faith that Christ's government has begun to function is richly assured by the existence of nearly a million ambassadors of that Theocracy in our midst. In 179 lands they represent its interests and inform mankind that now is the time to sue for peace with its King, Christ Jesus. His prophecy about the time of the end spoke of this hope-inspiring work: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14.

Not wanting anyone to miss the hope provided by the fulfillment of these prophecies, Jesus counseled: "Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near. In this way you also, when you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur."—Luke 21: 29-32.

Practical Benefits

Faith based on such assured expectations transforms the mind and heart. It removes any doubt as to whether there will be another generation or not. By Isaiah's pen the Former of the earth declares that he "did not create it simply for nothing, . . . [but] formed it even to be inhabited." (Isa. 45:18) God and Christ will soon fight the promised war of Armageddon to end Satan's system of things and "bring to ruin those ruining the earth." (Rev. 16: 16; 11:18) This knowledge gives peace of mind and comfort such as no man-made hope could.

Expectations assured by Jehovah wipe out the pessimistic idea that man can be sure only of death and taxes. Back-breaking tax burdens are created by governments whose policies and enemies necessitate billions for defense. God's government suffers no such handicap nor will it allow fratricidal war in the New World, for "he is making wars to cease to the extremity of the earth." (Ps. 46:9) Knowledge that a new system of things is at hand gives young and old a worthy purpose and will to live, which materialism alone can never provide. Tendency to suicide is remedied by further prophecy: "Look! the tent of God is with humankind . . . And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

But what hope for the dead whose loss we mourn? What assurance for those who die now on the portals of God's new world? Not automatic survival after death by an "immortal soul." The Bible teaches that Adam "came *to be* a living soul." (Gen. 2: 7) Possessing the breath of life, he could also be said to have "soul," which is true of lower creatures. Without life there is no soul, save a dead one. With authority Jehovah God said: "The soul that is sinning—it itself will die." (Ezek. 18:20) The Bible does not teach that souls survive death and migrate to heaven or hell. (Eccl. 9:5, 10) Nor can they transmigrate to other creatures or become reincarnated. Those unscriptural theories contradict the Bible's promise of a resurrection for the dead. If souls survived death, resurrection

would be unnecessary, including the resurrection of Jesus.

True hope for the dead and the dying is found in Jesus' promise: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5: 28, 29) The post-Armageddon resurrection will provide ample opportunity even for the dead whom God has retained in his memory to lay hold of everlasting life along with Armageddon survivors. Faith in these assured expectations removes undue fear of death even in the nuclear age.

Hope of Survival

For the living, survival of Armageddon is the immediate question. Our situation parallels that of the seven human souls under the family head Noah. Their God, Jehovah, filled them with hope of living through the last world's end. Our own existence this side of the Flood shows their God did not disappoint them. But they had to demonstrate their faith by practical works.

Today, the Greater Noah, Christ Jesus, directs his "bride," the anointed congregation of witnesses pictured by Noah's wife. Associated with them is an international family of virtuous men and women pictured by Noah's sons and their wives. Daily this Christian family works at preaching the good news of God's established kingdom. All over the earth men of good will are listening and finding hope and shelter from Armageddon. All band together in the New World society of Jehovah's witnesses, in the "ark," the new system of things that God builds through Christ. In this condition of safety these Christian men and women enjoy hope of survival.

The spiritual prosperity of these servants of Jehovah was foretold in another prophecy, at Revelation 7:14-17: "These are the ones that come out of the great tribulation [marking this time of the end], and they have washed their robes and made them white in the blood of the Lamb. That is why they are before the throne of God, and they are rendering him sacred service [as Jehovah's witnesses] day and night in his temple, and the one seated on the throne will spread his tent over them. They will hunger no more nor thirst any more [for spiritual food and drink], neither will the sun [of divine chastisement] beat down upon them nor any scorching heat [of God's fiery judgments], because the Lamb who is in the midst of the throne will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes." There is no gloomy mourning by these zealous Christians over their spiritual state. In the true religion of the Bible they have found sure hope for the living and the dead. Their hearts and minds are shielded by "the breastplate of faith and love and as a helmet the hope of salvation." —1 Thess. 5:8.

This generation's epitaph need not be yours. Reject its false hopes. When one of Jehovah's Kingdom ambassadors next calls at your home, get out your Bible and follow in it as he points out the true hope. Peoples of scores of national groups and languages have already done so, to their great joy. For them the words of Paul have come true:

"May the God who gives hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit."—Rom. 15:13.

VD —The Wages of Sin

MANY are the men today who scoff at the principles and teachings of the Word of God, the Bible. Because of their modern inventions they think they have outrun the need for its counsel and guidance. Typical are the psychologists and psychoanalysts who stress the importance of not making a mentally or emotionally disturbed patient feel that anything he might have done is wrong.

But there must be something intrinsically wrong with certain actions. Otherwise, why should promiscuous intercourse, which seems so desirable and pleasurable to the wayward flesh, result in lifelong mental and physical suffering and death?

God's Word makes no such mistake. It plainly shows that there is such a thing as sin: literally, any missing of the mark of perfect obedience to God's laws. And it tells us how sin got its start: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Ridicule the thought of sin as men may, they cannot deny the truth of the Bible's statements that link sin with death.—Rom. 5:12.

Time and again God's Word reminds us of this fact: "The minding of the flesh means death." "The wages sin pays is death." "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Rom. 8:6; 6:23; Gal. 6:7, 8.

Among the many acts that the Bible designates as sins and that modern men wink at are those that involve the misuse or abuse of the procreative function. Jehovah God, having endowed man with the capability for intercourse, has the right to govern its use, and in his Word he condemns, in no uncertain terms, all sexual intercourse outside of the lawful marital relationship: "Neither fornicators, . . . nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, . . . will inherit God's kingdom." "God will judge fornicators and adulterers." Christians are expressly forbidden to have any fellowship with one who professes to be a Christian and yet is guilty of such practices.—1 Cor. 6:9, 10; Heb. 13:4; 1 Cor. 5:11.

Venereal Disease

Not only will violators of these laws of God fail to inherit God's kingdom and be excommunicated from the Christian congregation, but they might even now reap corruption and death for thus sowing to the flesh. That is something to keep in mind when being tempted by an immoral person. When one lets passion take over he little thinks of what serious consequences might follow, that he might reap what is known as VD or venereal disease. "Venereal," incidentally, comes from "venery," which means intercourse and which word comes from Venus, the name of the Roman goddess of "love." The most common manifestations of VD are gonorrhea and syphilis.

Would you be free from the scourge of VD? Then obey God's laws governing sex relations—none for single persons and restricted to one's mate for married persons. Well has it been observed that one of the greatest hygienic laws ever promulgated is, "You must not commit adultery."—Ex. 20:14.

Gonorrhea might well be as old as recorded secular history, for it is described in the records of the ancient Egyptians. Quite likely it is included at Leviticus chapter 15, which tells of certain running discharges that constituted the Israelites unclean. In view of the rampant phallicism in Canaanland, God was protecting not only the spiritual and moral health of his people but also their physical health in ordering them to exterminate the Canaanites.—Deut. 9:5.

Except for having the same common cause, illicit relations, syphilis differs in almost every respect from gonorrhea. It appears to have been unknown until the time Columbus discovered America, and whether his sailors brought syphilis to America and brought it from there to Europe is still being debated.

When it first broke out in all its virulence it was known by many different names, as well as being for centuries confused with gonorrhea. It was called the "French disease," "Italian disease," "Polish disease," and "Portuguese disease." To the shame of so-called Christians it must be said that the pagan lands of China, Japan and India knew nothing of syphilis until sailors from the so-called Christian lands entered their ports. Around the beginning of the fifteenth century syphilis caused armies successful in battle to retreat, and swept Europe, Asia and Africa in such a deadly form as to take millions of lives and cripple millions of others. Truly the wages of sin literally was death.

Coming to modern times, during World War I there were more cases of VD among American soldiers than there were battle casualties. General Pershing was so aroused that he not only put French brothels out of bounds for American troops but issued his famous General Order 77, which judged an army officer's efficiency by his success in keeping VD down among his troops!

How Spread

Fortunately, VD as a rule is not spread by water, food, air, toilet seats, door handles or drinking fountains. The Creator provided us with a protective armor, our skin. The VD germs can invade the body only where the skin has been bruised or at the mucous membranes, the soft, smooth skin of the mouth, sex organs, anus, and also that of the eyes. Even then rarely except by personal contact, as the germs are short-lived outside of the body. The most common way in which they are spread is by intercourse. Heredity, kissing or touching the eyeballs account for but few cases.

Gonorrhea is spread by the gonococcus. Acute cases can recover in as little as five or six weeks, although some take as long as three years. Says one authority: "We know when gonorrhea begins but only God knows when it will end." Many of its symptoms are exceedingly painful, the victim paying dearly for his few moments of illicit pleasure. If treatment is delayed or neglected, gonorrhea can cause arthritis, blindness, heart and liver ailments. It is one of the most common causes of barrenness. What more convincing proof of the wages of VD could there be?

In advanced cases cure is wholly uncertain if not also impossible, especially in women. Even men who were pronounced cured and who then married "later infected their wives, with results that need not be dwelt upon," to quote VD authori-

ties. They therefore distinguish between a patient's being cured and merely being healed.

Syphilis is spread by a spirochete, that is, a spiral-shaped germ. Says Doctor William Boyd: "Every organ may be infected, and nearly every disease may be simulated by syphilis. Of all the diseases it is the most subtle. It is a master of disguise. There is no symptom which it cannot cause." It has been termed "The Great Imitator," and is held responsible for 50 to 60 percent of all untimely births. Whatever is the weakest spot, there syphilis attacks.

Syphilis has three stages: Some three weeks after infection appears the first, which is slight and lasts but a few days. About six weeks later appears a far more serious stage, which might last six months or more and then disappears. The final stage may show up anywhere from a few months to fifty-five years later. It brings the harvest of heart disease, paralysis, insanity and death. The present increase of paresis in England is laid to syphilis contracted during World War II. The most common remedy today for both gonorrhea and syphilis is penicillin.

Current Situation

Victims of VD are loath to go to their physicians and, in turn, physicians are reluctant to report cases. Based on what is reported, it is believed that some two million suffer from syphilis in the United States and that each year sees from one to two million new cases of gonorrhea. Eighty percent are infected more than once and 25 percent within six months! (Surely experience is not the best teacher.) Syphilis kills 4,000 annually, according to actual reports; most likely, three times as many actually. It costs the government $12 million annually to care for syphilitic blind persons, and the 4,000 syphilis-blinded war veterans will cost the government $40,000 each. Sin also is costly! If untreated, 1 in 200 goes blind, 1 in 50 goes insane, 1 in 25 is crippled for life, and 1 in 15 becomes a heart invalid.

From 1939 to 1955 there was a great drop in VD, but since then there has been a great increase in it—in some large United States cities as much as 800 percent in four years. The average increase from 1958 to 1959 was 22.7 percent. Of two million men examined, more than 250,000 were found to have VD. The situation in England is worse, at least as far as gonorrhea is concerned. In Denmark VD has doubled, and Italy reports having more syphilis than any other country ever had. A 1960 United Nations report states: "Gonorrhea is widespread, remains uncontrolled and is one of the most challenging health problems in many parts of the world."

Most serious is the spread of VD among modern youth. In one year VD among the 10- to 14-year-olds in the United States increased 14.3 percent, for a total of some 2,800 cases reported. How many were not reported is anyone's guess; estimates are that only one out of five cases is reported. Among the 15- to 19-year-olds there was an increase of 11.4 percent. The 15- to 24-year-old group, although representing only 13 percent of the population, account for more than 50 percent of VD cases. And no wonder when examination of 1,000 VD victims revealed that the *average* age of the first intercourse was thirteen years!

Coping with the Problem

There are two main reasons for the great increase in gonorrhea and syphilis since 1955. First of all, penicillin is not the cure-all it was hoped it would be. In some countries upward of 30 percent of the cases fail to respond to it. Formerly 100,000 units were considered sufficient, now as many as two million are required at times.

Apparently strains of VD organisms immune to penicillin are developing. And, secondly, there is an increase in all kinds of sexual immorality, especially among youth. Thus of 5,000 teen-agers interviewed, 50 percent held that those "going steady" could allow themselves anything and everything.

But what can be expected of teen-agers when adults exploit sex for profit? According to the president of a large international firm, supplying a prostitute is the fastest way to get results: "In most cases the buyers are married, with families. It sort of gives me a slight edge, well, we will not call it exactly blackmail, but it is a subconscious edge over the buyer." This sensational exposé hardly raised a ripple in business, society or government.

Especially must parents shoulder the blame for the increase in VD among youth. That is where the Bible places it. (Prov. 22:6, 15; 23:13, 14; 29:15, 17) Recent research reveals that where the parents are strict and forbid many things, the children seldom disobey, but where they forbid little, the children more frequently disobey even these few rules. Those altruistically struggling with the problem, such as the American Social Health Association, stress the responsibility of the parents. First, they should give their children proper instruction regarding VD, and, secondly, "by working hard at the job of being parents, they can raise children who will not turn to promiscuity to compensate for the love they miss at home." But most important of all is to inculcate the fear of Jehovah, for it "means the hating of bad."—Prov. 8:13.

In addition to trying to arouse an indifferent public, those fighting VD are trying hard to get physicians to co-operate by reporting all cases instead of only an average of 25 percent. Reported cases are investigated by trained men, so as to get at the source of the infection. A new approach is "cluster testing," in which the victim is asked to name those belonging to his crowd or set, who hang out at the same places and may have the same sex habits. This is proving very effective where used and underscores the truth of the Bible proverb about bad associations spoiling useful habits.—1 Cor. 15:33.

COMING IN THE NEXT ISSUE

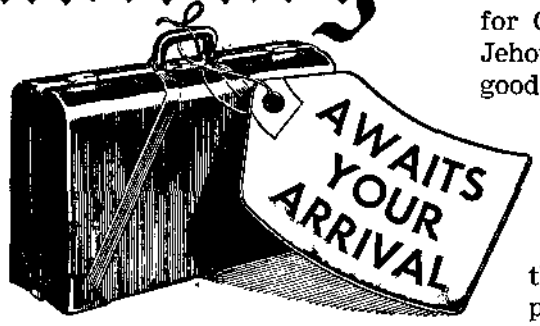
- Punctuality—A Mark of Thoughtfulness.
- Weather as a Weapon of War and an Instrument of Peace.
- Transiting a Canal of Marvels.
- The Strange Profession of Begging.

No one has ever proved God a liar and no one ever will. He wisely counsels: "Remember, now, your grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them'; before the sun and the light and the moon and the stars grow dark." How forcefully those words apply to syphilis, which makes a man in later years pay for the sins of his youth! —Eccl. 12:1, 2.

Pertinent also are the wise sayings of Proverbs that are designed to deliver one "from the strange woman, . . . who has forgotten the very covenant of her God. For down to death her house does sink and down to those impotent in death her tracks. None of those having relations with her will come back, nor will they regain the paths of those living."—Prov. 2:16-19.

Truly God has wise and just reasons for his laws, and we will prove ourselves wise if we trust his judgment and obey his laws. The ways of wisdom are the ways of pleasantness and peace, happiness and life. —Prov. 3:13-18.

Hamburg



By "Awake!" correspondent in Western Germany

WESTERN GERMANY'S largest city, Hamburg, located on the Elbe River, some sixty-eight miles upstream from the North Sea will be an eyewitness to a spectacular convention held by Jehovah's witnesses July 18-23, 1961. This world-renowned harbor city will see its population of about 2,000,000 rise sharply when an estimated eighty to ninety thousand persons pour into the city for this joyful occasion. Think what an uplift this will be to the city!

The convention will be held on a large meadow in the Hamburg City Park. Since the park was not originally designed for such a purpose, much must be done to make it suitable for a convention. For example, before the end of 1960 Jehovah's witnesses had already spent over 3,000 hours installing water and plumbing facilities that will be needed. More than a thousand toilets have been provided for, along with a number of other things.

Imagine, too, what sort of feeding arrangement will be needed to accommodate some 90,000 people at a single meal! Plans are under way to set up on the meadow large steam kettles capable of holding a total of some 5,500 gallons. Twenty-four giant-size dishwashing machines, built by Jehovah's witnesses, will be used. Yes, the cooking, eating and dishwashing will be done right in the park.

The assembly will be not only for German-speaking witnesses of Jehovah, but for all persons of good will regardless of their language. No doubt, most of the European countries will be represented at this assembly, including thousands of Witnesses from overseas. Since the language spoken will be principally German, all the talks delivered in languages other than German will be translated into the German language. Do not despair if you do not understand German, because there will be someone nearby that knows your language and will be able to help you.

The convention's primary purpose is to make known and to glorify the supreme God Jehovah and to announce his purpose in the earth. To this end, Jehovah's witnesses will be spending most of their time drinking in the program and improving their ministry. All assembly delegates will want to go out and speak to the inhabitants of Hamburg. Language will be no barrier, because those not knowing the language can accompany others in the field ministry. All they have to do is go to the Field Service department on the convention grounds and there will be persons there anxious to have someone join them in the ministry. In this way every one of Jehovah's witnesses will be able to share in the Kingdom witness work.

The activity of Jehovah's witnesses in Germany prior to World War II was prospering, with several thousand ministers in the field in 1945. But after the war it mushroomed to over 28,000 workers by

1950. And in December, 1960, it reached a new peak of 69,298 active ministers. During the past two years Jehovah's witnesses have built ninety-two Kingdom Halls in Western Germany! Hamburg itself has over 2,000 ministers of Jehovah. These make up fourteen congregations. The work of Jehovah's witnesses is banned in Communist East Germany, but there too the preaching continues.

The Western Germany branch office of the Watch Tower Society is in Wiesbaden, which is located some 340 miles south of Hamburg. Here over ninety members of the Bethel family are busy endeavoring to assist the 882 congregations and the seventy-nine isolated groups in Western Germany to carry on their ministerial work.

Rooms, What to Wear, Money

Hamburg is not only bursting at the seams with a booming business, but also with a growing population, which means that getting rooming accommodations for the thousands of delegates will not be easy. But Jehovah's witnesses are counting on the German people to open their hearts and their homes, because they expect tens of thousands of their brothers to find accommodations in private homes. Others will stay in hotel rooms, and the rest will be made as comfortable as possible in dormitory-fashion.

During the 1955 "Triumphant Kingdom" assembly in Nuremberg, Germany, the fair-minded, honest-hearted people of that city opened their homes and their hearts to Jehovah's witnesses, to receive the blessing that this would mean to themselves. Conventioners lodging with them had wonderful experiences and were instrumental in getting many of them to sessions of the assembly. We have every reason to believe that the people of Hamburg are just as loving and hospitable.

Visitors should bring along warm clothing. Often a raw, damp wind sweeps in off the North Sea and warm clothing is needed in order to be comfortable outdoors.

The *Deutschemark* is the form of currency used in Western Germany. It is worth 24 cents and divided into 100 *pfennige*. The United States dollar equals 4.20 marks. You can exchange your money at the current rates on your arrival.

Things to See

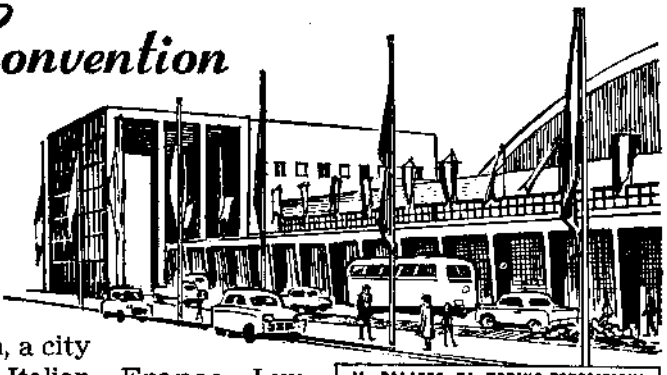
Some things to see when in Hamburg will be the famous zoo called Hagenbeck's Animal Park. There is also the 492-yard-long tunnel joining the two harbors of the North Elbe River and the bustling harbor. These are always of great interest. A trip around the city on the Alster River, which joins the Elbe River here, is most enjoyable. If time permits, a view of the city from the 435-foot-high tower of the *Grosse Michaeliskirche* is an unforgettable sight. As a word of caution, a trip to the "amusement section of Saint Pauli" is not only a waste of time and money; it is demoralizing besides. In Leiser's report, he states that "the centers of sin have moved to places like Hamburg's Reeperbahn." Need we say more?

After the assembly, a trip down the Rhine River is lovely. Most people that come to Western Germany concentrate their sight-seeing in the Bavarian area around Munich. It is beautiful to be sure! But there are beautiful spots off the beaten paths, such as the cloud-tipped hills of Odenwald. It will be lovely wherever you go, for Germany is a beautiful country!

Only the month of June separates us from the month of your arrival. We your hosts, some 2,000 of Jehovah's witnesses living in Hamburg, are prepared to serve you. We anxiously await your arrival!

International Convention IN Turin

By "Awake!" correspondent in Italy



IL PALAZZO DI TORINO-ESPOSIZIONI

THE year 1961 will be a memorable and eventful one for Turin, a city situated on a plain south of the Italian Alps. One reason is the centennial anniversary of Italian unity. On March 14, 1861, Victor Emmanuel II became king of a united Italy and was crowned in the city of Turin, which became the capital of Italy. So Turin is especially preparing for this centennial celebration.

But there is another event that is of far greater importance, because it concerns the everlasting welfare of the people of Turin and of all Italy. It is the international convention of Jehovah's witnesses, who are celebrating the birth of a new nation, God's nation, and the enthronement of the King Jesus Christ, who is destined to rule all nations and all peoples that live on the earth.

An assembly such as this one, in the so-called Catholic land of Italy, would not have been possible fifteen years ago, because in 1946 there was just one witness of Jehovah in the entire city of Turin. But now there are about 200 Witnesses, and in all the province there are a dozen congregations of Jehovah's witnesses. Even though this represents a marvelous increase, still there is only one Witness for every 5,000 inhabitants in this city of a million people.

Without doubt the decision to hold a national assembly for Italy here was a very wise one. This assembly promises to be unique in many ways. It will be accessible to the neighboring countries of France, Luxembourg, Belgium, Switzerland and Germany, where many Italian emigrants have gone to find work and where they have also become Jehovah's witnesses. A great number of these will be at the Turin assembly this summer. Many of these will not have to travel any farther than the Italians that live in southern Italy.

Assembly Location and Time

This will be the first time that a six-day convention has been held by Jehovah's witnesses in Italy, the longest assemblies held previously being only four days in length. The previous international assembly was held in 1955, at the famous *Palazzo dei Congressi* of Rome's Universal Exposition. The international assembly of 1961 will be held from July 18-23 in the *Palazzo delle Esposizioni*.

A better place for the assembly of Jehovah's witnesses could not have been found in the city of Turin. It is the first time that this famous and elaborate exhibition hall has been rented out for other than industrial or commercial purposes. There are several pavilions on the exhibition grounds. The fifth pavilion, where Jehovah's witnesses will meet, covers an area of 11,000 square meters. It is large enough to seat more than 10,000 people. It would be thrilling to see the place packed out!

The convention delegates will find the

hall very conveniently located. It is about a mile and a half from the main railroad station of Turin called *Stazione Porta Nuova*. The distance can be covered in about ten minutes by trolley or bus. The following streetcars can be taken: Nos. 13, 14 and 15, or else the following buses: Nos. 52 and 52 Barred. It is also a pleasant and easy walk. Walking time is about twenty-five minutes from the station.

Witnesses, Rooms and Weather

In December, 1960, Jehovah's witnesses reached a new peak of 6,181 publishers in Italy. That figure represents a 14-percent increase over last year's average number of ministers. Is it not reasonable to anticipate at least 5,000 of these Italian witnesses to be present as delegates at the Turin assembly? And if a few more thousand of their fellow Witnesses attended this assembly too, then we have every reason to expect to see close to 10,000 present at the assembly's public talk on Sunday, July 23.

In order to accommodate the large number of delegates coming to the assembly, Jehovah's witnesses in Turin will be going from house to house in a careful search for rooming accommodations for all delegates, Italian and foreign. It will be the first time that such has been done in Italy, but without doubt the search for rooms will have success, because the people of Turin are hospitable and kind.

There is ample freedom in Italy for religious expression. When attending the Turin assembly, you will want to take advantage of the privilege to talk personally to the people of the city and invite them to assembly sessions. Even if you cannot speak Italian, arrangements can be made to have you accompany a fellow Witness who speaks the language and thus you may participate in serving where the need is great during the six-day convention of Jehovah's witnesses in Turin.

The climate need not worry you. The Italian peninsula enjoys a mild climate with plenty of sunshine and blue skies. Italian summers do not include rainy days, and in northern Italy the days will be warm and the evenings just right for sleeping. There is always a cool and refreshing breeze that comes down from the Alps, and this prevents it from getting too hot in Turin. You may need a sweater or a light jacket in the evening. A comfortable temperature makes it all the easier to absorb all the rich spiritual food that a Christian assembly provides.

The instructive Bible talks delivered in languages other than Italian will, of course, be translated into Italian. And there will be many bilingual Italians present to keep others not knowing the language well informed.

As for Italian currency, when compared with the United States dollar, a hundred Italian lire equal about 16 cents; 500 lire, approximately 80 cents; and 1,000 lire, $1.60. The country is no longer considered a "bargain-basement paradise." You can get some good buys, but you have to be a canny shopper and know what you want.

You can count on getting some good Italian cooking in Turin, both at the convention cafeteria and elsewhere. The prices at times may seem higher, but the food is of a good quality. Food prices at the assembly will be the most reasonable anywhere.

You will find Italians a charming people who smile easily and warmly, an artistic people and a materialistic people filled with thoughts of home and money. The vast majority of these people will be happy to see you at the international assembly in Turin, July 18-23. May we have the privilege to entertain you?

BIG Ben, London's most famous clock tower, marks off with accuracy and with booming tones the passing hours of the day—which reminds us that there are not many hours left before the assembly of Jehovah's witnesses at Twickenham in southwest London, from July 25 to 30 this year. What plans have you made for the trip? Why not make up a notebook of things you need to know and do? Here are a few suggestions that we would like to offer:

✔ Under *"Weather"* and *"What to wear,"* your notebook should say: Weather unpredictable and variable. It may rain. Bring some rainwear. During the normal summer the temperature occasionally rises above 80 degrees in London, but temperatures of 90 degrees and above are uncommon. London's average temperature for July is 65 degrees, so if you are used to a higher temperature bring along something extra to put on.

✔ Under *"Assembly location"* and *"Witnessing,"* jot down: Be sure to attend every session. The spacious Twickenham Stadium, headquarters of the Rugby Football Union, is the assembly location. And an ideal location it is, as Jehovah's witnesses who were there in 1955 well remember. Accessible by rail and road and situated only ten miles southwest from the city centre, it is a fine place for an international family get-together.

Talking about the family, did you know that every time the minute hand of Big Ben has gone around two and a half times since 1955 we have had an increase in our family of Witnesses in Britain? This means visitors will have over 20,000 new friends to meet! To take care of this growing family, now 48,000 strong with 924 congregations, a fine new Bethel home and factory has been built in Mill Hill in northwest London's Green Belt. So how about putting that in your notebook as a "must" to visit? The members of the Bethel family are looking forward to showing you around. You get there by taking a Northern line Underground train to Mill Hill East station and either walking or taking a bus up the hill about half a mile. The Greater London family are also anxious to have you join them in the witness work during your stay here. Simply go to the Field Service department on the convention grounds and someone will be happy to have you join him.

✔ Another note for your notebook: *Apply for accommodation in a private home.* You left a fine impression last time. When thanked for providing accommodation, one lady said: "No need to thank me; I was about to write to thank you for sending me such wonderful people." You will find most people have respect for God's Word. A recent survey in one large town showed that nine homes out of ten have a copy of the Bible. You will enjoy staying with them. You will like British hospitality.

✔ Next point to write down is *Transportation.* The London Transport system serves an area of some 2,000 square miles, in which a population approaching 10 mil-

lion resides. It copes with 75 million passenger journeys every week. Most of the 8,000 buses have both a driver and a conductor who will ask for your fare. Tell him your destination and keep your ticket until you alight. The bright-red buses will take you to any place in London, whereas the green ones operate outside the city area in the surrounding green countryside within a radius of thirty miles or more. For overseas visitors, a go-as-you-please ticket giving unlimited travel for seven days can be purchased at the British Railways offices in the United States, Canada and most European countries, before you leave.

✔ Another note to make is *Money*. How much will you need? That, of course, depends on where you will be staying and eating, and what you will be buying. Generally speaking, things cost less in London than in most big cities.

The metric system is not used in Britain. The monetary units are the pound, shilling and penny. Subject to a slight daily fluctuation, $2.80 to the British pound sterling or seven shillings and two pence for each dollar. It would be well to get a few of each denomination beforehand and practice making change for a while. Seven shillings and two pence buys a good meal in a café, but it does not go very far in the better restaurants.

✔ Your next entry—*Food*. London will serve you a meal to suit your taste, nationality and your pocket. Some restaurants even go by the name of the food they specialize in, as, for example, the well-known Corner Houses where one can eat at the "Bacon and Egg" or dine in the "Salad Bowl." There is no shortage of restaurants and snack bars.

✔ Notebook entry: *What to see*. High up on your list will be the British Museum close to Tottenham Court Road or Russell Square Underground stations. It houses the largest library in Britain, with six million printed books on its shelves. Bible lovers will be able to see the Sinaitic and Alexandrine codices, Wycliffe's Bible translation, the Rosetta Stone, Magna Charta, the Nabunaid Chronicle and many other things not infrequently discussed in Watch Tower publications.

There are fifteen selected bus routes to choose from, specially planned by London Transport to enable you to sit back and see London through a bus window. They have printed a number of interesting leaflets to help you plan your trips. Some help like this will be available at the Travel desk at the assembly grounds, and you may want to take such a trip when the assembly is not in session.

Kew Gardens, where seventy-five acres set out a display of practically every known variety of tree, plant and flower, warrants a line in your notebook. It is only a short trip from Twickenham on a 90 bus.

✔ *Mind how you cross those roads and streets!* Use the zebra pedestrian crossings, easily seen by the broad white stripes across the road and flashing orange beacons. With traffic traveling on the left-hand side of the highway, British road drill is, "Look right, then left, then right again, before crossing." If driving, take extra-special care. If you have a problem or are in difficulty, do what every Londoner does: Ask a policeman.

Of course, there are many other things that can be put in your London notebook, but these few will suffice to make your happy trip a happier one. Over a hundred London congregations of Jehovah's witnesses and people of good will are ready to welcome you to the United Worshipers Assembly at Twickenham.

VULTURES WORK WITH A VENGEANCE

● No time is wasted by vultures in taking care of their sanitation duties. Writing of the vultures over Spain's sun-baked grazing plains, John D. Stewart says in *The Atlantic* of August, 1959: "The swineherd and I watched the first vulture land. We watched him sidling and circling the dead goat, standing erect to see better. . . . Almost immediately there were eight more vultures at the corpse, and we saw that all of them sought and fought for the same place. Their aim was to penetrate, their object the viscera. Watching them thrusting their long necks deep into the belly cavity and withdrawing them befouled and blood-stained, I saw why those necks must be bare. . . . If he had feathers there he would have maggots in them.

● "Now sixteen more vultures swept down, landing heavily in their haste and flap-hopping to the feast. . . . The corpse was covered, submerged in a heaving, struggling mass of broad brown wings. A new column wheeled above us, circling lower. . . . The latecomers landed on nearby trees, including ours, and their weight bent thick limbs to the ground. From points four miles distant, we could expect thirty-four more, and at the height of the carnival I counted just short of one hundred birds. A mule lasts two hours, said the old man, and an ox, three. This goat became bones in the sun in half an hour. . . .

● "Now the little Egyptian vultures landed daintily and dodged nimbly through the throng of giants. . . . The dirty work has been done; now the long and delicate beak comes into play. The Egyptian vultures attack the skull, the large joints, and the crevices of the pelvic girdle—all parts inaccessible to the griffon's heavy beak. . . . Finally . . . comes the great solitary bearded vulture, the fierce lammergeier. His whole head is feathered, so he despises carrion. He lives aloof from all the rest of the vulture tribe, but they serve his interests, so he keeps them within sight. . . . The lammergeier seizes the largest bones, carries them high, in his claws, and drops them on the rocks. Then he swoops down and rakes out the marrow. . . . After his work has been done nothing will remain except an empty skull and some small bones, which the ants and carrion beetles pick and polish."

PEERING INTO NATURE'S AQUARIUM

● In his book *The Kon-Tiki Expedition* Thor Heyerdahl tells about one of the most delightfully entertaining pastimes of the voyage:

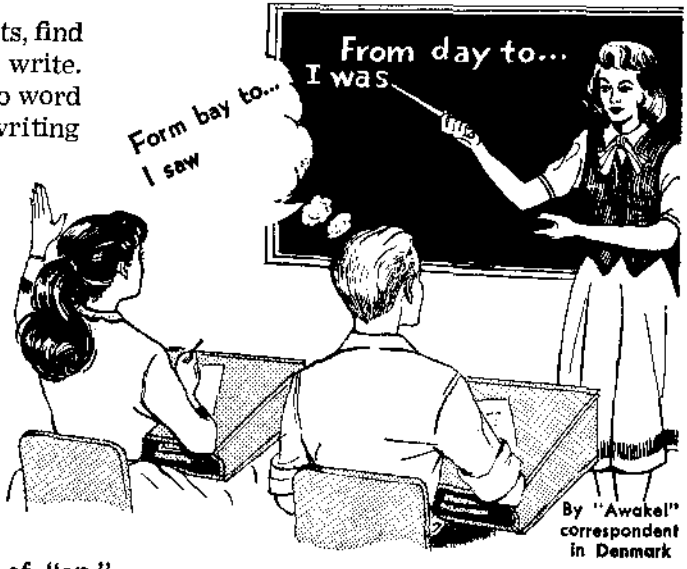
● "Erik had the idea of making a diving basket. . . . We had bamboos and ropes and an old chip basket which had contained cocoanuts. We lengthened the basket upwards with bamboos and plaited ropework, and then we were let down in the basket alongside the raft. . . . This diving basket was not merely useful, but gradually became a perfect place of entertainment for us on board. It gave us a first-class opportunity to study the floating aquarium we had under the floor. . . .

● "We crawled into the basket one by one and were let down under water for as long as our breath lasted. There was a curiously transfigured shadowless flow of light down in the water. As soon as we had our eyes under the surface, light no longer seemed to have a particular direction, as up in our own above-water world. Refraction of light came as much from below as from above; the sun no longer shone, it was present everywhere. . . . The pilot fish swam formally in their ranks like zebras in fishes' skins, while big dolphins circled round with restless, vigilant, jerky movements. . . .

● "The light down here was wonderfully clear and soothing for us who were accustomed to the tropical sun on deck. . . . To our astonishment, we saw fish far down in the depths of the clear, clean blue when we ourselves were only just below the surface. What we liked best was a dip under the surface when the great gold-finned tunnies were paying us a visit. . . . From the raft they simply looked like big, heavy brown fish without any uncommon adornment, but if we crept down to them in their own element they spontaneously changed both colour and shape. The change was so bewildering that several times we had to come up and take our bearings afresh to see if it was the same fish we had been looking at across the water. The big fellows paid no attention to us whatever; they continued their majestic manoeuvres unperturbed; but now they had acquired a marvellous elegance of form, the equal of which we never saw in any other fish, and their colour had become metallic with a suffusion of pale violet."

WORD BLINDNESS?

SOME children, as well as adults, find it hard to learn to read and write. What can be the cause? Is it due to word blindness? Can the reading and writing difficulties of word-blind persons be overcome?



By "Awake!" correspondent in Denmark

It is possible to have good eyes that see clearly and still suffer from a kind of blindness. Some persons, for instance, are blind to certain colors. They are said to be color blind. Likewise some persons whose eyesight is otherwise all right do not receive the same impression from written or printed words that others do. They read, for example, "form" instead of "from," "no" instead of "on," "saw" for "was," and perhaps write "day" instead of "bay." They are called word blind.

It is evident that such persons can easily get something quite different out of a text than what is actually written and that they find it very hard to express themselves in writing so that others can understand them. Knowing how essential the art of reading and writing is in our modern society, one can understand what a serious handicap it is not to be able to master it. It is therefore of interest to know what is the cause of this deficiency and how it can be remedied.

Different Causes for Poor Reading

We should not think that it is always word blindness when a child or an adult is not good at reading or writing. Some are poor readers because they never learned how to read properly. Others find it difficult to read or write because they have had insufficient practice. In school some children cannot keep up because they cannot see what the teacher writes on the blackboard. They may need glasses. Others fall behind because they cannot hear what is being said. They may need hearing aids. Others again find it hard to read and write simply because they find it hard to learn anything at all. They are backward. Some children never get to read and write properly because they have a wrong attitude toward education or the teacher. Their disposition may have been influenced by bad home conditions or bad association.

How can it be determined whether reading or writing trouble is due to congenital word blindness? It can be difficult to ascertain for adults. Their education, of course, has to be considered, along with the questions: Were they lazy or without desire to learn to read and write? If so, what was the reason for their "laziness"? In school poor readers have sometimes been accused of being "stupid and lazy," which

destroyed their last bit of desire to learn the difficult art. Has congenital word blindness hindered them from keeping up with others, and have they become mentally dull and lazy because they did not read good books? These are some of the problems one is faced with in determining the cause of poor reading ability among adults.

It is simpler in the case of children. In schools in Scandinavia children who find it difficult to read and write are transferred to so-called observation classes. Here efforts are made to ascertain what the cause is. Some prove to be backward. They are transferred to auxiliary classes where they are given special training, and emphasis is put on teaching them courses they can master, such as sewing, housekeeping or carpentry. Others are normally gifted, but still have trouble reading and writing. They are enrolled in reading classes for special training. Some of these children are word blind.

Congenital Deficiency Debated

The conception of word blindness has been known since 1896, when the British school doctor James Kerr called attention to the fact that some children who were otherwise normally developed intellectually had difficulty in reading. The same year the *British Medical Journal* printed the article "A Case of Congenital Wordblindness." Since then the subject has been treated by scientists in several countries.

It has been a matter of debate whether a definite congenital defect is the cause of word blindness. Some say No and claim that the trouble is due to environment and mental attitude. Others contend it is a definite congenital defect. The comprehensive thesis of Danish Henning Skydsgaard of 1942, "The Constitutional Dyslexia," maintains that congenital word blindness is "generally recognized."

To those who find it easy to read, it is hard to understand how others should find it difficult. But when one realizes how complicated the process of reading and writing is, there is, rather, cause for being amazed that anybody can read and write at all. The process is so complicated that it is not entirely known what takes place.

Films taken of a reader's moving eyes show that the eyes move in jerks. The poor reader makes many small jerks, indicating that he sees the sentence in small bits. He thus loses some of the over-all picture and does not always get the context; frequently he has to go back and read over again. The fast reader takes in each line in very few glances. He has a bird's-eye view and sees the context instantaneously. If the reader is acquainted with the material and the thought in advance, it is much easier.

The ability of the eye to take in a number of words at one glance and hold onto the picture even if the eye moves on, is amazing. The reader himself does not notice the jerky movements of the eye. He *sees* only when the eye is motionless. The ability of the brain to interpret the picture as a number of words belonging together is still more amazing. How it actually happens is not known entirely. But it is known that some lack that ability to a greater or lesser degree. Some are blind to words.

What Is Word Blindness?

In dealing with the visual impressions, the brain either changes letters around or turns them around; or the brain does not have the ability to "remember" the difference between right and left, up and down. It is said that the directional function of the brain is faulty, especially the ability to remember what is right and what is left.

This is thought to have to do with the strange fact that most people primarily use the left half of the brain to direct the right half of the body. They are right-

handed and usually right-eyed. What makes the difference between right and left? If we did not primarily use one hand more than the other, we would without doubt have a hard time remembering the difference in many cases. It is evident that if the brain does not have a definite idea as to which way a letter should turn, such as "b" or "d," or the order in which the letters occur, as in "no" or "on," it will be difficult to read a text; and these are exactly the types of mistakes a word-blind person makes.

It has been observed that persons who, because of an accident, have had a certain part of their brain damaged (namely, the parietal lobe in the left half of the brain of right-handed persons) make the same mistakes as word-blind persons. From this it is concluded that word blindness is due to a congenital defect in this part of the brain, although it has not been possible to find anything abnormal in the brain of word-blind persons.

The defect has been compared to congenital unmusicality. As is well known, some people lack the ability to "hear" music, or they have no ear for music, let alone playing a musical instrument. It is congenital. The same is true concerning many other gifts or lack of gifts. Word blindness is a handicap, however, that affects a person in numerous ways and creates great distress. There is a growing awareness that persons who suffer from this ailment and who thus find it difficult to spell, write and read should not be considered backward. The university professor in Danish, Poul Diderichsen, writes: "It would certainly be a social step forward if the research of word blindness could convince teachers, master smiths and prigs that inability to spell is not a sign of stupidity, laziness or lack of culture. There is no more reason to look down on a butcher who writes professor with two *f*'s and one *s* than on a member of Parliament who cannot sing a C major scale."

Even though word blindness is no sign of lack of talent in general, parents with children who do not read and write well should not conclude right away that the children are word blind. Parents may prefer to do that rather than face the fact that their children may be backward, lazy or unwilling. If, in spite of diligence and good talents in other fields, a child finds it difficult to read and write, there is a possibility of word blindness. If others in the family have had the same trouble (the father, mother or grandparents) there is possibility that the difficulty is congenital word blindness, since heredity seems to be a significant factor.

What Can Be Done?

The plight of word-blind persons is by no means hopeless. All word-blind persons can learn to read and write, although in severe cases it may be with some difficulty and not with the same ease and perfection as those who do not suffer from word blindness. Special instruction can do much. Specially trained teachers can accomplish much; but the persistent help and encouragement by kind and patient parents may accomplish even more.

The right treatment for word-blind children requires that the condition be recognized as early as possible. Individual help should then be rendered, especially by the parents. It should be remembered that a person suffering from word blindness is quickly tired from reading and writing. Consequently the training proceeds step by step, but slowly, while efforts are made to establish the "tracks" or the connections between word picture, sound and pronunciation that must be made while reading or writing. Both teacher and student must have much patience. The teacher needs to acknowledge the progress being made and

to encourage the student to make further improvement.

Specially trained teachers have developed many ingenious methods for making the word pictures stick in varied ways. For instance, some use the method of letting the pupils make up the words with loose letters in a kind of composition box. In Denmark these special methods of instruction have been developed since 1935, when the first reading classes were organized in Copenhagen. At Ordblindeinstituttet (The Institution for Word-Blind Persons) at Copenhagen, severe cases of word blindness from all the country are dealt with.

The results from such special instruction have been very encouraging. Still, a severe case of word blindness will manifest itself all through a person's life in that he will always have to read somewhat slower than normal. If he is to read aloud, he must always practice thoroughly in advance. If he writes, he will, to a large extent, have to rely on a dictionary, as he does not have the normal ability of judging from the picture of a word whether it is spelled correctly or not. Likewise he will have to maintain the acquired ability by regular practice.

To the Christian it is especially important to be able to read. He must acquire knowledge and nourishment for his faith by diligent study of God's Word and by reading articles and books about Biblical subjects. As a teacher of others he needs to read scriptures aloud to them.

In the theocratic ministry school conducted in the congregations of Jehovah's witnesses, one hour's instruction in the art of reading aloud and speaking is given each week. Here in Denmark it has been very encouraging to observe the great progress made by several persons who had considerable reading difficulty, which, in some instances, was undoubtedly due to a degree of word blindness. In this school conditions are ideal because Christian neighbor love insures that no one looks down on a student who finds it difficult to read. When parents encourage and help their children in conjunction with this ministry school, remarkable progress is made in oral reading.

Our experiences from this school show clearly that people who have trouble reading and writing should by no means give it up. Patience and constant training under loving instruction give results. And it is worth the effort. For he who has learned to read so that he understands what he reads and likes to read has access to that wealth of adventure, education and beauty that there is in good books and magazines, especially in the Book of books, the Holy Bible.

AN EXCEPTIONAL PLANET

"Nearly everything about earth appears exceptional," says the magazine *Natural History*. It goes on to state: "Benefiting as it does from at least three types of cyclical temperature change, earth becomes a planet of struggle-within-endurable-limits, never plunging above or below levels for life. The biological significance of this phenomenon is beyond estimate. . . . We may consider man the central mystery of the cosmos. Is he the product of accident or the fruit of design? Did he develop as a result of purposeless forces which fitted him to live on the wandering sphere that is earth or was earth created with infinite pains in order that it might be the cradle of man?" The answer to these questions is found in the Bible: "This is what Jehovah has said, the Holy One of Israel and the Former of him: . . . 'I myself have made the earth and have created even man upon it.' "—Isa. 45:11, 12.

BANANAS

By "Awake!" correspondent in Jamaica

IT WAS brilliant and hot as only a tropical day can be. The sun poured its strength into the earth. The lush growth was evidence enough that nature loved it and was responding accordingly. The slight breeze, moving listlessly through the plants, made no effort to cool the air. For our comfort we took shelter in the welcome shade of a huge mango tree and from there watched the cutting team at work between the rows of banana plants.

It was an interesting procedure. The cutter approached a plant, nicked it a few feet from the stem of the green, unripe bananas. As the plant started to topple, he supported it with a long pole, lowering it gradually so that his teammate, a header, could receive the bananas undamaged. The cutter severed the stem from the plant with his machete—the cutlass of the West Indies—and the header carried it off toward the railway line.

As we saw the plant fall to the ground, the thought occurred to us that it was time for it to drop. It looked quite worn out, its leaves tattered and dog-eared from its twelve-month effort to survive and produce its fruitage. The plant is a bit of a fake, because, while resembling a tree, it has no woody trunk. Its subterranean rootstock sends up a pseudo-trunk of tightly wrapped leaves that in twelve months' time measures nine to sixteen inches in diameter at the base.

By this time our curiosity had been aroused on a number of points. Why were these bananas being cut green? How were they shipped? Were they difficult to grow?

The Cutting Process

Setting out to satisfy our curiosity, we soon discovered that all bananas must be cut green. Left on the plant they will rot. The stage at which they are cut is determined by the length of time it will take them to reach their proposed destination. For example, N. W. Simmonds, in his book *Bananas,* explains the procedure followed in Jamaica for two varieties cut for export. He says: "Jamaican 'Gros Michel' destined for European markets, however, must last for at least a fortnight, sometimes longer, and it is therefore cut on the thin side of 'three-quarters full.' In the case of the 'Lacatan' banana exported from Jamaica to England it is found that, although it must sustain the same period of storage as 'Gros Michel' treated similarly, it can be cut somewhat fuller and 'three-quarters full' is the accepted standard of fitness."

When the bananas are on the thin side of three-quarters full, they have reached

approximately half their possible size, and the angles are clearly marked. About ten days later the angles are less prominent and the bananas are three-quarters full. When they begin to show signs of ripening they have reached the bursting full stage.

The nature of the fruit demands that it be handled with considerable gentleness, even in its unripe stage. To prevent bruising, the stem is wrapped in moist "trash" or leaves from the plant, and trucked or carted to the nearest buying point, then stocked on wharves to await final inspection. Wrapped in polyethylene tubing, it will then be ready for shipping.

Shipping

If you are accustomed to seeing goods moved and loaded by modern, mechanized methods, you will probably be fascinated by the colorful human conveyer belt that operates on the banana wharf. Native women dressed in the brightest array of colors carry the stems on their heads with apparent ease. Usually they twist some of the trash into a circlet and use this as a cushion under the bananas. Jamaicans transport many things this way and it is rarely that a hand goes up to steady the burden. On the wharf a constant procession of women moves from the stockpile, past the selector and tallyman to the lighters, the small craft used for transporting the fruit to the waiting ship, where there is not a deep-water harbor.

Being familiar with the "Banana Boat Song," we expected to hear shouts of "Day-o," but, instead, above the general clamor we could barely hear the selector's chant. "Bunch, 8, 7, 8, 8; reject 6, poor, reject bunch, thin, 7." In Jamaica "bunch" means a stem with nine hands of bananas, and the other numbers also referred to the number of hands on each stem passed or rejected by the selector. To be acceptable for shipping, the stem must be at just the right stage of fullness and usually it must have from six to nine hands, each hand consisting of ten to twenty fingers.

To get away from the noisy and overcrowded wharf, we were happy to accept a friend's invitation to view the next feature of the proceedings from his motor launch. Never had the town looked better to us than it did that morning. Even the oldest of the buildings lost its shabbiness under the magic touch of the glistening sun. Not a cloud marred the clear blueness of the sky.

From our new vantage point we could see the women approach the end of the wharf, bow slightly, have the stems lifted from their heads, and turn to begin the walk again. The stems were lowered over the sides of the wharf to the waiting boatman. We left him, still packing fruit onto his frail-looking little craft, and pulled out into the bay toward the waiting banana boat. With the sea breeze tossing our hair and the salt spray cooling our faces, we marveled at the ever-changing seascape, today calm and the color of blue-black ink; tomorrow, varying shades of green artistically trimmed with whitecaps.

By the time we reached the ship, several lighters were already unloading. It was now a matter of heaving the stems up into the hold. Scaffold-like structures were rigged up on the side of the ship so that men stood at different levels ready to receive and pass the stems along. Since these stems weigh from fifty to sixty-five pounds each, it requires skill and muscle to toss them upward and still maintain balance on the scaffold, but with good-natured shouting these men made it look like a game. Before the game is finished about 90,000 stems of bananas will have been packed onto the ship.

Since it is the shipper's aim to keep the fruit green and unripe until it reaches its market, refrigerated ships with tempera-

tures of 52 to 56 degrees Fahrenheit are used. When the ship reaches its destination, the bananas are transferred to a ripening room. Here temperature, humidity and atmosphere are controlled. High temperatures initiate ripening but are not maintained for more than a day because there is danger of 'boiling' the fruit, and this would result in poor flavor, color and odor.

Mention bananas to many people and they will immediately tell you about luscious banana splits, or perhaps they will divulge a favorite recipe for banana cream pie. In Jamaica, however, bananas are served in many ways. Unripe, they are boiled and served as a vegetable, or grated and used to make a delicious baked pudding. Banana chips are gaining popularity. Ripe, they can be eaten as they are, combined with other fruits in a salad, put in cakes and breads or, especially when very ripe, sliced into a baking dish, sprinkled with brown sugar and lemon juice, baked and served with coconut cream. Of interest to dieters is the fact that bananas measure just one calorie per gram and yet contain eleven vitamins. Since they are easily assimilated, they are important nutritionally to people who suffer from various intestinal disorders.

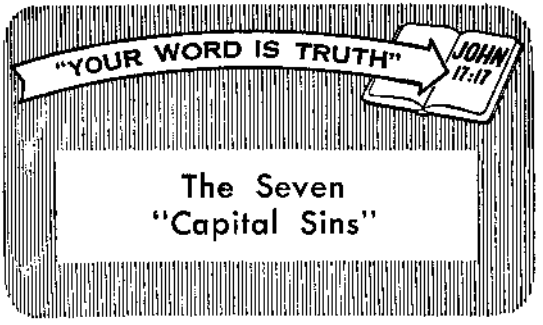
Growing

Now, what about growing bananas? Propagation is by suckers or shoots that spring from the old root. Cultivation is not difficult and cash returns are fairly quick, since the first crop will be ready in a year's time. However, there are numerous problems to be faced. The plants are easily damaged by wind and so it is wise to distribute the plants over an area to avoid danger of total loss. Two fungus diseases, Panama and Leaf Spot, are another hazard to banana plantations. The latter can be controlled by spraying, but Panama disease is more difficult to cope with. Spores are carried by the wind from plant to plant, and the fungus can remain alive in the soil for a long period of time. The Lacatan variety is less susceptible to this disease than the Gros Michel. Then, too, the crop is exhausting to the soil and is highly perishable, and specially constructed ships for export mean extra expense.

Researchers continue to investigate and experiment to improve methods of handling this fruit and even to develop new varieties that will resist diseases, insects and bad weather conditions. Their purpose will be fully accomplished when the planting is done under the direction of the great Gardener, Jehovah God, in paradise regained.

Assaulting Silence

¶ Shortly before the age of television Aldous Huxley wrote in his *The Perennial Philosophy:* "The twentieth century is, among other things, the Age of Noise. Physical noise, mental noise and noise of desire—we hold history's record for all of them. And no wonder, for all the resources of our almost miraculous technology have been thrown into the current assault against silence. That most popular and influential of all recent inventions, the radio, is nothing but a conduit through which prefabricated din can flow into our homes. And this din goes far deeper, of course, than the eardrums. It penetrates the mind, filling it with a babel of distractions—news items, mutually irrelevant bits of information, blasts of corybantic or sentimental music, continually repeated doses of drama that bring no catharsis, but merely create a craving for daily or even hourly emotional enemas."



LEADING sects in Christendom lay great stress on the seven "capital sins." These are said to be Pride, Lust, Anger, Covetousness, Envy, Sloth and Gluttony. In secular dictionaries they are generally termed the seven "deadly sins." The Hebrew and Greek words rendered "sin" in the Bible simply mean "missing the mark," and so all missing of the mark of perfection is sin. However, certain sins merit punitive action by the Christian congregation and some are unforgivable. Such would truly be "capital" or "deadly" sins.

This list of seven "capital sins" does not so much spell out capital sins as those weaknesses that can lead to committing capital sins, as a brief consideration of them will show:

PRIDE: This certainly can lead to committing capital sins such as rebellion. It is defined as "inordinate self-esteem." "Everyone that is proud in heart is something detestable to Jehovah." Pride can cause one to "fall into the judgment passed upon the Devil," if unchecked.—Prov. 16:5; 1 Tim. 3:6.

LUST: Defined as "sensual desire," it also can lead to committing capital sins, such as adultery and fornication. Well did the apostle Paul warn Timothy: "Flee from the desires incidental to youth." —2 Tim. 2:22.

ANGER: In itself anger is not sinful, it simply meaning "a strong emotion of displeasure." But anger with lack of self-control can lead to serious consequences, and so Christians are warned: "Be angry, and yet do not sin." What is sinful are "fits of anger," uncontrolled anger.—Eph. 4:26; Gal. 5:20.

COVETOUSNESS: Another word for covetousness is greed. It is "inordinateness of desire, often for that which belongs to another." Unchecked it can cause one of God's servants to commit gross sins, such as adultery, theft and slander, all capital sins. Wisely Jesus admonished: "Be on the alert and on guard against every kind of covetousness."—Luke 12:15.

ENVY: Among the meanings given to envy is "chagrin, discontent or sadness at the excellence or success of another." It is the opposite of neighbor love and, unchecked, caused Cain to murder his brother Abel. So, "let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:26.

SLOTH: Synonyms for sloth are laziness, indolence and sluggishness. No doubt sloth has caused many to steal. The Scriptures give an ultimatum to all slothful ones: "If anyone does not want to work, neither let him eat."—2 Thess. 3:10.

GLUTTONY: Strictly speaking, gluttony means "excess in eating," and this is the meaning given to it in the Scriptures. But as used in the context of the seven "capital sins" it is defined as "inordinate desire for food and drink." It could result in drunkenness, which is a capital sin. Those whose "god is their belly" have no place in the Christian community.—Phil. 3:19.

While Christians do well to strive against these seven sins, the Scriptures themselves do not single them out as being the capital or particularly deadly sins. In "the works of the flesh" the apostle Paul lists fifteen sins and even then adds, "and things like these." In fact, no simple formula can be given, although all the fore-

going would be included under lack of love and lack of self-control.—Gal. 5:19-21.

More than that, it is of interest that in the list of seven "capital sins" there is no stress against sins directed solely against God, his sovereignty and right to our exclusive devotion. They seem to have been compiled with a sanctimonious or monastic view of Christianity in mind. Thus a person could be exemplary in avoiding all these sins and yet not even be a Christian! —Ex. 20:5; Mark 12:30.

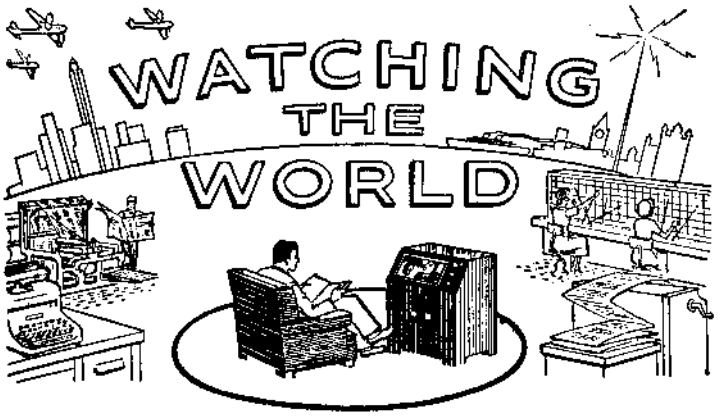
According to God's Word, the truly capital sins are willful sins such as 'blasphemy against the holy spirit' and which sins 'incur death.' As Jesus warned the religious leaders of his day: "Blasphemy against the spirit will not be forgiven . . . no, not in the present system of things nor in that to come." When they saw Jesus casting out demons by the power of God's holy spirit and they attributed it to Satan the Devil, they were blaspheming the holy spirit and so were guilty of willful sin, for which there is no forgiveness.—Matt. 12:31, 32.

Concerning such sin Paul wrote: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment." Judas was guilty of this kind of sin, for which reason Jesus called him "the son of destruction." Those committing such sin are not even fit subjects for prayer: "There is a sin that does incur death. It is concerning that sin that I do not tell him to make request. All unrighteousness is sin; and yet there is a sin that does not incur death."—Heb. 10: 26, 27; John 17:12; 1 John 5:16, 17.

Other sins that merit punitive action by the Christian congregation and that are also far more serious than any of the so-called "capital sins" are those that go against Jehovah God's sovereignty, such as spiritism, idolatry and teaching false doctrine. To practice spiritism means to become a partner with Satan and his demons. Fittingly it is listed with other works of the flesh at Galatians 5:20, Revelation 21:8 and 22:15. Closely related to spiritism is the sin of idolatry, which, although not listed among the seven capital sins, is repeatedly associated in the Scriptures with other works of the flesh. (1 Cor. 5:9, 10; 6:9, 10) Teaching false doctrine is another sin that God's Word condemns far more severely than do men: "If we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed."—Gal. 1:8.

Also of serious concern, and a matter that God himself will judge, is lack of faith. It is not generally considered a form of wickedness and sin, and yet that is just the way the Scriptures speak of it: It was their "wicked heart lacking faith" that caused God to be disgusted with his ancient people Israel. And Christians are warned against this lack of faith as being "the sin that easily entangles us." (Heb. 3:12, 17; 12:1) Among other things, lack of faith results in cowardice, and cowards are classed with the worst of sinners at Revelation 21:8.

Jesus once said: "Woe to you Pharisees, because you give the tenth of the mint . . . , but you pass by the justice and the love of God! These things you were under obligation to do, but those other things not to omit." The same rebuke applies to Christendom as regards its seven "capital sins." The wise course is to keep proper perspective. That means keeping guard particularly against all willful 'sin and against missing the mark as regards our relationship to Jehovah God; yet not being oblivious to the danger of sinning against ourselves and our fellow man. —Luke 11:42.



World's Population

◈ A report by the United Nations Department of Economic and Social Affairs estimates that the population increase is between 45 and 55 million a year. It predicted, on April 2, that the world's population would exceed three billion by the end of 1961.

Traffic Deaths

◈ It is reported that France had 68,000 traffic accidents during 1960, leaving 5,804 dead and 97,000 injured. Figuring accidents per mile driven, this was more than twice the U.S. toll. Italy's 7,160 killed in 1959 was even more appalling.

Survival of Jonah

◈ On March 6 Dr. Owen Wangensteen, a University of Minnesota surgeon, said that medically speaking it was possible for Jonah to have survived in the stomach of a whale. He said that experiments show that digestion stops at low temperature in the stomach.

Bible Illiteracy

◈ A pastor of a California church broke tradition by giving his congregation a written test to examine their religious knowledge. He asked ten questions, usually requiring only one or two words to answer. About 300 adults responded, and the results were revealing. They showed that one out of four could not identify the place where Jesus was impaled, more than a third did not know the name of the town where he was reared and only about half could name the Gospels. Can you give the answers?

Uncaught Criminals

◈ A report concerning a study of 125 students at Norway's University of Oslo revealed that 50 percent of those under twenty-five years of age had committed unlawful acts and had not been caught. According to a newspaper report, the study revealed that 52 percent stole money at home, 29.6 percent stole from stores, 22.4 percent embezzled money, 35.2 percent falsified documents, and 8 percent were guilty of statutory rape.

Prayers to Avert Storms

◈ Oklahoman Catholic priests are including a special set of prayers in their masses this spring in order to ward off disaster during the tornado season. Bishop Victor J. Reed of Oklahoma City and Tulsa said that the special prayers would continue until May 28, the approximate end of the tornado season.

Priests in Italy

◈ It is reported that during the last ninety years the number of priests in Italy has decreased 70 percent, while the population has doubled. Statistics placed the number of priests in Italy last year at 42,000, compared with 150,000 in 1871.

Church Money-raising

◈ In Britain Catholic priest Joseph Gamm is promoting a nationwide baby-pictures competition in order to raise money for Roman Catholic churches. One million entry forms were to be printed, with the competition cost being one shilling per entry. Mr. Gamm said that "the competition is definitely on. The closing date will be June 10." Concerning church money-raising projects he said: "In the last three years we have run competitions—mainly raffles—in conjunction with other parishes and raised over £75,000 ($210,000). But I think raffles and football pools are getting stale. I saw this type of competition in the newspapers and decided to adopt it."

$1 for Reinstatement

◈ Adam Clayton Powell, Jr., pastor of New York city's Abyssinian Baptist Church, recently announced that the church's entire membership of 11,000 has been dropped from the rolls and will be required to pay a $1 "re-registration fee" in order to be reinstated. This fund-raising device was instituted as a means to raise money for purchasing three buildings for the church.

Storms versus Atom Bombs

◈ Indicating the tremendous energies involved in a storm, Dr. F. W. Reichelderfer, chief of the U.S. Weather Bureau, pointed out that it would have taken the heat equivalent to 120 atom bombs to have melted to rain the 40 million tons of snow that fell on New York city during its January storm this year.

On Time

◈ Around the first of March the U.S. Navy said that they had developed an atomic clock that would neither lose nor gain more than a second in 300 years. The Air Force then claimed they had a clock so accurate that it would not vary more than a second in 1,271 years.

Suicides in U.S.

◈ Dr. Eugene W. Kansky told the Neuropsychiatric Institute in New York that every sixty

seconds some person in the United States attempts to commit suicide, and every year about 20,000 succeed. This makes suicide one of the top ten causes of death in the U.S. Dr. Kansky also observed that there are more suicides among city dwellers than among rural people and that Nevada has the highest suicide rate and Mississippi the lowest.

Mud Slide Kills 145

◈ Collapse of a retaining wall sent thousands of tons of mud and silt-laden water pouring into a suburb of the Ukrainian capital of Kiev, killing 145 and injuring 143. A report said that twenty-two private houses were washed away.

Catholic Education

◈ Last month at the National Catholic Educational Association's meeting in Atlantic City, New Jersey, Theodore M. Hesburgh, president of Notre Dame, caused a stir among the 15,000 delegates by contending that Catholic colleges and universities have been "almost universally destitute of intellectual leadership" in civil rights, science, technology and the humanities.

Automobiles in the U.S.

◈ A pamphlet, "Automobile Facts and Figures 1961," states that 6,674,796 cars and 1,194,475 trucks and buses were sold in the United States in 1960, with a total wholesale value of $14,461,150,000. The motor vehicle registration for the year was reported to be 61.6 million passenger cars and 12.3 million trucks and buses. According to figures compiled by R. L. Polk Company, Americans also scrapped 4,340,873 automobiles during 1960, as well as 691,479 trucks.

Animals of Kruger Park

◈ The animal census of South Africa's Kruger National Park was reported as follows: 400 leopards, 900 lions, 1,000 elephants, 2,000 giraffes, 2,500 wart hogs, 2,600 hippopotamuses, 7,800 buffaloes, 7,800 wildebeests, 8,000 zebras and 50,000 to 180,000 antelopes.

Nuclear Weapons Protested

◈ On April 3 some 30,000 demonstrators crowded Trafalgar Square, London, waving banners: "Ban the bomb," "Polaris, go," etc., in protest against nuclear weapons. Bertrand Russell told the crowd: "We stand together for sanity in a world gone mad. We hope we may convert the governments before it is too late. The future of the world depends upon the efforts of those who think as we do." Thirty-one of the demonstrators were arrested.

Job Vacancies in Germany

◈ While the United States is experiencing its worst unemployment situation since before the second world war, the Research Institute of the German Employers Association announced April 3 that West Germany has 548,000 job vacancies. This was 158,000 more than a year ago.

Anti-Satellite Weapon

◈ Captain Robert F. Freitag, astronautics officer of the Bureau of Naval Weapons, in testimony released April 6 described a proposed anti-satellite weapon: "I talk about a missile which is launched vertically with just enough power to arrive at the altitude of the satellite at zero velocity. At that point, it can hover and wait for the satellite to come. . . . We believe within a year and a half . . . we could destroy one of our own satellites as a demonstration."

Median Age in U.S.

◈ On March 30 the United States Census Bureau announced that in 1960 the median age in the U.S. was 29.5, meaning that half the population was over that age and half under it. In 1800, when it was first calculated, the median age was 16 years. In 1900 it was 22.9 years and in 1950 it was 30.2 years. The drop since 1950 was laid to the baby boom. There were 4,300,000 babies born last year, compared to 3,600,000 in 1950.

U.S. Jets to Thailand

◈ On April 3 Thailand's air force received twenty-eight F-86 Saber jets from the United States.

British Liner Sinks

◈ On April 8 fire broke out on the British liner Dara as she endeavored to ride out a vicious electrical storm in the Persian Gulf. Hundreds of passengers and crew members leaped into the warm waters of the gulf as fire swept through the ship, followed by severe explosions. Many were rescued, but, according to one spokesman, of the 772 persons said to be aboard when the fire broke out, 212 were unaccounted for and were presumed to be dead. The burned-out ship sank April 10 as it was being towed to shore.

Shot Down by Accident

◈ On April 7 a U.S. Air Force B-52 jet bomber was accidentally shot down over western New Mexico during a mock aerial duel by a F-100 National Guard jet fighter. The F-100 by accident released a Sidewinder, a heat-seeking missile, which was guided accurately into the bomber's motors. Three of the eight aboard survived the crash of the B-52.

German Armed Forces

◈ On April 4 the West German armed forces were increased to over 300,000 by the drafting of 39,500 17-year-olds and the enrollment of 5,500 volunteers.

Soviet Man in Space

◈ On April 12 the Soviet Union orbited a man-carrying satellite around the earth, and then delivered the man, Major Yuri Gagarin, a twenty-seven-year-old Russian, safely back to earth. The single spin around the earth from take-off time to landing took one hour and forty-eight minutes, with the time in space orbit being one hour and twenty-nine minutes. The accomplishment was hailed around the globe as "one of the greatest scientific achievements" in history. Premier Khrushchev challenged: "Let the capitalist countries try to catch up with our country, which has blazed a trail into space and which has

launched the world's first cosmonaut."

Major Gagarin commented on the sensation of weightlessness experienced in space: "Objects were swimming in the cabin. Myself, I did not sit in the chair as before but was suspended in mid-air. During the state of weightlessness, I ate and drank and everything was like on earth. I was working in that state, noting my observations. My handwriting did not change, though my hand was weightless. But it was necessary to hold onto my writing pad or it would have floated away."

Altitude and Speed Records

◈ On March 30 the U.S. X-15 rocket plane climbed over thirty-two miles into space to set a new altitude record for man. However, the record stood only two weeks until the Soviet satellite with its man aboard circled above the earth at some 188 miles. The U.S. speed record of 2,905 miles an hour set on March 7 this year also fell as the Soviet satellite sped at over 17,000 miles an hour.

View of New Bible Translation

◈ The Anglican bishop of the Isle of Man, Benjamin Pollard, said that *The New English Bible* will not be used in churches in his diocese. He explained that "it is not in sufficiently good language for public worship, as it lacks rhythm and a sense of awe."

Population Moves West

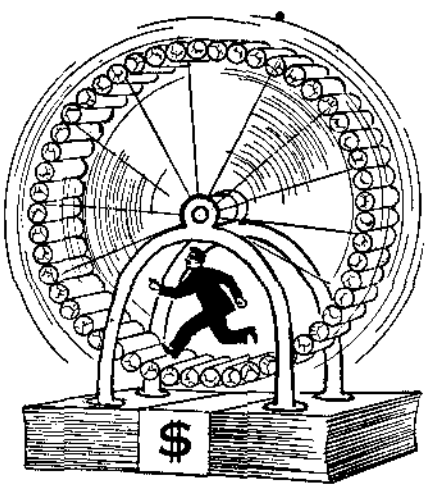
◈ On April 11 Secretary of Commerce Luther H. Hodges announced that, according to the 1960 census figures, the population center had moved to near Centralia, Illinois, fifty-seven miles west of its 1950 location. Mr. Hodges defined the population center as the point to which all residents of the fifty states could go for a convention with the smallest possible total travel mileage.

New Element Discovered

◈ On April 12 the Atomic Energy Commission announced the discovery of a new chemical element number 103 on the atomic scale. It was proposed that the element be named lawrencium, with a chemical symbol of Lw, in honor of the late Ernest O. Lawrence, inventor of the cyclotron.

Islanders Resist Radioactivity

◈ On April 10 Sir Ernest Marsden, a leading New Zealand nuclear scientist, pointed out that the food of the Nui Islanders of the Southwest Pacific is 100 times more radioactive than normal food. He said that "this environment has evolved a race which is more resistant to radioactivity," and that it might provide a key to man's survival in the event of a nuclear war.



Going Some Place?

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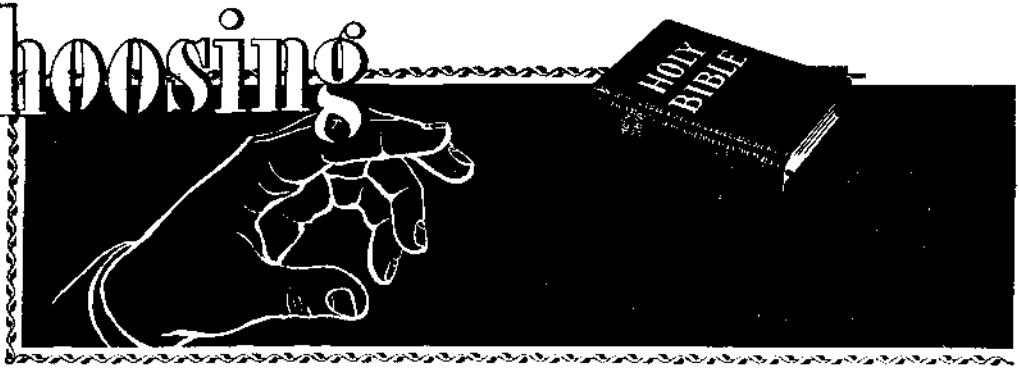

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Awake!

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JUNE 8, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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Awake!
"Now it is high time to awake."
—Romans 13:11

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PUNCTUALITY
—A Mark of Thoughtfulness

WE ALL, at some time in our life, are likely to have been the victim of another's tardiness. Such tardiness may have been unavoidable, but more often than not it could have been averted by more planning and foresight. Just as we tend to link tardiness with thoughtlessness, so we link punctuality with thoughtfulness. A lack of thoughtfulness can victimize people of considerable time. A Swiss man, for instance, who kept a careful record of his time calculated that in eighty years he had wasted more than five years waiting for tardy people.

The tardy person indeed victimizes other people, but such a person also victimizes himself; for the one who is habitually late brings disgrace upon himself. In the minds of many persons a habitually tardy person is thoughtless and unreliable and is thus considered undependable in regard to other matters as well. Tardiness robs one of respect, not just for oneself as an individual, but for any organization that such a person represents.

Tardiness is not conducive to good relations and good fellow feeling. Many persons have observed the somewhat pained expression on the faces of those who have been obliged to wait unduly long for a meal or defer their departure because of someone's lack of punctuality. And what are the feelings of the hostess who has prepared food for a specific time but is unable to serve it because of a tardy person? What are the feelings of the businessman toward those who are late for an appointment? What are the feelings of punctual persons who attend a meeting that does not begin on time?

Punctuality is a mark of thoughtfulness. It requires good planning and foresight. The habitually tardy person sometimes excuses himself by saying that he lacks a sense of time, but is this really so? If it were, he should be ahead of time as often as he is behind time. What he lacks is planning and thoughtfulness, and such can be learned. Another excuse offered for tardiness is, 'Better late than never,' but better late than never is not nearly as good as, 'Better never late.'

Traveling time often has to be considered if one is to be punctual. Allow enough time so that dangerous and nerve-exhausting hurry is not necessary. The inveterately tardy person may regard the catching of a train or plane as a kind of sport in which he gives the train a chance to get away or the airplane a chance to

take off without him. But how much safer and how much better to start early so as not to have to hurry on the way!

Because it suggests thoughtfulness, punctuality inspires confidence in a person, and not only in the person but in the organization that he may represent. By being on time you suggest to others that you are a person of your word. When invited to someone's home for dinner, your punctual arrival suggests to the host or hostess that you are considerate of her and of the other persons that may be present.

The Christian shows his thoughtfulness by being punctual not only for material meals but for spiritual meals, at the Christian congregation. Being on time for public lectures, for instance, shows respect for the speaker, whose carefully prepared introduction sets the theme and scope of the discourse. Above all, being on time for Christian meetings shows respect for the organization that has sponsored them.

One may not always be able to be on time; sometimes there are unavoidable delays. But these can be kept to a minimum by careful planning and by allowing a margin of safety in regard to travel time. If one is late, an apology is usually in order; such apology is appreciated by those who have been inconvenienced. If a person is unavoidably detained and he knows that he is going to be late, it is thoughtful to telephone the other person at the earliest possible moment. Such a course of action is greatly appreciated and it removes much of that anxiety caused by waiting for a tardy person.

We can show thoughtfulness by being punctual ourselves and by also planning a constructive course of action should we become the victim of someone else's tardiness. We may not be victimized of five years' time as was the Swiss who recorded his time, but here is a thought-provoking fact that was uncovered by a University of Wisconsin analysis: The average person spends three years of his lifetime just waiting, whether for tardy people or for some other reason. A Gallup poll that questioned a hundred persons at random reported that every one of them expected to do some waiting during the next few hours, but only one out of eight had any plan for doing something constructive with the time.

Reading and meditation are often possible during waiting periods. Dr. Helen Brandon, a psychological counselor, reported that in one year she spent some 120 hours a month waiting on something or somebody. "During this time," she said, "I thought of 1000 article ideas, worked on the case histories of more than 100 people, and spent at least one-third of the time relaxing in one way or another." Some persons faced with waiting periods carry a Bible, another book or a notebook. Some take with them copies of the *Watchtower* and *Awake!* magazines and are able to read them during waiting time.

Many persons are tardy because they have never been trained to be punctual. Parents can show thoughtfulness by training their children as to the need for punctuality. Most parents would not think of rearing children without teaching them how to tell time, but do they teach their children the importance of being on time?

Christians, of all people, ought to recommend themselves and the organization they represent by punctuality. "In no way are we giving any cause for stumbling, that our ministry might not be found fault with," wrote the apostle Paul, "but in every way we recommend ourselves as God's ministers."—2 Cor. 6:3, 4.

Recommend yourself and what you represent. Be punctual. Your thoughtfulness will be appreciated.

WEATHER as a Weapon of War and an Instrument of Peace

When will control finally be brought about, and how?

WEATHER control looms on the horizon as a greater threat to humankind than the hydrogen bomb. Leading climatologist Dr. Hans W. Ahlmann says for that reason that he hopes "man never learns to control the climate of the world." There are far too many opinions and ideas about climate control, he says. "Look at the difference between the ideas of the tourists and the farmer on rain." In fact, already men are warned against "rain stealing." Some states in America have passed laws claiming ownership of the water in all clouds within their borders to protect themselves from rain thievery. Others warn of weather warfare.

Despite the warnings about the dangers of weather control, scientists state that it is no longer a question of "if" or "when," but, "Which nation will do it first—the United States or the Soviet Union?" Captain Howard T. Orville, a confirmed believer in weather control, stated: "If an unfriendly nation gets into a position to control the large-scale weather patterns before we can, the results could even be more disastrous than nuclear warfare."

Echoing similar warnings are men of no less prominence than the United States vice-president Lyndon B. Johnson; Dr. Edward A. Ackerman, deputy executive officer of the Carnegie Institution of Washington; Dr. John Von Neuman, one of the world's greatest mathematicians; Dr. Henry G. Houghton, chairman of the Department of Meteorology at Massachusetts Institute of Technology; Dr. Edward Teller, a builder of the hydrogen bomb, and others.

Lyndon B. Johnson, when a United States senator, stated that "any nation that learned to control the weather would have at its disposal an instrument that could be more potent in controlling the earth than even the hydrogen bomb." And it is generally agreed that the first nation to "conquer space" will have a decided advantage in this race toward weather and world control.

Reflecting on the Soviet Union's startling advances in space, Dr. Houghton recently said: "I shudder to think of the consequences of a prior Russian discovery of a feasible method of weather control." United States Senator Clinton P. Anderson, who said weather control may well be the "ultimate weapon," gave reason for this dreaded possibility. He said that it would be a way of bringing a nation 'to its knees,' by denying it drinking water or by destroying its wheat crop. Weather control would mean a nation could flood cities and scorch farms without inflicting damage to itself, which could not be said if it used thermonuclear blasts. Also realizing the dangers involved in weather control, Dr. Teller told a military committee that the United States could become a second-class power without war if the Russians succeeded in controlling the weather. Perhaps that is why Dr. Ackerman called weather control "tomorrow's weapon or tomorrow's disaster." Both he and Dr. Neuman spoke very seriously of the possi-

bility of "weather warfare" and "weather wars."

Therefore Western militarists are urging that weather control receive top priority. They argue that if Napoleon could have neutralized Russia's winters the map of Europe would not be what it is today. If the Nazis could have ordered gale storms to batter General Eisenhower's invasion force off Normandy on June 6, 1944, the whole world might be dominated by Nazism today. Both the Nazis and the Allied armies consulted meteorologists. The Nazis made sure of dry weather before they invaded Poland. And it was under the protection of a fog bank that they squeezed their cruisers through the English Channel. The Japanese used a cloud bank to conceal their fleet on its way to Pearl Harbor. General Eisenhower was well aware of the weather and oceanographic predictions before he cast the die for D-Day. On the weatherman's memorandum, General Eisenhower wrote in longhand: "Thanks, and thank the god of war we went when we did! . . . D.E."

Well aware of the frightful possibilities of weather as a weapon, world leaders shudder as the race for weather control reaches its climax.

The Weather Weapon Not New

Long before man thought of weather as a weapon, God the Creator used the elements to wipe out a world. Jehovah God, "a manly person of war," declared to Noah: "In just seven days more I am making it rain upon the earth forty days and forty nights, and I will wipe every existing thing that I have made off the surface of the ground." This he did by exercising perfect control over the weather.—Ex. 15: 3; Gen. 7:4, 17-24.

During the time of Moses, Jehovah God warred against Pharaoh and his hosts by the use of weather. God caused thunder, hail, fire and darkness to sweep Egypt, and a thick cloud to protect the Israelites from the Egyptian forces. Before having the Israelites cross the Red Sea he caused the east wind to dry the sea bottom so that they crossed over on dry ground. Then he buried the Egyptians in the midst of the Red Sea when they followed after the Israelites. This is weather control!—Ex. 9: 18, 23; 10:21-23; 14:19-28.

In Captain Joshua's day "Jehovah hurled great stones from the heavens" upon the enemies of Israel, and "more got to die who died from the hailstones than those whom the sons of Israel killed with the sword." (Josh. 10:11) In the days of Barak and Deborah, Jehovah caused the elements to help in the fight against Sisera. The inspired account tells us: "From heaven did the stars fight . . . The torrent of Kishon washed them away." The enemies of Jehovah perished by weather warfare, and that over 3,000 years ago!—Judg. 5: 20.

At the battle of Armageddon Jehovah will again call upon the elements with which to wage war. To his prophet Job Jehovah says: "Have you entered into the storehouses of the snow, or do you see even the storehouses of the hail, which I have kept back for the time of distress, for the day of fight and war?" (Job 38: 22, 23) That day of "fight and war" is Armageddon, in which Jehovah will annihilate all wicked opposers to his righteous incoming new world. At Ezekiel 13:13, 14 Jehovah tells us in part how he will do that destroying work: "I will also cause a blast of windstorms to burst forth in my rage, and in my anger there will occur a flooding downpour, and in rage there will be hailstones for an extermination. And I will tear down the wall that you men have plastered with whitewash and bring it into contact with the earth, and its foundation must be exposed. And she will certainly

fall, and you must come to an end in the midst of her; and you will have to know that I am Jehovah." Yes, antitypical Israel, that is, Christendom, and all the world will come to taste of weather warfare when Jehovah vindicates his name at Armageddon, "the war of the great day of God the Almighty."—Rev. 16:14, 16.

Controlled Weather for Peaceful Uses

It is good also to know that Jehovah, who controls the weather in a perfect way, will use weather control to the blessing of mankind in the new world, even as he did in his typical theocracy Israel. Through his mouthpiece Moses, Jehovah told the Israelites: "If you continue walking in my statutes and keeping my commandments and you do carry them out, then I shall certainly give your showers of rain at their proper time and the land will indeed give its yield and the tree of the field will give its fruit. And your threshing will certainly reach to your grape gathering, and the grape gathering will reach to the sowing of seed, and you will indeed eat your bread to the full and dwell in security in your land." (Lev. 26:3-5) What a comfort these words must have been to the new nation of Israel! No crop failures. No droughts, no hailstorms, floods or insect plagues to ruin their crops—if they remained obedient to Jehovah their God. Obedience to God was a prime requisite to national security.

In the closing years of his life Moses was again used by God to emphasize this point, saying: "It must occur that if you will without fail obey my commandments that I am commanding you today so as to love Jehovah your God and to serve him with all your heart and all your soul, then I shall certainly give rain for your land at its appointed time, autumn rain and spring rain, and you will indeed gather your grain and your sweet wine and your oil. And I shall certainly give vegetation in your field for your domestic animals, and you will indeed eat and be satisfied." (Deut. 11:13-15) So weather control does not rest with man's knowledge of the elements, but with knowledge of God's commands and happily obeying them. For Jehovah, who controls the weather, blesses or withholds his blessing accordingly.

For example, the psalmist called for the people to "make melody to our God on the harp, the One who is covering the heavens with clouds, the One preparing rain for the earth." Yes, the Israelites appreciated that rain was of God. The prophet Zechariah told God's covenant people to "make your requests of Jehovah for rain in the time of the spring rain, even of Jehovah who is making the storm clouds, and who gives a downpour of rain to them, to each one vegetation in the field." When the nation became stubborn and rebellious at heart and turned aside from walking in Jehovah's way, the prophet Jeremiah tells us they did not say in their hearts: "Let us, now, fear Jehovah our God, the One who is giving the downpour and the autumn rain and the spring rain in its season, the One who guards even the prescribed weeks of the harvest for us." "Your own errors have turned these things away, and your own sins have held back what is good from you people," said Jeremiah to a people who had turned away from the true God Jehovah.—Ps. 147:7, 8; Zech. 10:1; Jer. 5:24, 25.

Weather in a Modern World

Of course, that was under the typical kingdom of Israel, but what about today? We still live on the same earth, under like clouds, and the same God lives on! But how many nations have sought out his commands and live according to them? Remember, God-controlled weather was conditional—the condition was that the nation

remain obedient to Jehovah's laws and commandments. What earthly nation can boast such obedience today? Therefore, they have turned away from God to meteorologists, weather scientists, for some hope of weather control. But after a long and familiar acquaintance with the weather, man's attempts to bring it into subjection for the most part continue to be frustrated. Men have built dams, seeded clouds, created lakes, planted forests, diverted rivers, and still there are droughts, cyclones, tornadoes, hurricanes, hailstorms and thunderstorms. Unseasonal weather and famines persist.

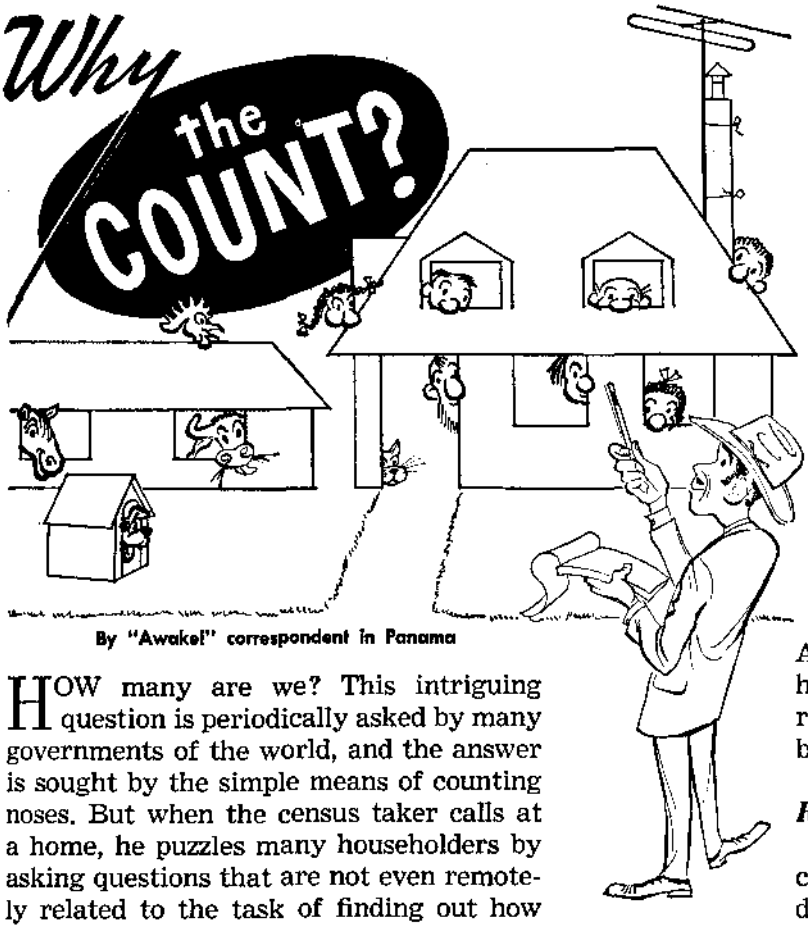
It is no small undertaking to try to harness the weather. Earth's seething sea of air extends 500 to 600 miles into space. The ocean of air around the earth is so huge, Dr. Harry Wexler of the United States Weather Bureau pointed out, that if the air were divided up for observation among all the people on earth, each human would have two million tons of air to keep an eye on. Another report states: "The weight of this great blanket of gas is stupendous, though man is unaware of it because of the equal and countervailing pressure of the air and fluids within his body. The pressure exerted upon him and upon the entire earth is 2,016 pounds per square foot. The whole burden of the atmosphere pressing down upon the earth totals about 5,000,000,000,000,000 tons—the equivalent of a slab of granite 1,000 miles long, 2,000 miles wide and half a mile thick." Without the atmosphere there would be no wind, no clouds, no rain, no weather. Man actually lives at the bottom of this massive sea that is hundreds of miles deep. And his chances for controlling it are about the same as the chance a fish has to control the oceans in which it lives.

The causes of air turbulence are subtle and infinite in number. High above in the ionosphere, we are told, barrages of charged particles or violent bursts of radiation from the sun stir up air movements that may have subtle but as yet unknown consequences. The atmosphere catches and consumes by friction some 100,000,000 meteors that fall into earth's gravitational field each day from outer space. These too may disrupt the otherwise relatively stable balance in the atmosphere. On earth there are all sorts of temperature variations caused from irregular flow patterns of the earth's surface, such as mountains, valleys, prairie lands, huge forests, plowed fields, lakes, rivers and oceans, and all of these affect the flow of air and thus have a direct bearing on the weather. All of this must be taken into consideration when we speak of weather control to any appreciable degree. It would be much easier and by far more intelligent to learn God's commands and live according to his ways and let him control the weather. Eventually that is what will be done anyway.

After Armageddon in Jehovah's new world, the God who controls the weather will in a literal way fulfill the promise: "I will cause the pouring rain to descend in its time. Pouring rains of blessing there will prove to be. And the tree of the field must give its fruitage, and the land itself will give its yield, and they will actually prove to be on their soil in security." (Ezek. 34:26, 27) Obedience to God will bring weather control, and weather control will bring security and prosperity.

So our earth is due for some drastic weather changes. Not by weather scientists will these changes come, however, but by God, who in Armageddon will use it as a weapon of war to destroy the wicked and in the righteous new world as an instrument of peace for the blessing of humankind obedient to his will.

Why the COUNT?



By "Awake!" correspondent in Panama

HOW many are we? This intriguing question is periodically asked by many governments of the world, and the answer is sought by the simple means of counting noses. But when the census taker calls at a home, he puzzles many householders by asking questions that are not even remotely related to the task of finding out how many people there are. Some of the questions may even appear to be very personal. Although a householder may not see how his ability to read and write or what kind of stove he has in his kitchen is related to a census, the information a census gathers may ultimately result in benefits for him.

Census-taking is not a modern innovation. It was used by rulers many thousands of years ago. In those days a census was principally for the purpose of conscripting manpower for military service or for levying taxes. Today it has been broadened so as to be far more informative.

Census Day in Panama was December 11, 1960. No one left home that day until one of the 8,200 census takers had called. After questioning a person, the census taker gave him a card to show that he had been contacted. To insure good results, the government recruited teachers and students that were in schools of higher learning to make up most of the census takers. On the average, each received five dollars for his work. To make the work easier, all stores remained closed until late in the afternoon. Anyone that could not be home was permitted to register during the week before Census Day.

Results

The tabulation of the census thus far has produced encouraging information for the government. It reveals an increase in Panama's population in every province with the exception of Taboga Island in Panama Bay, where there was a decrease of forty-four inhabitants during the last ten years. As a whole, Panama has had a population increase since 1950 of 32 percent. It is interesting to note that in two provinces women outnumbered the men by almost 10,000.

On the basis of previous census-takings the government was able to anticipate an average yearly increase of twenty-nine persons to every thousand. It was even able to predict the arrival of the one millionth inhabitant. At the present rate of increase it sees a population for Panama

of two million by 1980. It has already begun studying the problems that will arise down to the year 2,000, if the population continues to increase at the present rate. Without a periodic census to determine the rate of increase, this would be difficult to do.

By examining the answers put on the census questionnaire, the government can determine the requirements of public sanitation today and in the future. It can learn what is needed in the way of adequate and safe water supplies, sewage disposal, health centers, what areas need attention in the antimalarial campaign and eradication of pests, and what will be the demand for various vaccines and serums in its war against smallpox, yellow fever and infantile paralysis.

The census can serve as a gauge to measure the effectiveness of the country's educational program. Because the 1950 census revealed that there were 150,000 Panamanians (not counting native Indians) ten or more years of age who could neither read nor write, education directors were stimulated to work out a plan for educating these people. This resulted in an arrangement whereby Panamanian teachers could be trained in Mexico, Venezuela and Puerto Rico. The need for more educational equipment was seen as well as a redistribution of the schools themselves. The fact that some 50,000 children of school age were without schools made this imperative.

Economy

As with other countries, Panama has benefited economically from census reports. The total evaluation of existing farm animals and agricultural products was set in the 1950 census at 55 million dollars. This was good, but the fact that 58 percent of the workers in the country had a monthly income of less than seventy-five dollars stirred up public opinion to demand the establishment of a just minimum wage.

That same census brought to the attention of the government, for the first time, the nation's agricultural resources. This helped greatly in providing a picture of the economic health of the country. In the agricultural census beginning April 16, 1961, the government planned to seek more information than it did in 1950. Besides asking about the number of farm animals and fowl, it planned to inquire about the extent to which farm land is being utilized, the use of irrigation, the use of fertilizers and the use of farm machinery. A deeper probe into the nation's economy will be made in 1962, when the government will conduct a census of the commercial and industrial activities in Panama.

An analysis of the 1950 census revealed that Panama was losing many benefits from its agriculture through lack of adequate roads and market centers. In three quarters of the farming areas, the farmers had to transport their produce to distant markets on horseback or on foot. They would then have to sell the produce at prices that did not compensate for their efforts. This fact stimulated projects for more roads and highways throughout the agricultural zones. Several national agencies have co-operated with the farmers to remove many of the difficulties revealed by the census.

Another surprising revelation from the 1950 census was the fact that two thirds of the farmers in Panama were squatters. This knowledge caused the government to provide easier means by which the farmers could acquire free title to the land. Thus the census brought benefits to the Panamanian farmers.

Housing

Census reports give a government a clearer picture of the housing needs and

problems in a country. By means of the 1950 census officials in Panama learned about the number of rooms in each living-unit in the country, the materials used in constructing them, the sanitary conditions, whether there was electricity and whether the living-unit was rented or owned by the occupants. When it was owned by those living in it, the census inquired as to whether it was paid for or nearly so. All this information proved useful in considerations of the nation's housing problems.

The 1960 census has broadened this inquiry by seeking information about radios in the homes, refrigerators and the type of stoves the people use. It also inquired about home industries such as the preparing and selling of food, making clothing and so forth.

Effect of Population Changes

The results of a census can cause changes in maps as well as in a government itself. As concentrations of people increase or shift from one place to another, maps have to be adjusted to show this as well as boundary changes of districts that are consequently made. Where appreciable increases in the population are revealed by a census, the government has to make changes in the number of representatives in its legislative body. The 1960 census in the United States, for example, caused the states of New York and Pennsylvania to lose three seats in the House of Representatives. California gained seats. This was due to a shift in the population that was revealed by the census. When a city receives financial aid from a state or from the central government according to the size of its population, a census can cause marked changes in the amount of aid received. When the 1960 census revealed a drop in the population of New York city, the city officials were greatly disturbed because this revelation could cause a reduction in the aid the city receives from the state.

Although a householder may not appreciate the need for some of the information a census taker may ask him, governments have learned that a census can be most informative in checking on the pulse of a nation. By means of it, officials can determine the weaknesses in the national structure and be informed on the needs of the people. This information helps them to solve problems and institute changes that bring benefits to the people as a whole. These benefits make a periodic census a desirable thing in the growing nations of our modern world, and they supply an answer to the question, Why the count?

Other People's Experience

"We can get into more trouble by ignoring the lessons of experience than in almost any other way," says *The Royal Bank of Canada Monthly Letter* for May, 1957. "If we depended upon our own personal experience for our learning, we should find ourselves with scanty knowledge, thin in some places and utterly lacking elsewhere. The ambitious person says, 'Out of whose book can I take a leaf?' and he proceeds to make the experience of other people an extension of his own. Some men are never convinced that they know a thing unless they have experienced it. They are rather pitiable in their refusal to listen to anyone but themselves; like an obstinate ship's captain who has to learn by many wrecks how to avoid the rocks."

The best way to avoid the rocks of disaster is to steer by the principles of God's Word the Bible, benefiting, too, from the many experiences of others recorded therein that "were written for our instruction."—Rom. 15:4.

Transiting A CANAL OF MARVELS

By "Awake!" correspondent in Panama

ALERT, observant six-and-a-half-year-old Johnny shifted the focus of his searching brown eyes from the plate of his native *arroz con pollo* (rice and chicken) to his father, seated across the table from him.

"Papa," he asked, "where does the food go after it goes into the tube out of my mouth? [For on a previous occasion his father had assured him that such was the case.] What happens to it? How does it get all the way to my head and fingers and toes?"

Where is the child that has not propounded such questions? Where the adult that has not been engrossed, even in this speeded-up space age, with the envisioning of the ordinary, yet superb, processes involved in answer to them?

So this responsibility-accepting father, instead of dismissing his son with an 'oh, now-do-not-be-silly—run-along-and-play' remark, interestedly answered: "Son, these large pieces or blocks of food that we eat have to be torn or broken down into little blocks so tiny that they become liquid, and then the blood carries them to all parts of the body to feed them. This change takes place in different parts of the 'tube' you just mentioned, and it is also called a canal. No, not the waterway you know about, the Panama Canal, but the digestive or alimentary canal. And since the changes that take place are so great and so wonderfully accomplished, we can truly call it a canal of marvels."

Satisfied with this understandable answer, Johnny, after being dismissed from the table, ran along to his play, and the food that he had eaten continued its transit of the digestive tract, commonly referred to as

The Alimentary Canal

This highly specialized canal, together with its accessory organs and glands, old as humankind, yet independent of human ingenuity and uncreated by human skill, not only bears eloquent testimony to a dexterous and economical Creator, but also continues to efficiently fulfill its purpose for man's benefit. Its amazing processes, both physical and chemical, many of which could be accomplished outside the body under controlled conditions, but over a much longer period of time, have been the object of intelligent observations for many

years and to this day remain a wonder in a world where modern laboratory methods have made an even more minute scrutiny possible.

Compared to the fifty-mile stretch of Canal so familiar to Johnny, the twenty-five- to thirty-foot length of this one is quite short. Just as in the Panama Canal, where complete and efficient co-ordination of activity is effected through the control towers, so in this canal all its processes are centrally directed from the master 'control tower,' the brain, by means of intricate nerve impulses. And, as in the former Canal mighty lock-gates smoothly operate at the entrance and exit of the lock chambers, so in the latter various valves guard its numerous chambers. Each has its aids to navigation so necessary for successful manipulation; each, its hazards. Unlike the former, which operates for the purpose of safely transporting, intact, mighty ocean liners of precious cargo from one ocean to the other, this laboratory of marvels has as its goal the complete unmasking of the identity of whatever comes into port, selecting and changing what is acceptable to the body into an assimilable form and eliminating what cannot be used. So in this continuous tube extending from the mouth, through the pharynx, esophagus, stomach, small and large intestines to the anus, a succession of elaborate mechanical and chemical actions convert all kinds of food (proteins, starches, sugars and fats) into simple substances, which can be absorbed as nutrition to the body.

With the motive of quickening just a little the appreciation of what is involved in this remarkable change, rather than attempting a final say on its many reactions, the pleasurable opportunity of transiting this canal of marvels by means of the observations of those who have studied and are constantly analyzing and experimenting with it is most rewarding. Those in the know say that it requires from sixteen to twenty-four hours for the food to travel the full length of the alimentary canal. The entire transit is filled with thrills as one contemplates the wisdom, power and accuracy of the One who established the laws governing the perfect co-ordination of its mechanical and chemical aspects to effect the purpose of the digestive processes.

From Mouth to Stomach

Appetite-teasing aromas from the kitchen, or perhaps the persisting desire to eat, if one is hungry, alert the whole alimentary canal of a normal, healthy person. Muscles are stimulated for action; glands are incited; the whole system is poised for closest co-operation. The mouth "waters" as the salivary glands, three sets of them strategically located, have been spurred to secrete sufficient of their daily output of upward of a quart of saliva to prepare this 'port of entry' for the reception of food—preferably a well-balanced, well-prepared, attractively served meal. And as the "grinders" or teeth tear and grind to bits the food received into this nearly oval-shaped mouth cavity, enzyme-ridden saliva lubricates and moistens it. More than that, one enzyme selectively attacks the starchy portion of the food and starts transforming it into sugar, and another begins work on that to tear it down into a still simpler form.

The soft, pulpy mass of food, now ready to be swallowed, does not simply drop by gravitational pull into the stomach. Swallowing is accomplished by a combination of movements of the tongue, cheeks and muscles of the approximately five-inch-long, somewhat cone-shaped throat cavity behind the mouth, nose and larynx called the pharynx. Let a *Textbook of Anatomy and Physiology* describe this so seemingly

insignificant process: "The muscles draw the pharynx upward and dilate it to receive the food; then they relax, the pharynx sinks and the other muscles, contracting upon the food, it is pressed downward and onward into the esophagus," or gullet, into the next 'chamber' in the canal. Continuing its four- to eight-second journey down this nine- or ten-inch-long comparatively straight tube that penetrates the diaphragm and terminates in the upper end of the stomach, the food mass is moved along by peristalsis, a gentle wavelike motion resulting from dilation of the outer and inner layer of muscles, respectively, of its walls. Clearing the gullet, the traveling food passes through the cardiac orifice, the ringlike sphincter muscle 'lock-gate' closes and it is now

In the Stomach

It is said that perhaps this is as little understood by the majority of its owners as any organ of the digestive tract. In the article "Mysterious Stomach—Always in Trouble" in *Life* magazine for November 7, 1958, the writer interestingly said that the stomach is "a curious combination of the reliable and the unpredictable. . . . To the layman the stomach is an accident-prone, allergy-ridden, acid-haunted trouble-maker, and it is blamed for almost everything that goes wrong inside the owner's body. It appears to be subject to a variety of unpleasant malfunctions and sensations: food poisoning, nausea, gastritis, ulcers, over-eating, heartburn and just plain indigestion. . . . But most doctors disagree with this lay view. Far from being an uneasy and unreliable source of anguish, they say, the stomach is really exceptionally tough, trustworthy and hard-working. It rarely causes serious trouble, and then only if grossly abused. It will accept without complaint virtually anything that is passed along to it that is not actually poisonous."

In simplest terms the stomach is a "sac-like dilation" of the alimentary tract, and is situated principally behind the lower ribs, its blind, rounded end to the left of the heart, and its opposite smaller end under the liver. Being so subject to change, it practically defies accurate measurement; for when it is empty, it may resemble a "deflated balloon" measuring from twelve to sixteen inches from top to bottom as it "limply hangs from the esophagus." When digesting food, it assumes a shape "roughly resembling an outsized kidney bean and measures only eight inches from top to bottom." Versatile, its capacity varies from one to three quarts of food and liquid for the average eater to six quarts for the habitual overeater.

Target for scrutiny that it is by doctors, recipient of unjust accusations that it is by the average individual, the stomach is, nevertheless, a very dependable part of one's anatomy. At least three times a day it at once adapts itself to receive rather large quantities of food and retain it, and later dispense it in small amounts after it has been worked over. And what fascinating changes do take place in it! Why its very structure lends itself to the task it is to perform! As soon as food enters it the writhing of its walls' three layers of muscles (one oblique, one round and one long), in response to the command from the central nervous system, begins to mash food to a thin, grayish mush called chyme. The innermost layer of its thick, resilient wall is a very soft mucous membrane of many creases and folds, richly supplied with blood vessels and nerve fibers, and honeycombed by tiny shallow pits into which glands, some 35 million of them, open, pouring out their enzymes through five million ducts. It is here that the very toughest piece of meat meets its "Water-

loo" as the secreted pepsin completely dismantles its individuality; it is here that sweet milk sours as secreted renin changes its liquid form into soft, smooth curds. Yes, it is here that proteins in general begin to be unmasked—to subside from being too choosy about their form—as they are broken down by three stages: acid metaproteins, proteoses, and peptones. Since all this is accomplished only in an acid base, these glands also supply the acid, hydrochloric by name, and so corrosive that "it would blister your palm in an instant—an acid powerful enough to cause a second degree burn." Yet the stomach itself is spared being digested by a protective, resistant mucous lining.

As for the starches, it is debatable as to whether the action of the saliva continues here in this turbulent "chamber" or whether further action is suspended from the time it leaves the mouth until it has left this part of the canal. With the exception of their being liberated from other foodstuffs, and the slight action of a third enzyme called gastric lipase upon the emulsified fats like cream, the fats of the meal retain their identity until the next portion of the channel is being navigated. Thus, after about four hours of constant churning and kneading in this chemically infiltrated compartment, the now-macerated food is ready to pass through the pyloric "lock-gate," in small portions and at regular intervals into

The Intestines

Extending from the lower end of the stomach to the large intestine, the twenty- to twenty-five-foot convoluted tube, the small intestine, fills the greater part of the abdominal cavity. In it more digestion takes place than in any other organ of the alimentary canal, and absorption into the blood is negotiated. Its inner mucous lining is studded with some twenty million glands that secrete intestinal enzymes or "aids" for each particular kind of food, elements that act as activators to the pancreatic enzymes or as dividers of food elements, such as proteins, into the final form for absorption into the blood. About four or five inches below the stomach, ducts from the pancreas and liver open into the small intestine, pouring out their enzymes for the completion of the chemical breakdown of proteins into amino acids; of starches and compound sugars into simple sugars; and of fats into fatty acids and glycerin. The amino acids, simple sugars and fatty acids are the forms in which the food taken into the mouth some eight or nine hours earlier can be absorbed into the blood.

Throughout its entire length this tube is coated or lined with submucous and mucous membrane arranged in circular folds, which never disappear even when the intestine is distended. These prevent the food from passing through too quickly as it is being thoroughly exposed to digestive juices. Covered with millions of minute, fingerlike projections called villi, this lining, velvetlike in appearance, presents an absorptive surface of well over a hundred square feet.

Movements of two kinds are observed in this "chamber": (1) peristaltic, or the "quick succession of waves of contraction and inhibition passing slowly along" and which serves to keep the food moving onward through the canal; and (2) pendular segmentation consisting of "local constrictions of the intestinal wall" which occur "rhythmically at points where masses of food lie." The purpose of these latter movements is vividly described as "to divide the string of food into a number of equal segments. Within a few seconds each of these is halved and the corresponding halves of adjoining segments unite. . . . In this way every particle of food is brought into intimate contact" with the folds of the

walls and is mixed thoroughly with the digestive juices.

At this stage in the twenty-four-foot journey, absorption of most of the meal has taken place and the remaining sudsy froth passes into the large intestine by means of the ileocecal valve. Here, although no digestive enzymes are secreted, limited digestion continues in the remaining unabsorbed food already mixed with digestive fluids, and absorption terminates. The undigested and indigestible parts of the food, now so much freer of liquid than when they left the small intestine, are evacuated from the body as waste products.

COMING IN THE NEXT ISSUE

- Why Be a Christian?
- Beauty and Cosmetics.
- The Valiant Fire Fighters.
- Travel by Air.
- Defeating Death in the High Alps.

Hazards, to Recognize and to Avoid

This canal has its hazards too. Briefly to be mentioned are (1) bacteria—always present to a greater or less extent—that may find their way into the system. Ordinarily they are destroyed by the hydrochloric acid in the stomach. In a remarkable way any escaping ones are usually routed by chemicals in the digestive process farther on. If not, then a doctor may have to be consulted. (2) Exhaustion, which can slow down the processes to such an extent that not sufficient "aids" or enzymes are secreted to stop fermentation, which may cause much discomfort by pressure due to gas. (3) Emotional stress, particularly anger, which may cause the stomach to boil combatively in its oversupply of acid; fear, perhaps causing it to lie still or become nauseated; and overanxiety, which so frequently results in loss of appetite with consequent lack of zest for food necessary to trigger digestive processes. (4) Overeating, which overtaxes the entire system, as it violates the principle of moderation in all things.

Filled with gratitude to the Maker of such a fascinating mechanism, and for food to put into it; possessed of self-control with gladness and joy of heart; and moved by love for the prospect of using the benefits accrued from it to the glory of the great Creator who made us in such a 'fear-inspiring' way, one will be helped to overcome many of the hazards common to this canal of marvels and will be anxious to safeguard its amazing processes.

Exaggeration

This is "a day of wild superlatives and exaggerated ecstasy," says Charles W. Ferguson in *Say It with Words*. "In the nomenclature of business we face daily habitual exaggeration that must have its effect on our own speech and writing; and it calls attention not only to itself (though with less and less effect), but also to the values of restraint and moderation in writing and the need of accurate simplicity if we are to be convincing. Instances of gross but commonplace exaggeration are too conspicuous today to need more than a passing reference. . . . A film or a television program is the biggest, the best, the most dramatic, the most hilarious, the most exciting thing that has appeared. And when it is not, it is colossal or supercolossal. . . . All of which means that we have used up the superlatives of the language and left no reserve. . . . It is the extreme that we would be well advised in our writing and speaking to avoid, thinking perhaps of the fellow who stood up in prayer meeting and said he had shed barrels and barrels of tears over his habit of telling tall stories."

Paris and Amsterdam

PARIS—a city with a reputation among tourists for art, finery and sex. But it is possible to come to Paris for reasons more noble than worldly pleasures. Particularly will this be so for the thousands of Christian witnesses of Jehovah who will be in Paris from August 1 to 6 for their principal French-language convention this year. They will not be coming for a lark or a spree, nor even just for tourism. Paris has a thriving congregation of clean-living Christian witnesses, and it will be to get to know these and the thousands of other French-speaking brothers that Paris will attract many Witnesses from abroad this year.

Paris proper is divided into twenty administrative districts, and within these there is at present a congregation of 705 Witnesses organized into nine units. However, Greater Paris has some forty congregations in all, with 3,068 active ministers as of December, 1960. All these are busily preparing to provide or to find rooming accommodations for their Christian brothers who will be coming to attend this assembly.

The assembly will be held at the Parc des Princes, a sports stadium and an ideal convention spot. It is an open-air stadium capable of seating some 40,000 people. It is situated on the extreme western limits of Paris, in an airy residential section near the famous park called the Bois de Boulogne. The Métro and several bus lines come within a stone's throw of the stadium. Car drivers will have no trouble reaching it, since it is located near the fast-moving boulevards *extérieurs* and within a short distance from the *quais*, the riverside boulevards that follow the river Seine.

Unlike the London Underground, in the Paris Métro you pay a standard fare regardless of the distance traveled. You can buy either individual tickets or little booklets (called *carnets*) of ten tickets, which work out cheaper. It is also advantageous to buy *carnets* of tickets on the buses but, except on very short runs, bus travel is dearer than the Métro because you pay according to the distance you travel.

A word about French money for the benefit of those who have not been to France within the past year or so. Back in 1955 the dollar was worth 350 French francs. Today one NF (new franc) is worth approximately 20 U.S. cents, 1/6 sterling, 10 Belgian francs, nine tenths of a Swiss franc and 12 Spanish pesetas. At present both old and new francs are circulating and both are legal tender, so visitors will have to remember that the above equivalents apply to 1 NF or to 100 old francs.

The big attraction, of course, will be the convention program itself. Naturally, the main language for this assembly will be French. But many of the visiting speakers who speak in other languages will use interpreters. Sessions will also be held in Spanish and Polish.

Doubtless those coming from abroad and from the French provinces will be interested in seeing the Watch Tower Society's new French branch office and printery.

They are located at 81, rue du Point-du-Jour, Boulogne-Billancourt, about a fifteen-minute walk from the Parc des Princes and ten from the nearest Métro station, Porte de Saint Cloud.

Students of Bible history will find much to interest them in the Louvre, one of the richest museums in the world. The Louvre is open every day except Tuesdays, from 10 a.m. to 5 p.m. But few pastimes are so fatiguing as aimlessly wandering through large museums looking at everything in general and nothing in particular. Know what you want to see before you start out. Paris has much to offer that is constructive and educational, in contrast with its more seamy side, which a Christian would be happier to avoid.

"Widen Out"

This convention will provide a marvelous opportunity to "widen out," as Paul recommended the Corinthians to do. (2 Cor. 6:13) There has been no central gathering of Witnesses in France since 1955, and since then their number has grown from a monthly average of 8,512 to a new peak of 15,681 in December, 1960. So many thousands will be seeing one another for the first time. Then there will be thousands of French-speaking brothers in attendance from Belgium and Switzerland, and some from Canada and other lands. All these will have no trouble in getting acquainted, since they all speak the same language. But they are all determined to "widen out" by getting to know one another and by getting acquainted with the many non-French-speaking brothers that will be present.

A splendid opportunity for coming to know the local brothers, their food and their customs, will be provided to those from abroad who will be staying in private homes. Another fine way to "widen out" will be to have some share in the preaching work during the assembly. The French-speaking Witnesses will be happy to take along their brothers from other lands so that they can get the flavor of the field ministry here. Those willing to "widen out" in this way should meet at the field service department on the assembly grounds.

Are you prepared to widen out your heart to take in the many blessings of this six-day convention? We here in Paris can already hear many thousands of you answering with a resounding *Oui!*

Amsterdam Awaits Your Coming

Amsterdam, capital of the Netherlands, has come to enjoy a reputation as one of the crossroads of the world. The busy, well-equipped harbor is fed from the North Sea by the North Sea Canal, while trading boats from various European countries pour in through the Rhine Canal from the south. An important link with the sea is the railroad connecting Amsterdam and the great port of Rotterdam. At least sixty round trips a day between these two cities are possible by rail. This is well supplemented by a brand-new superhighway just opened. Twenty aircraft companies fly planes in from seventy countries on five continents. The Schiphol airport is only twenty minutes from the heart of Amsterdam.

During the last days of July thousands of Jehovah's witnesses will be converging on this city by means of these travel arteries, among them about 2,000 from the Flemish section in Belgium and a considerable number from other European countries. They will be pleased by the friendly ways of this "Venice of the North," so called because of the numerous canals and islands and the more than 500 bridges needed to keep traffic rolling.

These thousands of Jehovah's witnesses will be arriving, not because Amsterdam excels as a tourist attraction, but chiefly because Amsterdam provides many facilities for conventions, and from August 1 to 6 these Christian travelers will be using one of these facilities for an international convention.

The Olympic Stadium, where the convention will be held, can accommodate more than 40,000 people, all seated, although during sports events, when many spectators stand, as many as 60,000 persons have packed into the stadium. Since the stadium staff will be on vacation during August, there was some question about letting Jehovah's witnesses have the stadium. But because of their favorable reputation for caring for property, the stadium management decided to entrust the stadium into their care under the supervision of one or two persons of the regular staff.

Locating the stadium will not be difficult. If traveling by car, the simplest thing to do is to ask a policeman as soon as you enter the city. If you arrive by train, Jehovah's witnesses will be on hand to meet and direct you to wherever you are going. A taxi ride from the train station to the stadium costs about $1.00. Travel by streetcar is much cheaper. Just take a streetcar marked "1" or "24" and it will take you directly to Olympic Stadium.

If you arrive by air, you can take the airport bus to the terminal in the city. Here brothers will be on hand to direct you to the stadium or to your rooming address. Should you ever get lost or be in doubt, just telephone 736200. If you arrive before July 31, call 135908. There will always be someone at the other end of the line ready to speak to you in Dutch, English or German.

In Amsterdam there are many persons who are able to speak English, French or German. There will be a special section in the field service department for those from outside the Netherlands. Dutch publishers who speak English, French or German will come to this section and will take any of the visitors along in the field ministry if they so desire.

Climate, Points of Interest

The climate in the Netherlands is strongly influenced by the sea. A good raincoat and some woolens are no excessive luxury.

You will want to visit the Watch Tower Society's branch home while here. It is located in the beautiful park section of the city, about a fifteen- or twenty-minute walk from the stadium. Visitors are always welcomed by the Bethel family.

After the assembly, if time permits, there is much you might want to see in Amsterdam and vicinity. A way of seeing the city in general is by taking a boat ride through the many canals or by just taking an old-fashioned walk through the ancient central part of the city with its points of interest. The Tourist Information Office usually provides one with a route for such a walk. And, too, every bookstore sells guides that are cheap but very informative. The Rijksmuseum and the Stedelijk museum are both worth seeing, and they are not far from the stadium. The Bible museum will also be of interest; it has a scale model of the tabernacle constructed by the Israelites in the wilderness at God's command. The events of principal interest, however, will be at Olympic Stadium August 1 to 6.

Jehovah's witnesses here keenly await your arrival. We expect to be built up by your presence in our midst and hope that we can do the same for you.

The Strange Profession of BEGGING

WHAT is your reaction to the sight of a tattered and maimed beggar on a city street? Does sympathy for him move you to drop a few coins in his cup? Does passing him by without giving something embarrass you or give you a feeling of guilt? If that is your reaction, you need to learn a few facts about the strange profession of begging.

Like most people, you probably conclude from a beggar's appearance, not from personal knowledge about him, that he is in dire need of financial help. But appearances can be deceiving. With few exceptions, great need is not what prompts beggars to beg. Modern society provides assistance for the hungry, homeless and destitute through "poor laws" and social agencies. This makes begging by paupers unnecessary.

Begging is a profession that brings to the skilled beggar a comfortable livelihood without his having to work. This is possibly the greatest attraction that begging has for those who engage in it. Commenting on this point, Harlan Gilmore, in his book *The Beggar,* stated: "One of the compensations which begging offers is that of financial security. . . . The person who has struggled along for years at a socially approved occupation, perhaps subsisting on a few dollars a week, is more than thrilled at the five, ten, or twenty dollars a day which he may gain by begging. Old age and physical misfortune no longer haunt him, for he knows that these are the stock in trade of the beggar. The older he gets, the more readily people will give to him. He can expect his income to increase rather than vanish in his declining years. He may revive his youthful dreams of building up a fortune and retiring, and he may succeed in doing so. . . . Many beggars are not primarily interested in financial returns. They love begging because it affords them leisure. They can secure a livelihood with the least possible effort and in the least possible time."

Income

The daily income of beggars varies according to their skill, location and the country they are in. That begging can be very lucrative is indicated by occasional news reports of dead beggars who leave estates of from $30,000 to $50,000. Some years ago an investigator estimated that a beggar in New York city could take in from five to sixty dollars an hour panhandling. His location, the time of day and his ability to arouse sympathy are all factors that affect his rate of take. That it can become a sizable amount in a short time can be noted by watching a blind beggar as he taps or sings his way through a New York subway car. When the number of people that contribute in one car is multiplied by the number of cars in a train, it can readily be seen that he leaves the train with his pockets full. City authorities try to stop such begging.

How much a clever beggar can get by

a few minutes of acting was revealed in the case of a woman beggar in the United States who had the ability to throw her hip out of joint. When she did this and raised her foot a few inches by an iron frame, she appeared to be badly deformed. She would make a painful show of boarding a streetcar and walking down the aisle to a seat. When the conductor came for her fare, she would put on a show of looking for her pocketbook. Not finding it, she would burst into tears, claiming that it had been stolen. As sympathetic passengers inquired about her situation, she gradually unfolded her tale of woe. The pity she aroused brought forth generous contributions from the passengers. When she got off the streetcar, she would have from ten to one hundred dollars. She was one of the many transport beggars that specialize in deceptive stunts on public vehicles with the intent of fleecing the passengers.

Methods

Acting out a scene of distress that invokes pity can be done without saying a word, and is one of the many methods beggars use. Without saying a word a beggar can get gifts from passers-by merely by displaying the stump of an amputated leg or arm or by pretending to be blind. If you should sit in a restaurant near a window or at a sidewalk table, you may discover another silent begging method being used on you. You may find a beggar standing nearby looking longingly at the food you are eating. He may even try the crust-throwing act. He does this by planting a crust of bread near him, and when he has caught your eye he will lunge for it and devour it hungrily. Such silent appeals to the sympathy of an unsuspecting person can be very effective.

A number of years ago a woman in Paris used the method of acting out a scene of woe that proved very profitable. She would dress in black so she could pretend to be a widow and would carry a prayer book to appear religious. At the appropriate moment she would fall into a fountain in a pretended faint. To her inquiring rescuers she would tell her sad tale. The sympathetic people would then take up a collection to help her. She found this method so remunerative that she continued to fall into fountains all over Paris until the police caught up with her.

The drowning act involves three beggars. One jumps into a river as if he were committing suicide. The second beggar swims out and rescues him. When both get to shore, the third beggar anxiously inquires of the first why he wants to commit suicide. The tale of woe is then told for the benefit of the crowd that has gathered. The third beggar, who is well dressed, puts five dollars in his hat and suggests to the crowd that they join him in helping the poor man. The unsuspecting people usually fall for the stunt and unwittingly contribute to the support of these three social parasites.

Panhandlers are more direct in their approach. They bluntly ask you for a gift, especially when they see you escorting a young lady. They know that you may be embarrassed to refuse them in front of her. Some are so persistent that they will walk along with you for several blocks in the hope that you will weaken and give them something. Others may pretend to know you. These figure that you will feel embarrassed for not remembering an old acquaintance, and rather than acknowledge your embarrassment you will be willing to help out with a small loan. To a beggar a loan is a gift.

Very little acting is required by beggars that work stores. They know that merchants have a set amount for beggars and that they are certain of getting it because

their presence in a store embarrasses the merchant before his customers. A store beggar may have a route that he visits regularly and from which he gets a comfortable living without having to work.

Residence begging is usually done by women. This type of beggar will have a tale of woe that is designed to appeal to housewives, as they are the ones she meets. To strengthen her appeal she may have with her an anemic-looking child that is not necessarily her own but may have been rented. In an effort to cover the fact that she is begging, she may carry a few small items of little value that she will offer for sale.

Begging letters are used by the beggars that prefer to stay at home. These contain a written appeal for help and may be sent out in great numbers. Beggars with greater skill may concentrate on a few likely prospects, but they will not be content with asking for a few coins. They will request loans of from ten to one hundred dollars, not just once, but repeatedly. Since beggars seek loans and gifts on the basis of lies and have no intention of repaying them, it can be said that the profession of begging is the profession of liars and thieves.

Convincing Appearance

Beggars know the value of presenting a convincing appearance to the public. This is particularly noticeable in their public display of deformities or physical handicaps. A beggar that does not have one will frequently try to fake it. Regarding this Gilmore says: "To do this, they put acid on their arms to make 'jiggers' (sores resembling insect bites), collodion in their eyes to make 'blindmen'; they make liberal use of crutches, bandages, and false legs, partially throw joints out of place, and do other things to fake physical handicaps."

Any physical defect or injury that gives greater sympathy appeal is welcomed by a beggar. "No crippled or disabled beggar in India," says Dr. J. M. Kumarappa, "ever dreams of seeking surgical or medical aid. . . . Any loss or deformity of leg, arm, hand, foot, eye or sight is at once welcomed as an asset and exploited to the fullest to earn a livelihood by begging."

The profession of begging has such a deteriorating influence on the mind that beggars can lose any feeling of parental love or any regard for the welfare of children that people normally have. Because children are able to arouse the sympathy of people more readily than adults, they are recognized as valuable instruments in the begging profession. In his article "Causes of Beggary," Radhakamal Mukerjee observes: "In the world of beggars children are mortgaged and sold in broad daylight. The more horrid and more pathetic looking the child, the greater is its price. If it fails to attract passers-by by its piteous cries, it is tortured into more successful imploring."

Deliberate maiming and blinding of children has been done by beggars in many parts of the world. Beggar parents may twist an arm or leg of a child after it is born so it will be deformed and have greater sympathy appeal. Or they may refuse to nurse it until it appears to be at the point of death. Its emaciated appearance is certain to arouse the pity of prospective givers.

It has been the practice in China for beggars to steal young children and cut the muscles in their arms and legs. By binding the tiny limbs in a harness, they become horribly misshapen as they grow. It is the hope of such beggars that the heart of the most stubborn pedestrian will melt when he sees the child and hears its pathetic cries. His greed for gifts blinds him to the child's welfare.

No doubt, one of the worst aspects of

the profession of begging is the manner beggars have exploited, mistreated and corrupted children. It is to the support of this despicable profession and to the continuation of its cruelties that you give your money when you contribute to a beggar.

Control

Most modern nations have attempted to control begging by passing laws that prohibit it. What happens when control is lacking can be seen in India, where beggars loiter in city streets and around temples like swarms of flies. Here is what a citizen of India, J. A. Kaunds, says about them: "Walking along a street of Poona on a Sunday morning, I counted thirty-two beggars within a distance of 400 yards. In the cities of Bombay, Calcutta, Delhi and Madras as well as in smaller cities and towns anywhere from the Himalayas in the north to the southernmost tip of the Indian Peninsula and from the east to the west, beggars are commonly seen by dozens and by scores."

But even in nations that have made valiant efforts to stamp out this evil, begging continues in one form or another because people persist in supporting it. As long as they give to beggars they will have beggars. Possibly one of the reasons why they do this is because religions inside and outside Christendom sanction begging, causing people to believe that those who forsake worldly possessions and beg for their subsistence are holy men. But begging is not the road to salvation, and being charitable to beggars does not free one from sin as some persons may mistakenly think. There is nothing in the Bible that supports the idea that a mendicant life has divine approval.

When the Scriptures speak of being charitable to the poor, it is not recommending gifts to beggars. Helping the poor and destitute and giving to professional beggars are two entirely different things. There were beggars in the times of the apostles, but there is no record that the apostles gave them material gifts. When a beggar asked for alms from Peter and John as they were entering the temple in Jerusalem, they did not give him money. Instead they healed him.—Acts 3:1-6.

There is no indication that there were any beggars under the arrangement of the Mosaic Law in ancient Israel. People that were poor could glean the fields or pledge their services. Those who were physically unable to provide for themselves were cared for by relatives. Since the poor and incapacitated were cared for and religious mendicancy did not exist, there was no reason for anyone to beg. That any Israelite found begging to be necessary in the days of the apostles could only be due to the failure of the Jews to obey God's law.

Those who contribute to beggars encourage them to be liars, thieves, sluggards and corrupters of children, because that is their way of life. The Bible does not encourage support for such social parasites. It says: "If anyone does not want to work, neither let him eat." (2 Thess. 3:10) To be a patron of beggars is to be a supporter of one of the most sinister of social ills.

Matter of Principle

◆ A writer tells about attending a dance in a country where there had been a revolution. The lights were turned out during the playing of the new republican anthem, because, as one leader said, "this is a social affair and we don't want to see who won't stand up."—*The Royal Bank of Canada Monthly Letter*, April, 1959.

ANCIENT CUSTOMS IN THE TWENTIETH CENTURY

By "Awake!" correspondent in Lebanon

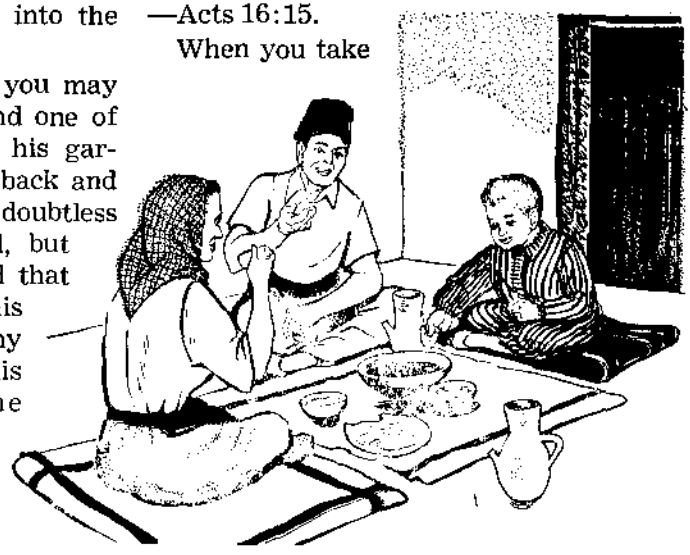
A VISIT to the Near East is, in some respects, like stepping into the past, for some of the people here continue to practice customs that were common in these lands thousands of years ago. As you mingle with the people, you may see them doing things that you read about in the Bible. It may be that you will encounter a family that still uses a common bowl of food at mealtimes. Instead of using serving spoons, each member of the family tears off a piece of bread from a round, thin sheet and dips it into the common bowl. The bread is thin and can be used to scoop up food and even gravy. This custom is mentioned in the Bible book of Mark when it relates about Jesus' eating a passover meal with his apostles. It mentions the common bowl and the practice of everyone dipping into it. Regarding the one who would betray him Jesus said: "It is one of you twelve, who is dipping with me into the common bowl."—Mark 14:20.

While walking along a street you may see two men in conversation, and one of them grasps the upper part of his garments and shakes them slightly back and forth against his body. That will doubtless strike you as being rather odd, but upon inquiring about it you find that the man was indicating by this gesture that he does not have any responsibility for a matter. This explanation brings to mind the statement at Acts 18:6, where it tells that the apostle Paul did the very same thing. "But after they kept on opposing and speaking abusively, he shook out his garments and said to them: 'Let your blood be upon your own heads. I am clean.'"

Hospitality

One of the things that impresses one most in the Near East is the hospitality of the people. They consider it a greater honor to receive guests than to be a guest and will go to great pains to make a guest feel comfortable and welcome. Families will often ration themselves on food so they can provide sumptuously for their guests. When you visit a home the householder will insist that you eat or drink something with them. This is what the apostle Paul tells about Lydia's hospitality. "She said with entreaty: 'If you men have judged me to be faithful to Jehovah, enter into my house and stay.' And she just made us come."
—Acts 16:15.

When you take



leave of your host, you may expect him to walk with you as far as the door and bid farewell, but not so in the East. He will very likely walk with you, not only to the door, but down the street and perhaps a considerable distance to your lodgings. When this happens you may be reminded of the apostle Paul's experience when he visited his Christian brothers at Tyre. "So when we had completed the days, we went forth and started on our way, but they all, together with the women and children, conducted us as far as outside the city. And kneeling down on the beach we had prayer and said good-bye to one another, and we went up into the boat but they returned to their homes."—Acts 21:5, 6.

You may be surprised to see two men greeting one another with kisses, but this is a common practice in the Middle East. If you stop to think a little you may recall reading about this custom in the Bible. When Jacob met Esau after a separation of more than twenty years, they greeted each other with kisses. "Esau went running to meet him and he began to embrace him and fall upon his neck and kiss him, and they burst into tears." (Gen. 33:4) There was also the time when Joab greeted Amasa with a kiss and when Judas did the same with Jesus. (2 Sam. 20:9; Matt. 26:49) Recall too the time Aaron greeted Moses in the wilderness. "Then Jehovah said to Aaron: 'Go to meet Moses into the wilderness.' With that he went and met him in the mountain of God and kissed him." (Ex. 4:27) At Romans 16:16, the apostle Paul told his Christian brothers in Rome to "greet one another with a holy kiss." So the practice of men greeting one another with a kiss, although strange to the Western world, is an ancient custom that is still practiced in the Near East.

Frequently you may hear salutations such as *"Salaam alaycum,"* which means "Peace be with you." This too is a custom that has come down to this twentieth century from ancient times. "Boaz came from Bethlehem and proceeded to say to the harvesters: 'Jehovah be with you.' In turn they would say to him: 'Jehovah bless you.'" (Ruth 2:4) A like salutation was used in Jesus' day, for he mentioned it at Luke 10:5, "Wherever you enter into a house say first: 'May this house have peace.'"

Marriage Customs

You will find very little difference between the Oriental marriage customs as practiced by some today and those of ancient times. You may recall that Isaac did not make his choice of a wife, but his father, Abraham, did. In a great many cases today the parents of a boy will make marriage arrangements with the parents of a girl. Sometimes the choice is made from relatives, as was done with Isaac's wife. On such occasions the term "Ibn Aami," which means "son of my uncle," becomes a synonym for husband. This term may even be used if the families of the bridal pair are not related.

Engagement is considered a very serious step, and frequently today, as in Bible times, betrothal marks the beginning of the marriage ceremony. In the first chapter of Matthew, Mary, the mother of Jesus, is spoken of as being promised in marriage to Joseph, and in the next verse he is called her husband. (Matt. 1:18, 19) In some villages here in Lebanon the papers for marriage are arranged and signed at the time of engagement. Until the wedding feast the girl stays in her parents' house or with the boy's family. After the feast the boy has the right to take her to his own house.

Engagement is not necessarily signified by a ring. As in the case of Rebecca, a girl today may be given precious gifts of

gold and jewelry at the time of betrothal. (Gen. 24:53) Usually the jewelry consists of gold bracelets. These become a source of security for the girl as they cannot be taken as a payment for the debts of her husband.

Other Customs

You will find in the Near East that sons are oftentimes given the greatest importance in a family, especially the first-born. This may be because the sons carry the name of the family and because they are a source of security for their parents when they grow old. This practice, of course, is a very ancient custom. Back in the days of Abraham, Isaac and Jacob the sons were prized, with the first-born being given much authority.

Usually children are identified by the name of their father, with more importance placed on the given name than on the family name. A Scriptural example of this is the case of the apostles James and John. They are referred to as sons of Zebedee: "Both James and John, Zebedee's sons." (Luke 5:10) King Saul is spoken of as "the son of Kish" at 1 Samuel 10:11. You may occasionally hear mothers referred to by the name of their oldest son. This was done with Mary, as she was called "the mother of Jesus," and with Zeruiah, who was referred to as "Joab's mother."—John 2:1; 2 Sam. 17:25.

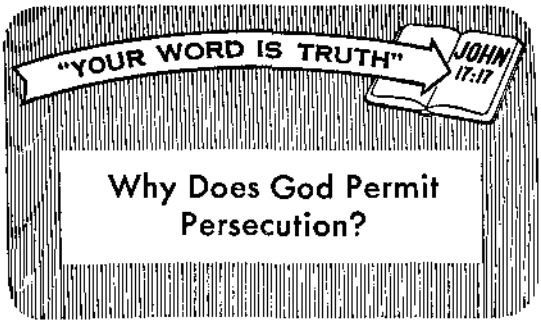
You will be surprised to note in the small countries of Bible lands the interest people often show in the town a person comes from. They will inquire about a person's village or section of the country. If he is from a well-to-do village, they will have an expression of admiration on their faces. On the other hand, if the village is poor and insignificant they may show no expression. In the days of Jesus, Nathanael even voiced the low regard he had for the village Jesus came from. "Philip found Nathanael and said to him: 'We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Nazareth.' But Nathanael said to him: 'Can anything good come out of Nazareth?' Philip said to him: 'Come and see.' "—John 1:45, 46.

While traveling around the countryside you may notice a leafy structure made of branches on the roofs of some of the village homes. These are booths that village families build on the roof of their homes during the summer season to use as sleeping quarters. You will also see similar booths by the fields. These booths provide farmers shade while they eat their noon meal or while they rest and refresh themselves with a drink of water from their earthen or skin bottles. During harvesttime such booths are used by watchmen to guard the crops. Similar booths were built in Bible times. "It is in the booths you should dwell seven days. All the natives in Israel should dwell in the booths." (Lev. 23:42) At Isaiah 1:8, a booth is spoken of as a "lookout hut," thus revealing their use by farmers some seven hundred years before Christ.

These are some of the customs you may notice in the Near East. They give one a clearer understanding of how people in Bible times lived. Because of these ancient customs that are kept alive today, we can, in a sense, say that a visit to the Near East is like stepping into the past.

End of the Line

The Sylvania Television Awards, among the most prized of all those bestowed, are being discontinued because the sponsors feel that incentive for program improvement is no longer needed.—*Advertising Age.*



"MANY have been put into prison and concentration camps, and others have been killed." As one reads those words in the 1961 *Yearbook of Jehovah's Witnesses* regarding conditions in Communist lands one may well ask, Why does God permit his people to be persecuted?

More than 2,500 years ago God's prophet Habakkuk asked the same question of God: "Why is it that you look on those dealing treacherously, that you keep silent when someone wicked swallows up someone more righteous than he is?"—Hab. 1:13.

Yes, why does God permit his people to suffer persecution? Well, of one thing we may be certain and that is that it cannot be due to any lack of power, for he is omnipotent; nor due to a lack of loving concern for them, for his Word tells us that what is done to his people he feels as if it were done to him, even as Jesus Christ counted the persecution of his followers by Saul as persecution of himself. Since this is so, we cannot conclude other than that God must have compelling reasons for permitting his people to suffer. He does—at least five main ones.—Isa. 63:9; Acts 9:5.

The first and chief reason for God's permitting his people to suffer persecution is so as to let them share in clearing his name of reproach. From what is recorded at Job, chapters 1 and 2, it is clear that Satan the Devil had previously reproached God, boasting that he could turn all creatures on earth away from God. Otherwise Jehovah God would not have immediately called Satan's attention to Job and his upright course: "Have you set your heart upon my servant Job, that there is no one like him in the earth, a man of integrity and upright, fearing God and turning aside from bad?"—Job 1:8.

But Satan stood his ground. He did not admit defeat in Job's case but complained that God had fenced Job about, so that Satan had not been able to get at him. Boasted he: "Touch everything he has and see whether he will not curse you to your very face." Yes, "touch as far as his bone and his flesh and see whether he will not curse you to your very face."—Job 1:11; 2:5.

In view of Satan's thus forcing the issue God let Job be put to the test. So God permitted Job to suffer the loss of his property, family, health and friends. Was it worth it? It was, for thereby Job proved God right and Satan a base liar. For Job's faithful course God rewarded him with more than he had in the beginning.

Ever since the time of Abel God has, in effect, said to his servants upon earth: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." To prove Jehovah God true and deserving of all worship and to prove Satan false is sufficient reason for God to permit his servants to suffer. However, let it be ever borne in mind that Jehovah God is not responsible for such suffering; rather, Satan is; he raised the issue of man's keeping integrity.—Prov. 27:11.

A second reason for God's permitting his people to suffer persecution is that it works out beneficially for them, refining, perfecting and proving them worthy of being rewarded by him. As we read of Jesus Christ: "Although he was a Son, he learned obedience from the things he suffered," he thereby being "made perfect"

or complete in his obedience because he stood the test.—Heb. 5:8, 9.

The same is true, and even more so, of Jesus' followers. As the apostle Peter points out: "Since Christ suffered in the flesh, you, too, arm yourselves with the same mental disposition, because the person that has suffered in the flesh has desisted from sins, to the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will." And concerning the people that know their God in our day the prophet Daniel foretold: "They will certainly be made to stumble by sword and by flame, by captivity and by plundering, . . . in order to do a refining work because of them and to do a cleansing and to do a whitening, until the time of the end." Yes, as the flames in the crucible burn out the dross from the metal and help change brittle iron ore into tough, useful steel, so persecution, faithfully endured, "yields peaceable fruit, namely, righteousness."—1 Pet. 4:1, 2; Dan. 11:33-35; Heb. 12:11.

A third reason, closely related and yet distinct, is that God at times permits his people to be persecuted because he is angry with them because of their negligence or measure of unfaithfulness. This is the way he dealt with his ancient people Israel from the time of their wilderness journey on down to their seventy-year desolation. The same was also true of God's people in modern times, for which reason God permitted them to suffer greatly during World War I.—Isa. 12:1; 54:8; Zech. 1:15.

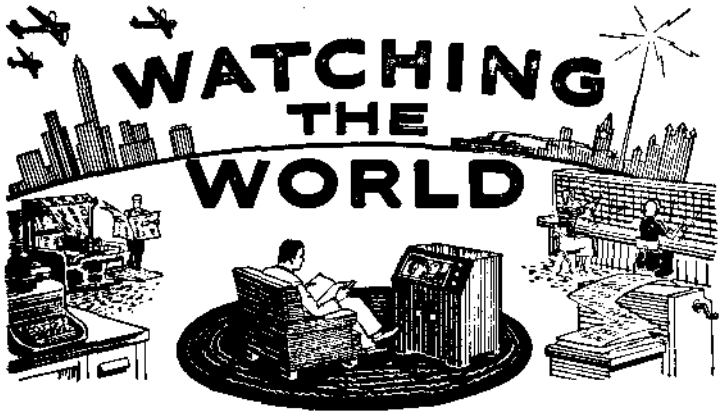
God also permits his people to suffer persecution so as to furnish men of good will an opportunity to do good to his servants. Thus Bible history tells of an Ethiopian eunuch, one Ebed-melech, coming to the aid of Jeremiah when that prophet had been cast into an empty cistern and where he would have perished in the mire. Ebed-melech went to the king and pleaded in behalf of Jeremiah. As a result Jeremiah was hoisted out of the cistern and Ebed-melech had his life spared when Jerusalem was destroyed.—Jer. 38:6-13; 39:15-18.

In modern times a "great crowd" of people have manifested themselves who have the same spirit as Ebed-melech. Jesus made reference to them in his illustration of the sheep and the goats. Christ's brothers suffering all manner of hardship and persecution has given these sheeplike ones the opportunity to show themselves on God's side by ministering to Christ's brothers. Because of their doing so, the King Jesus Christ says to them: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation."—Matt. 25:34-36.

And, lastly, God permits his people to be persecuted so that his foes may show themselves to be deserving of destruction. Thus Amalek, Edom and Babylon showed themselves deserving of destruction because of their treatment of God's ancient people.—Deut. 25:17-19; Isa. 14:16, 17; Obad. 8-16.

A like situation will prevail in the near future. Divine prophecy shows that Satan the Devil, as Gog of Magog, and his wicked hordes will be tempted to come up against God's spiritually prosperous people. He will be permitted to do this so that Jehovah God will have compelling reason to take action against Satan and all those with him, all those doing his bidding. This Jehovah God will do at Armageddon. —Ezek. 38:1–39:7; Rev. 16:14, 16.

Thus we see ample reason why Jehovah God permits his servants to be persecuted: for the vindication of his name, for the testing of his people and for their chastisement, so that men of good will might show themselves to be on God's side, and so that God's enemies might show themselves deserving of destruction.



Algerian Revolt Ends

◈ On April 26, four days after French Foreign Legion paratroopers, commanded by four retired generals, seized Algiers, the rebellion crumbled. The forces loyal to President Charles de Gaulle were once more in complete charge. The revolt that was called in defense of a "French Algeria" and against De Gaulle's plans to talk peace with the Moslem nationalist rebels ended what was called "one of the most bizarre episodes in modern French history."

Khrushchev Predicts

◈ The jolly premier of the Soviet Union, Nikita Krushchev, said when he welcomed his first spaceman, Juri Gagarin: The United States is still ahead of the Soviet Union in the economic field, but "in the same way that we have advanced into space we shall also advance in the economic field and leave other states behind." Washington appeared concerned.

Crime Up in London

◈ 1960 was the worst crime year on record in London since World War II, with every category of crime from juvenile delinquency to murder showing a sharp increase. The Commissioner of Police in his annual report stated that thefts of money and valuables more than doubled against 1959, that car thefts and thefts from cars left in the street rose 25 percent above the 1959 figures.

Television Madness

◈ The average child in the United States watches television about two hours a day. Children begin watching when they are 3. One third of 6,000 children interviewed started at that age, two thirds by the time they were 4, and 80 percent by the time they enter kindergarten know what television is all about. The viewing time increases gradually until the child gets to be 12, at which time he spends approximately four hours a day before the set. After that age it declines to about two hours a day. It was discovered that brighter children did more watching in early life, but turned from it more quickly later on. As to what children see on TV, one report stated: "One hundred hours of U.S. television included 12 murders, 16 gun battles, two stranglings, a stabbing, three suicides, a guillotining, a hanging—and four people pushed off cliffs. And it was all in children's hours." A recent survey disclosed three things about TV: that it contributed to juvenile delinquency, that a child spends as much time before a set as he spends in school, and that in terms of prestige, television is a failure. The child who spends his time reading is far better informed.

Israel Crossed Off

◈ According to a report from Beirut, Arab students are to stop learning about Israel. Israel does not exist as far as they are concerned. All information about Israel in school textbooks is to be "torn out or obliterated." Arab children will not even be taught where the country is.

No Reaction

◈ In the Sahara wastelands on the morning of April 25, France exploded her fourth atomic bomb. It was pronounced a success. Unlike her three previous nuclear explosions when world public protest was swift, sharp and telling, on this occasion hardly a peep of protest could be heard from any source. Only the Soviet Union voiced an objection. The Moscow radio called the test a "new crime" and a "challenge to world public opinion."

Canada's Jobless —Germany's Need

◈ On April 18 the Canadian Bureau of Statistics estimated that more than 11 percent of Canada's labor force was unemployed in March, while the Research Institute of the German Employers Association announced on April 4 that a postwar record of 548,000 job vacancies had been reached in West Germany. The economic boom in that land has created a shortage of workers in all trades.

Telephone by Satellite

◈ A new global system of 50 communications satellites and 13 ground terminals is being readied to relay telephone calls anywhere in the world. James E. Dingman, vice-president of the American Telephone & Telegraph Company, predicted commercial use of telephone and television "space circuits" in 1964. He also stated that transatlantic telephone calls relayed by a satellite and amplified with sun power are scheduled to begin in May, 1962.

Germany Pays Debts Early

◈ West Germany said that it would pay $587,000,000 of its $787,000,000 postwar debt to the United States. The remaining $200,000,000 she will begin paying off in 1966. The Germans did not have to pay this debt until 1988, according to the books.

Water on the Moon

◈ According to Cornell University's Dr. Thomas Gold, there may be water on the moon, trapped a hundred feet or so below the surface. If the moon's interior is hot, as some cosmologists believe, molecules of water are cooked out of the rocks and rise toward the lunar surface where the water freezes. Beneath the ice crust is liquid water, securely trapped, said Gold. All earth's visitors to the moon need do is drill a hole and they will have all the water necessary for survival—they hope.

Quake Forecasts Foreseen

◈ Earthquakes now strike without warning. But Dr. Takahire Hagiwara, professor of seismology at Tokyo University, believes that in another decade it will be possible to issue warnings several months in advance of any earthquake with an intensity of more than 6 on the revised Mercalli intensity scale. Other earthquakes could be predicted one or two days in advance, he believes. Such predictions may be possible by measuring the movements of the earth's crust.

Big "Eye" in Australia

◈ On April 18 officials in Australia stated that a telescope, 210 feet in diameter, has been installed at Parkes, about 270 miles west of Sydney. The telescope is described as better than any that the United States or the Soviet Union has for tracking satellites.

Grandmother Becomes Priest

◈ Fifty-nine-year-old Ingrid Bjerkaas, a grandmother, on March 20, 1961, was ordained to become the first woman priest in the Evangelical Lutheran Church of Norway. Bishop Kristian Schjelderup, who officiated at the ceremony, is the only one of seven bishops in the Church of Norway willing to ordain women. The other six are opposed on the ground that it is against the Scriptures.

Jews Cry, Discrimination!

◈ Dr. Nahum Goldmann, president of the World Jewish Congress, said that "the Jews of Soviet Russia today have practically none of the rights enjoyed by all other national minorities. They have no literature, no theatres, no Press, no schools of their own." Dr. Goldmann stated that the Baptist Church in Russia had one church and one pastor for every 1,100 believers. But there was only one synagogue and one rabbi for every 23,000 Jews. He said that the facts "show clearly that there is discriminatory treatment."

Closed Churches

◈ Minister Norman Townsend of North Kingstown, R.I., urged clergymen to translate "the leather binding of the Bible into shoe leather" to reach the 71,000,000 Americans who have no church affiliation. "It is not enough for a clergyman to hole himself up in an ivory tower, preparing sermons," Townsend said. "He must make himself available to every home in his parish and to the others without a church in his community. He can't do this all by himself. He must get others in his parish to help." Townsend asserted that there were 60,000 churches closed in the United States and 15,000 villages without a pastor or a functioning church.

Evidence of an Unbeliever

◈ Salvation Army Major Charles Stewart finished playing his $300 silver trumpet. A market crowd at Kariakoo, Tanganyika, gathered around as he laid down his instrument and began to speak to them on the subject "Thou shalt not steal." When he completed his exhortation he bent over to pick up his trumpet. It was gone. Someone had stolen it.

Where Wives Get Paid

◈ In Ethiopia today a man and woman can enter into what is called a "damoz" marriage. Under this arrangement a man agrees to take a woman as his wife for a set time. During this period he pays her a salary. If he refuses to pay, she can take him to court and collect. At the end of the agreed term, the marriage automatically is dissolved without any divorce proceedings. Any children born during this time are legitimate. The minimum length for a "damoz marriage" is one month, the maximum as determined in advance by the two parties. In this land polygamy is outlawed, but sexual promiscuity is common.

Life Ends at Forty

◈ Whoever said that "life begins at forty" was not aware of the facts. For those over forty find that life ends about the time 40 rolls round. The over-40's find themselves on the industrial shelf, says a British staff reporter for the *Daily Express*. Investigations made in some 20 British factories disclosed that the over-40's were left with the worst jobs, that the older men are doing the semi-skilled jobs in bad working conditions, that their employers generally believe that "old dogs can't learn new tricks." The report states that "not one of 116 managers interviewed had thought of modifying jobs to help older men make better use of their capacities; none of the firms had considered special training or retraining for the over-40's." Management either did not know about their workers over forty or they just did not care.

Russia's Centenarians

◈ According to the Soviet Central Administration of Statistics, there are 21,708 people in the Soviet Union who are 100 years old or more, out of a population of 212,000,000. Of the 21,708, only 5,432 are men and the rest are women.

A Fifty-Ton Bucket

◈ The Esco Corporation, Danville, Illinois, built a drag bucket that can lift 50-ton loads at a time. It can dig material 170 feet below ground level and cast it on a pile up to 110 feet high and 425 feet away. The bucket is made of steel plate up to five inches thick. It will be used to strip coal in Brazil.

Compact Cars Save $$

◈ Comparison of costs of owning compact automobiles and cars of standard size brought to light these interesting facts: "One fleet operator finds that resale prices after one year of operation average $700 less than original cost on standard models and $480 less on compacts. Another fleet official estimates that, for 20,000 miles in a year, gasoline costs for a compact average $130.80 less than for a standard car, and total operating costs $150.56 less."—*U.S. News & World Report*, April 24, 1961.

A Leukemia Cure—Maybe

◈ Leukemia patients have been found deficient in two necessary blood substances. One of these is called megakaryopiesin and the other substance is now labeled thrombopiesin. Injecting these regulators into several ailing human patients caused the platelet count to go up to normal. One or two injections kept the count normal for two to four weeks. The experiments to date have been limited. The regulator substances are taken from the blood.

Test-Tube Babies

◈ Scientists in Communist China are reportedly trying to produce test-tube babies. A Chinese spokesman said: "If children can be had without being conceived the work and labour of mothers need not be affected by childbirth. This is happy news for women." Or is it?

Man with X-Ray Eyes

◈ A performer who was billed as having "x-ray eyes" set out to prove this true. He taped his eyes with adhesive and then wrapped a black cloth over to obscure all vision. After this he walked into a store to demonstrate his point. Amazingly enough, he walked right up to a man in uniform and said, "Hello, officer. How are you?" The performance would have been more astounding had the man in uniform been an officer and not a soft-drink truck driver.

Vatican Attacked by Russian Church

◈ The Russian Orthodox Church assertedly is intensifying its attacks on the Vatican. The Moscow Patriarch, *Zurnal Moskovskoi Patriachii*, said the Vatican is "a political force which is conspiring with the United States and West European governments against peace."

Millions pray daily, "Thy kingdom come." Have you ever thought seriously what changes God's kingdom will make in world conditions? Have you considered how these changes will affect your own way of life? Read *"New Heavens and a New Earth."* It traces God's purpose regarding his kingdom from the first kingdom promise recorded in the Bible to the establishment of righteous new heavens and a new earth as foretold for our day.

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JUNE 22, 1961

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"Now it is high time to awake."
—Romans 13:11

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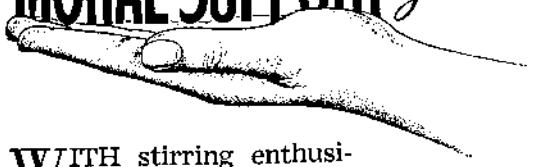
MORAL SUPPORT—*Do you give it?*



WITH stirring enthusiasm a young minister was delivering a Bible lecture. Then suddenly his mind went blank, and for a seemingly endless two or three seconds he groped in confusion until he collected his thoughts. Thereafter, for the rest of his discourse, he strove valiantly to regain his confidence and poise.

What had happened? In scanning the faces in his audience he noticed a poker-face expression of apparent indifference on the part of one whose judgment he respected. That was enough to throw him off balance. The remedy, of course, is for him to learn to be less impressionable and to have more self-control, more power of concentration. But there is also a lesson in this true-life incident for all listeners, namely, that their attitude, as expressed by their faces, their interest or lack of interest, can make it easier or harder for a speaker.

Giving a helping hand, as it were, under such conditions is termed giving moral support. By it we assure another of our good will, that he has friends, those that love him and that are interested in his making good. It is but another example of the power of love and the value of empathy.

Because it is not good for man to be alone, either physically or emotionally, we have an obligation to our fellow man in this respect. A man would be alone, even in a crowd, if none were favorably disposed toward him. He would be without moral support.

True, a dedicated Christian is never really alone; he has support from God's Word and God's spirit, and he can always talk with God in prayer. With these aids he can endure, even when isolated from others. Jesus Christ did. At the time of his betrayal and death, when the moral support of others would have been most welcome, they fled. It is important to appreciate our obligation to give moral support, in line with the Scriptural injunctions: "You must love your fellow as yourself." "All things, therefore, that you want men to do to you, you also must likewise do to them."—Lev. 19:18; Matt. 7:12.

The obligation to give moral support enters into all our relations. We owe it, for example, to the one for whom we work, our employer, foreman or overseer. He may not be able to get all the co-operation he is entitled to and would like to have, but to the extent that we go beyond the minimum required of us we are giving him moral support. Today the trend is to be

niggardly in giving such moral support, which is to be expected in view of what Bible prophecy has to say about our critical times.—2 Tim. 3:1-5.

Of course, it also works the other way. A good employer, foreman or overseer will give moral support to those working for him. In what ways? He can do this by showing consideration in assigning tasks, in not expecting the same from each one, in not being harsh. And especially can he give moral support by expressing appreciation for good effort or for work well done.

Moral support is also what husbands and wives owe each other. "Love builds up," we are told, and each should build up the other. A husband can build up his wife by consideration and respect, by appreciation, praise and compliments. Especially should he do so when he notes that she is feeling low; then a little praise for her efforts or on her appearance will be like refreshing water to a thirsty soul. In such ways the husband will be heeding the counsel to love his wife as he does his own body.—1 Cor. 8:1; Eph. 5:28.

Not that wives do not owe moral support to their husbands. They do. A wife can build up her husband by showing respect, by being tactful, by complying with his wishes. Knowing that he has competition all day long, she will not give him further competition when he gets home but will give him co-operation instead. Manifesting "godly devotion along with self-sufficiency" is another way in which wives can give their husbands moral support.—1 Tim. 6:6.

The parent-child relationship furnishes another rich field for giving mutual moral support. Modern youths are woefully lacking in this respect. Though unable to support themselves and lacking in knowledge, they presume to rule the roost by taking advantage of the fondness of their parents for them. They choose to ignore the debt of respect and obedience they owe their parents. Not that parents need their children, but because parents love their children, the children can make them happy. Even Jehovah God says that: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."—Prov. 27:11; Eph. 6:1-3.

And again the converse is true: parents owe moral support to their children. Sincere words of commendation and encouragement for proper conduct, good work done, or unselfishness expressed, give moral support. Above all, setting a proper example does so, for children instinctively want to look up to their parents.

Many other examples of the value of moral support might be cited, such as in the relations between the member of a Christian congregation and his overseer, and the man on the street and the peace officer. And is not this why there is always a cheering squad at a scholastic football game? In giving moral support, let us give generously, and without adding a price tag to it!

The Bible tells us that shortly after the Israelites crossed the Red Sea they were attacked by the Amalekites. So long as Moses kept his hands lifted up his people were victorious. As they became weary, Aaron and Hur supported Moses' arms, thus assuring victory. (Ex. 17:8-13) In the battle of life, in the fight of faith, we can help others gain the victory by giving them moral support. As a wise king long ago expressed it: "As apples of gold in silver carvings is a word spoken at the right time for it." "A word at its right time is O how good!"—Prov. 25:11; 15:23.

Why be a CHRISTIAN?

What Christianity provides, none can afford to reject. Consider the facts. Count the cost.

SOME professions promise prestige, others fame and fortune, but Christianity holds forth none of these as immediate rewards for having followed in the footsteps of Jesus Christ. Instead of fame, the Christian apostle Paul says: "We have become as the refuse of the world, the offscouring of all things, and we are so now." Instead of glory, Paul declares Christians have become fools for Christ's sake. Instead of having strength, they are weak. Instead of honor, they are held in dishonor. They are often hungry, thirsty, naked, a people knocked about and homeless, unwelcomed in the world and of whom the world is not worthy.—1 Cor. 4:10-13.

Yet, despite this unpleasant outlook, a great crowd of people today are taking up the Christian religion. They are aware of the hard life that lies before them, but this does not deter them.

Jesus Christ, the founder of Christianity, did not promise those who would follow him a life of ease. He assured them that Christianity was a narrow road of hard knocks, that they would no doubt be reviled, persecuted and defamed, even as he was. "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted," said Paul. —2 Tim. 3:12.

Before leaving the earth Jesus told his disciples that such would be the case. He said: "These things I command you, that you love one another. If the world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also." (John 15:17-20) Jesus spelled out no life of ease for his followers. Their reception would be a cool one, even as his was. But Jesus also knew that this would not be a deterring factor to one who sincerely desired to become a Christian. The power of Christianity is unto salvation and it is strong enough to win over all obstacles, as Jesus himself so perfectly proved.

When a certain scribe said to Jesus: "Teacher, I will follow you wherever you are about to go," Jesus replied: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." In substance Jesus was saying to the man, 'Sir, are you willing to give up your comfortable surroundings to follow me?' Then, as today, there were more who wanted to receive the benefits of Christianity than there were persons who were willing to sacrifice something for them.—Matt. 8:19, 20.

To his disciples Jesus said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually." (Matt. 16:24) This meant setting aside selfish ambitions, putting true worship first in one's life. Some

might have been willing to follow him a day or two, but to "pick up his torture stake and follow [him] continually," well, that was asking too much of them, so they thought. The torture stake represents the suffering and shame or torture that must be endured as a follower, not only today or tomorrow, but this week, next week, continually. No, a Christian's life is not an easy one and there are not many willing to disown themselves for the sake of Christ or life itself.—Matt. 19:29.

Reasons for Becoming a Christian

Why do some become Christians? Of Jesus it is written: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." Jesus found joy in doing God's will. "To do your will, O my God, I have delighted." Christians who follow Jesus' footsteps closely experience this same joy and satisfaction in serving God.—Heb. 12:2; Ps. 40:8.

In addition to happiness and contentment, Christianity gives one peace, because it is of the God of peace. In this chaotic world a rewarding peace is a tremendous force to attract people to Christianity. The apostle Paul urges Christians to rejoice in the Lord and not to be anxious over anything, "but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." Outside the Christian congregation true peace cannot be found. —Phil. 4:4-7.

Yet there is an even more impelling reason why individuals take hold of Christianity. What is that? The fact that Jesus Christ is the Son of God, the One sent forth into the world by God and who set the pattern that men must follow in order to please God. With a sincere desire to do the will of their God and Father in heaven, persons out of all races and tongues exert themselves to walk in Jesus' footsteps. —Luke 1:32; 1 Pet. 2:21.

The Power of Christianity

The magnetic power of Christianity is in its message. "My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life, and they will by no means ever be destroyed." (John 10:27, 28) The voice of the Good Shepherd, Jesus Christ, carries with it drawing power. He who speaks from the heart is able to reach hearts; he who is lowly will uplift; he who is all love will inspire love in others; he whose soul is great will strengthen the weak and lonely. This Jesus Christ did; this the Christian message does. People who are of good will toward God listen to the Christian message and are revitalized by it. They find peace, joy and hope in it. These are the ones that become Christ's followers—Christians.

The Christian message is the message of the Kingdom. Jesus wished neither to be the restorer of fallen worldly kingdoms nor the conqueror of hostile realms of his day. He was not of this world, his kingdom was not of this world, and his followers are not of this world. Concerning his followers he said: "They are no part of the world just as I am no part of the world." (John 17:14) This fact has a liberating effect, an appeal which draws men into the Christian fold.—John 18:36.

Jesus advocated God's kingdom as the only hope for mankind. Therefore he cared nothing for worldly power or its glory. He taught his followers to be of the same disposition that he was toward this world. This fact has been a great safeguard and a source of great freedom to them. It has freed them from religious and traditional holidays and their burdens. It has re-

leased them from the strains of worldly bickerings and political strifes. Some religious leaders complain that the Christian religion in the modern period "is otherworldly, escapist and irrelevant to the problems of this life." Not so! The Christian religion is following the Christian principle of separateness from this world. Christendom's religions have ignored this principle and have allied themselves with this world, becoming its close friend, thus an enemy of God. (Jas. 4:4) Such unchristian alignment has involved them in wars and revolutions, in political and social squabbles. So much have Christendom's religions become a part of this world that the two are now indistinguishable. Jesus freed his people from such madness by making them advocates of the kingdom of God. "Keep on, then, seeking first the kingdom and his righteousness," was his wise counsel, and all necessary things pertaining to life will be added to you. This too has an appealing ring to men of righteousness.—Matt. 6:33.

The Kingdom Hope

The kingdom Jesus proclaimed and taught his followers to pray for has nothing in common with the kingdoms of this world. His kingdom is destined to abolish the kingdoms of the earth. The kingdom of heaven, which is one, will supplant the kingdoms of the earth, which are many. No longer will there be on earth kings and subjects, masters and slaves, rich and poor. The citizens of God's kingdom will form one family, and life under that kingdom will be abundant, as Jesus promised.—John 10:10; Dan. 2:44.

It was the hope of living in or under that kingdom that stirred the hearts of many to become Christians. Not understanding the kingdom to be heavenly, the apostles asked Jesus before he ascended into the heavens: "Master, are you restoring the kingdom to Israel at this time?" Jesus told them that a world-wide witness work would have to be carried on first. The foundation of the Kingdom, however, was laid back there in A.D. 33. And the apostles and disciples of Jesus Christ, the King of the kingdom, became its representatives and ambassadors substituting for Christ, begging men to "become reconciled to God." Hope in the kingdom of God became a powerful force, attracting men to become Christian witnesses of the Most High.—Acts 1:6-8; 2 Cor. 5:20.

The kingdom is not the forgotten dream of a handful of Jews who lived two thousand years ago; it has not become a thing of antiquity, a dead memory, a madness that is past, as some have charged. The kingdom is of today, of tomorrow, of all time to come, a reality. Since its establishment in the heavens A.D. 1914, every dedicated servant of God may contribute toward the proclamation of this fact. Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." —Matt. 24:14.

The announcement may not strike you as a new one, and the message indeed seems old, since Jesus, when on earth, called for men to "repent, for the kingdom of the heavens has drawn near," he being the King of the Kingdom in their midst. But the Kingdom, as a fact, in its establishment and accomplishment in the heavens as it now stands, is new, fresh, born but forty-seven years ago; it is still growing. Like a great tree or a growing mountain, it is destined to fill the whole earth. And every time a man makes an effort to subject himself or a woman herself to its authority, this fact becomes added evidence confirming the Kingdom's existence and reality. It becomes an added reason for proclaiming the Kingdom's perpetual

holiness and superiority over all kingdoms on earth. It is another reason for becoming a Christian.—Matt. 4:17; Dan. 2:37.

The Kingdom's establishment is evidence that a new world is at hand, a world where life and peace will be without end. God-fearing people want to live in that world; that is why they become Christians. There is no other way to salvation. Jesus made this fact clear when he said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) The apostle John tells us that the world we now live in is "passing away and so is its desire, but he that does the will of God remains forever." To remain forever, one must live forever. Jesus gives promise of this possibility, saying: "For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life." "Most truly I say to you, He that believes has everlasting life." "He that feeds on this bread will live forever." "The sayings that I have spoken to you are spirit and are life." In the words of some officers in Jesus' day: "Never has another man spoken like this." His is a powerful, irresistible, unmistakable message about life everlasting. It inspires conviction and wins people to the side of Christianity to this very day.—1 John 2:17; John 6:40, 47, 58, 63; 7:46.

High Moral Standards

Christian principles and the religion's high standard of moral living are also attracting forces to the cause of Christianity. The apostle Paul admonishes Christians to deaden their body members respecting "fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry." He urges them to put away "wrath, anger, injuriousness, abusive speech, and obscene talk" out of their mouths, and for them not to be lying to one another, to strip off the old personality with its practices, and to clothe themselves with the new personality, which through accurate knowledge is being renewed according to the image of Christ. (Col. 3:5-11) Christianity provides the principles for an all-clean Christian society. This is also an attracting force to all people who want to live decently according to God's arrangement.

These high standards are admittedly not seen in Christendom, because Christendom is not Christian but worldly—pagan. However, these high standards are practiced today in the New World society of Jehovah's witnesses. Within the New World society Christian principles are enforced. The fruits of Christian living are felt, to the blessing of all who become its members.

Christianity assures hope of everlasting life in a righteous new world; it creates a oneness that brings peace; it provides the principles that make for pleasant associations; it satisfies man's desire to serve God. It therefore provides the only sensible course to take in these critical times. Are not these reasons enough for becoming a Christian?

Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light.—Matt. 11:28-30.

Beauty AND COSMETICS

FOR a woman to possess beauty is to her a rare source of happiness indeed. But she would be terribly mistaken to think that physical beauty alone is enough. A beautiful face and a lovely form are a big help, but they are not absolutely necessary for getting along in life. It takes more than good looks. Talent and ability, along with a large measure of spirituality, are far more essential.

There is nothing wrong in wanting to be physically beautiful, however. Nature teaches us that our God loves beauty. Basically, the desire to be beautiful is an expression of his royal law of love—the love of neighbor and the love of self. Since woman was created for the sake of the man, as the Bible teaches, her inborn desire is to please him, so that he, in turn, will care for her. Being beautiful is a woman's way of showing the man that he has made a right choice or that she cares for him. But outward beauty in itself will not please man for long. A woman must have other ways of showing that she cares, namely, spiritual ways.—Matt. 22:39; 1 Cor. 11:7-9.

Do not misunderstand; it is good to look nice, but overemphasis on this to the exclusion of spiritual values is certainly not wise. Women who concentrate on physical beauty, to the exclusion of building up the qualities of the mind and heart, find they have a harder time holding on to their husbands. While it is a lift to a man's ego to have a pretty wife, other things are important to him too. He wants his woman to be a good companion, a kind mother, a capable cook, a charming hostess and a reasonable housekeeper. Perhaps, above all else, he wants her to be spiritually-minded. These are the things that endear a woman to a man, not just looks. —1 Pet. 3:1-4.

European and Oriental women who seem to be less conscious of physical beauty but work hard at developing a quiet and mild spirit appear to do much better at holding their husbands than women in other parts of the world who ignore or neglect these qualities; at least, divorce figures would seem to indicate this.

However, much can be said about physical beauty and what cosmetics have done to enhance the beauty of women. Unfortunately, the use of cosmetics has been carried to such extremes that all too often the results, instead of adding to a woman's attractiveness, do quite the opposite. If some women only knew where to stop and used cosmetics in moderation and sensibly they might succeed in accomplishing the result that is the primary reason for cosmetics, which is to beautify.

While many women who are plain or lack lovely skins or complexions may be able to improve their appearance by an artistic use of cosmetics, still there are many more who are far more attractive without make-up of any sort, yet who con-

ceal their natural beauty, their lovely skins and complexions and alter their features by the liberal or over-use of cosmetics merely because it is the present fashion to do so. This, of course, is an objectionable feature of cosmetics. However, the users and not the product are to be blamed for such indiscretion.

Intelligent men and women have never viewed cheap painting and thoughtless powdering as a substitute for natural beauty. Beauty is more than a simple putting on of creams and powders. Take the face, for example. Nine times out of ten your face is the part of your body that people see first. And more often than not, it is your face that makes the first impression, and it is that impression that counts most with many people. They seem to remember it the longest. Girls from twelve to fourteen have a wholesome, natural appearance without the application of any cosmetic whatsoever. In fact, make-up often detracts from beauty rather than enhancing it in youth. Youthful faces radiate a freshness without make-up. They really do not need it.

Changing Beauty

The face, however, changes with age. For one thing, it takes on interest. And an interesting face is just as important as a beautiful one. A beautiful face is not always one with perfect features, but more often one that reflects a responding heart. Think of the beauty wrapped up in a single smile! And how beautiful are the eyes that shine! What beauty and excitement there are in laughter! So a little outward beauty and a whole lot of inner glow for an appreciation of life are what make the face truly beautiful.

But even beautiful features, such as our eyes, nose and lips, which are given to us at birth, must not be neglected but cared for or else they lose their luster and natural beauty. A woman past the age of thirty-five can make her eyes sparkle with as much interest as her daughter, if she tries. Her skin may not be as youthful as her daughter's, but it can be just as fresh with a little care. As she grows older, her remaining beautiful will necessitate a little more attention and a change in make-up, if cosmetics are used. Women in their sixties often find that they appear most charming in shades of a cameo pink. The dark tones against a light skin make them look harsh and old. But regardless of age, too much make-up cheapens one's appearance. It indicates "no background." No make-up at all is better than too much or the wrong kind. People of taste prefer you to look like yourself. Men, especially, do not like their women to look made up. They want their women to appear naturally beautiful.

A right application of make-up can do much for the face. It can make a long nose look short or a short nose look long. It can make a chin appear larger or smaller, make the eyes seem brighter and the lips more inviting. It can also make a face of any shape look almost oval, which is the classical standard for facial beauty. Powder bases can put color into sallow skin, take the pink out of skin that looks flushed, cover over "blotches," disguise veins, freckles, large pores and blend all the areas of a face into a pleasant single tone.

Make-up can be a boost to a woman's morale. For example, in England during World War II cosmetics were declared a luxury. Lipstick became scarce. When lipstick was again provided, work output increased and women's whole general attitude is said to have changed for the better.

Fact or Fiction?

Cosmetics can do many things, but not all that advertisers claim for them. In recent years some preparations have been

misrepresented as skin foods and tonics. Others have been advertised as "contour creams" for bust development or bust reducing, wrinkle eradicators and "deep pore" cleansers. Some make elaborate promises. "Is it difficult for you to charm the man you want? Then try our lipstick and he is yours." "Has your husband's love for you faded? Use our beauty cream and he will love you with a love that will keep you eternally young and lovely." "Are you without a job? No wonder, look at your hands! Use our hand lotion and the job is yours." And so on, *ad nauseam,* read the advertisements.

It is amazing how many otherwise intelligent people are taken in by such slogans. When S. L. Mayhem, executive vice-president of the Toilet Goods Association, was asked why women were so gullible about the absurd claims and prices of cosmetics, the executive replied in a single word—"hope." For there is always hope that what is said might be true. If a $5 jar of cream does not perform the miracle, there is always hope that the $10 or the $25 jar might. Some of these exotic creams are worth their weight in gold, for they sell for $50, $20 and $15 an ounce! "Women seem to want the snob appeal of high-priced cosmetics," says one report. A cream that has been on the market for sixty years is said not to be a top seller today simply because it is not expensive enough.

So far there is no evidence whatever that any of the creams, cheap or expensive, have erased a single wrinkle or slowed down the aging process one bit. As for the ingredients that go into these creams, basically they are about the same. Generally, they are made of lanolin or of an inexpensive oil base that softens and soothes the skin. The most expensive varieties do no more. The major difference is in the perfume used and in the shape and quality of the jar—not the cream. The plain, simple truth is that milady will not become one mite more beautiful nor will her skin be benefited any more by using expensive creams than by the use of ordinary cold creams. The beneficial results obtained are mainly in the stimulation brought about by the massaging when applied and not so much by the cream itself.

Women who pass the age of thirty begin to think they look like wrecks, because advertisers say so. Their scheme is to get women believing that only special preparations can save them, that their priceless asset is their soft, beautiful skin. It is a fact that attractive women in their thirties and forties have kept their good complexions either through avoidance of, or in spite of, these "miracle" preparations.

Actually there is no such thing as a "skin food." Skin specialists state that a balanced diet, plenty of exercise, relaxation and sleep will do more for your skin than all the high-priced creams in the world. If you have skin blemishes that you wish corrected, then see a skin specialist, not a salesman.

Tips and Dangers

In recent years dangerous cosmetics have almost completely vanished, but there are still a few things that it is good to know about some of them. For example, hair bleach is essentially hydrogen peroxide. Extensive use of peroxide often leaves the hair dry and brittle. Such hair is difficult to manage and is curl resistant to cold-wave solutions. Veronica L. Conley, according to *Consumer Bulletin,* warned that long-continued use of hydrogen peroxide is likely to cause progressive damage to the hair shaft.

Laboratory experiments have disclosed that some of the substances in hair sprays can cause cancer-like growths in rats and mice. Their effect on humans is still not

known. Three Missouri doctors have discovered two cases where the lymph nodes were inflamed and the patients became ill from inhaling aerosol hair sprays.

Some manufacturers make durability claims for their brands of lipstick. "Keep bright lively color on your lips 24 hours a day." Tests have proved that the color of these brands after a few hours showed wear. For satisfactory results they had to be reapplied about as frequently as those for which no special durability claims are made.

Lipstick dyes and chemicals can cause either primary irritation or allergic reaction in the form of dryness, blistering, peeling or swelling to some users. It would be wise to discontinue the use of any brand that causes lip irritation or swelling. It has been found that individual differences in method of application, as well as the condition of the lips, influence the results obtained as much as the quality of the product itself.

Recently New York manufacturers have capitalized on dihydroxyacetone, a chemical that gives skin that sun-tan look. Manufacturers have combined this chemical with alcohol and perfume and are selling it at from $3 to $5 a bottle as a "no-sun" tan lotion. It tans merely the upper layer of skin, and the color lasts for about ten days. Some persons have complained, however, that their skin gets blotched from the product. So use care.

Press-on nail color for fingernails that does away with delicate brushwork, smears, spills, sealers and removers, and so forth, according to a manufacturer's guarantee, is supposed to "last three times as long as liquid polish." The product is rated better than nail polish, but some women say it softens their nails or splits the ends.

Such things as "royal jelly," a substance from bees' glands, that are supposed to act as "rejuvenators," and are called "fabulously effective," actually have no proved therapeutic or restorative powers whatsoever. The only effective jolt received is from the inflated prices and not from the jelly. As *Barron's* magazine pointed out: "Since only about 100 milligrams is needed in an ounce of facial cream, the added cost of an ordinary size jar is only about 20c, yet it has been established as a luxury item and creams containing it sell as high as $15 a jar."

Many manufacturers claim that their brands include a foundation cream, which makes a light application of vanishing cream preceding the powdering unnecessary. Tests made of these products showed that for good results a base cream was still needed. Eleanore King, a Hollywood beauty consultant, said: "In eleven years of intense perusal of my students' skins, I saw no more than five that I thought looked better without a base." In face powders, as with many other products, price is not a reliable guide to quality. A relatively low 39c, ⅝-ounce cake of powder was found to be of very high quality. But who would suspect it at that price?

How many beauty preparations does one need? The average girl does not need many and certainly she does not need fancy preparations. Choose a product and not a fancy package. Read labels, look for seals of approval, stick to proved, tested products with reliable names. They need not be costly. Buy in small jars first until you have found what is right for you. Above all, for real beauty accent your inner charm, that "secret person of the heart."—1 Pet. 3:4.

There is little doubt that cosmetics will continue to find an eager market—to the joy of many and the dismay of some. Depending on personal taste, yes, even religion, some will approve of a few of the products and frown on the rest; others love them all.

The Valiant FIRE FIGHTERS

"VALIANT" is the right word, for it means "stouthearted; brave; courageous." If any deserve that designation it is the fire fighters, for theirs has well been termed "the most dangerous of peacetime professions." Far more dangerous than contending with such foes of humankind and society as disease and crime is warring with the enemy Fire.

Thus in January of this year a wall collapsed on twenty firemen fighting a blaze in Chicago, Illinois, of which number nine were crushed to death and others suffered severe injuries. During the previous November a similar accident caused the death of three firemen and injured eleven others in a downtown New York city fire. In the Texas City, Texas, 1947 conflagration the entire volunteer fire department was wiped out, and a few years before, an explosion in the harbor of Bombay took the lives of forty firemen. For the past hundred years in New York city an average of ten firemen have lost their lives annually. And each year one fireman out of eight receives injuries, some 1,500 out of a force of 12,000.

Just who were the first fire fighters is not known. What is definitely known is that fire fighting goes back at least to the time of the ancient Greeks and Romans. As far back as 200 B.C., a Greek invented a machine for pumping water at fires. However, it seems that, with the fading out of their civilizations, fire fighting also faded out. During the Dark Ages fire was considered an expression of divine disfavor, something to be combated by prayers, relics and statues of "saints."

Modern fire fighting really got its start with "The Great Fire" of London, in 1666, which began on September 2 and lasted for five days. It turned into ashes 373 acres of the city, including 13,200 dwellings and upward of a hundred chapels, churches, libraries, hospitals and suchlike buildings, not to say anything of the destruction of bridges and city gates. This jolted the Londoners into action. Men now gave thought to training in fire fighting and rescue operations, how to use ladders and other fire equipment, which now began to be manufactured. The following year saw the beginning of fire insurance.

Fire Fighting

Fire fighting has a fascination all its own, which accounts for the fact that many a man prefers it as a profession to some other that may be more rewarding financially and less hazardous. This fascination also accounts for the existence of fire buffs, the enthusiasts who not only like to watch fire fighting but who at times pitch in and help. New York city's best-known fire buff was none other than its Mayor LaGuardia.

About a hundred years ago, when the New York city fire department first got its start, it advertised for "strong, able,

discreet, honest and sober men." But not to be overlooked are the requirements of courage, intelligence, quick reflexes, steady nerves and stamina. Firemen must be able to work hard at a fire over long stretches of time and in almost unbearable conditions. A fireman never knows what he might run up against. But this he does know: "No two fires are ever alike." In the Maine forest fires of 1947, which destroyed hundreds of square miles of timber, firemen fought for eight days with but fourteen hours of sleep.

The senior officer in charge of a fire must be a chemist, an engineer, a mechanic and an electrician all in one, and his men also, to a lesser extent. At a large fire he must have the qualifications of a general, know where to place his men, the dangers involved, where the water should be applied, when to pull the men out before walls collapse, and, above all, be able to think and act quickly. As has well been said, speed is the essence of fire fighting.

The fire fighters have three basic duties to perform at a fire: First and most important is the saving of lives; never should the saving of property come ahead of the saving of lives. Secondly comes the containing of the fire, or keeping it from spreading, from getting out of control and turning into a conflagration. And then comes the extinguishing of the fire itself by attacking it as closely as humanly possible.

A fire requires three indispensable factors: heat, fuel and oxygen. Remove any of the three and the fire goes out. So firemen proceed along these lines. The simplest and most frequently used method is to cut down the heat by means of water. However, when oil or other inflammable liquids are burning, water merely spreads the flames and so the attempt is made to cut off the oxygen by means of chemical foam or various kinds of "fog."

The third method, that of removing the fuel, is practical only in very small or very large fires. Tossing a burning mattress out of a window is one way of removing fuel from a fire, thus starving it. In a great city conflagration or large forest fire efforts are made to contain the fire by means of a "break," which in a city fire may mean dynamiting buildings in the wake of the fire and in a forest fire may require a "scorched earth" effort.

In New York city it takes six months of probationary training to become a fireman. The first eight weeks of this period are spent in four courses or units of two weeks each. During the first, the "Proby," as he is called, is instructed in the theoretical aspects of fire fighting. In addition to policy as to conduct he is taught such basic things as simple hydraulics, chemistry of fire fighting, first aid and fire prevention.

The next two weeks he works with the Ladder Unit. There he learns how to use the various ladders and climbing devices, such millenniums-old equipment as ax, claw and hook as well as such modern equipment as electric saw, drill and acetylene torch. The third two weeks he spends with the Engine Unit and learns how to handle hoses, and so forth. The final two weeks summarize the course as well as providing experience in simulated and actual fire and smoke situations. If he passes the examination at the end of this term he is assigned to a fire company to complete his probationary period. If he is found satisfactory by his superiors he becomes a permanent member of the city's fire department, beginning at Fourth Grade, automatically advancing one grade each year until the first, with each increase enjoying also an increase in salary.

Modern Aids

The public press keeps on reporting on

the valor of the fire fighters. It would seem that out of sheer appreciation, if not also from economic considerations, they would also be given the full benefit of modern inventions. But not so. It appears to be the exception rather than the rule, at least as far as the United States is concerned. This is particularly true as regards the use of "fog," "wet water," "wet water fog," and "foam fog."

By "fog" is meant a stream of water broken up by a certain type of nozzle so that it becomes like a cloud of coarse mist. This is a solid cloud of mist and not the umbrellalike spray of a garden hose. With such a nozzle much can be done with comparatively little water, as it gently settles on the fire instead of running off.

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As for "wet water," this is ordinary water to which a certain chemical has been added, making it "wetter." This decreases the surface tension of the water so that it penetrates rather than running off. A duck cannot swim for long in wet water; it soon becomes as waterlogged as a chicken in water. When the fog method is applied to wet water it becomes especially effective, in fact, from seven to ten times that of ordinary water. And a tank containing from 500 to 1,000 gallons of such "wet water" applied with fog nozzles is adequate for 99 percent of the fires that the average city fire department has to cope with.

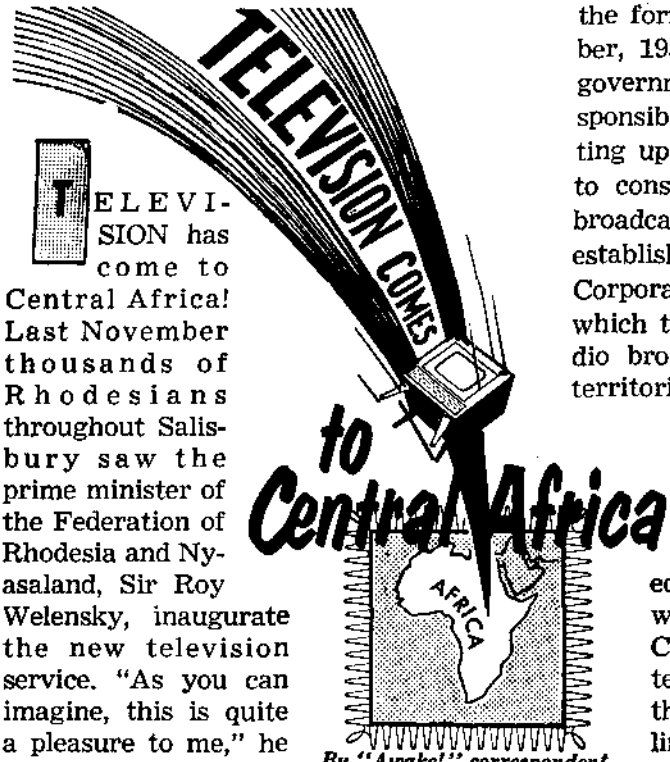
More than that, it has been found that when "wet water fog" is applied to one room it not only puts out the flames in that room but has a "remote control" or "indirect extinguishing action" on fires in adjoining rooms and floors; seemingly incredible, but nevertheless proved true time and again. Further, this "wet water fog," or any "fog," can be applied from 1½-inch hoses instead of the regulation 2½-inch hoses. The smaller hose being preconnected, it is ready for use as soon as the fire truck reaches the fire—a most important consideration since "all fires start small" and the "first five minutes are worth the next five hours."—*Disaster on Your Doorstep,* Paul W. Kearney.

For gasoline and other liquid fires there is a variation of this, the "fog foam," produced by adding three gallons of a certain chemical to each 100 gallons of water. Crash trucks supplied with this solution are standard equipment at Idlewild, La Guardia and such airports. And another modern device not supplied nearly as much as it should be to the valiant fire fighters is the gas or smoke mask. As has well been observed, it makes as much sense to send firemen into smoke-filled houses without gas masks as it would to send them to a fire barefooted! The Miami fire department has a mask for each fire fighter and for years has not had a single fireman overcome by smoke.

Certainly the valiant fire fighters deserve all the help they can get from modern science in fighting fire, and it does seem unfortunate, yes, ununderstandable that this should be the exception rather than the rule. But perhaps that is expecting too much under present imperfect and selfish conditions.

Yet there is co-operation that everyone can give. Take proper precautions to prevent fires. Keep electric wires and fixtures in good repair; do not be careless with matches; when you light a fire, watch it and keep it under control. Any fire fighter will agree that a little prevention on your part is worth more than all the protection that he can give.

TELEVISION COMES to Central Africa



By "Awake!" correspondent in Southern Rhodesia

TELEVISION has come to Central Africa! Last November thousands of Rhodesians throughout Salisbury saw the prime minister of the Federation of Rhodesia and Nyasaland, Sir Roy Welensky, inaugurate the new television service. "As you can imagine, this is quite a pleasure to me," he said, "and a very considerable one to be speaking to you from the first television station to be established in the Federation, and I share with you that pride we feel on this occasion. There are not many countries as young as ours which can include television amongst the facilities they offer the people."

It was Sir Roy Welensky who, in 1954, as Federal Minister of Posts and Telegraphs, had steered a bill through the Federal Parliament that opened the way for a possible television service. On that occasion, referring to the inclusion of a provision for television in the act, he said: "This may be thought to some to be unduly optimistic. But I hope my claim that it is merely farsighted will be justified in time." And so it proved to be.

Radio broadcasting in the Central African territories had been a local affair until the forming of the Federation in September, 1953, but from then on the Federal government gradually undertook the responsibilities of operating the service, setting up a Commission of Inquiry in 1955 to consider the possibilities of a central broadcasting control. This resulted in the establishing of the Federal Broadcasting Corporation of Rhodesia and Nyasaland, which took over the responsibility for radio broadcasting in the Central African territories in February, 1958. Matters concerning television now moved on apace.

The first official announcement of government approval came in May, 1959, when the FBC invited applications from persons who wished to be associated with the Corporation in the operation of a television service. It was intended that the service would follow the lines of the arrangement in Great Britain, where the government-established Independent Television Authority leases time to private "programme contractors" who obtain their revenue by selling advertising. The FBC would in a similar manner lease time to the successful contractor, but would act in a controlling and advisory capacity. The contractor would be required to advance the initial cost of erecting transmitting stations, but ownership would be vested in the FBC, which would also have control over the programs to ensure that high standards and good taste were maintained. As in Britain, the service would be commercial, to provide revenue for the contractor. One important condition was that the contractor would be willing to extend television coverage to the Federation's main centers of population within a reasonable time. Television in Central Africa was on its way.

Mixed Reception of Announcements

Now that television was a certainty, public reaction was immediate and interesting. How would television affect the traditional pattern of life in the Rhodesias, with its accent on family associations, hospitality to friends and strangers alike, its love of the great outdoors and the numerous sporting events carried on the year round due to the ideal weather conditions? How would it affect the rising generation of future Rhodesians? Would it retard or add to the present increasing divorce rate in the Federation—the third highest in the world? And of still greater import to those concerned with the multiracial aspect, how would it affect the African peoples who form the vast majority of the population in Central Africa?

A newspaper comment summarized what must have been the thought in the minds of many at the time: "In all quarters it is accepted that TV can be a great boon. But there is widespread conviction that television must come to the Federation only with the adequate safeguards against the abuses which have accompanied it in some other countries." (*Sunday Mail*) The article went on to quote expressions from a cross section of the population on the possible effects of television on Rhodesian life. Varied opinions came from some of those responsible for the education of Rhodesian youth. The hope that it would widen the viewpoint of Rhodesian children was expressed by a senior official of the Federal Ministry of Education who said: "In our schools TV will be a wonderful thing. TV will give our children a window to the world. It is needed here more than in any country I can think of."

An adviser on technical education to the Southern Rhodesia Government was quoted as saying that while he recognized the great aid that television would be to widening and stimulating the minds of the youngsters of the Rhodesias, who were rather shut off from the world at large, he also added: "I don't want their imaginations stimulated as television is stimulating American youngsters. There, as I have seen, television is a menace to social life. We don't want that here."

The impact that television would have on the multiracial situation prompted further views. A spokesman of the Southern Rhodesia Department of Native Affairs observed: "The influence of television on Africans with their unsophisticated minds and emotional natures is going to be tremendous. Who can tell what effect it will have? The impact will be all the more powerful because of the novelty and the magic of the medium to the African mind." On the other hand a more optimistic view was expressed in the *Evening Standard:* "Television can bring great blessings. . . . Nothing could more quickly spread education and enlightenment among the backward majority of our people."

Some even thought it might help the divorce situation. The October 25, 1958, issue of the *Sunday Mail* carried an article entitled "T.V. Is the Antidote to a Marriage Killer." Drawing attention to the unenviable position that the Federation holds in the world divorce stakes, the article quoted authorities as pinpointing the cause to be boredom. "Foolish wives. Tired husbands. Meaningless sundowners. Flaccid conversation. Lots of acquaintances and few friends. Work hard all day and then what to do?" Hence the heavy drinking, family rows and broken homes. It went on to quote an English housewife from the Nuffield Foundation report on "Television and the Child" as saying: "Television holds us together. Before we had television it was very difficult to keep my husband contented. Television keeps husbands at home." Would it have the same

effect on Rhodesian homes? Time alone would tell.

The Contract Is Placed

The FBC's invitation attracted competitive applications from some of the world's most influential television interests. Commenting on this, the *Evening Standard* said: "That some of the financially strongest and technically most experienced television operators in the world should have applied to run the Federation's television services is most encouraging." Careful consideration was given to the proposals submitted and it was not until September, 1959, that the successful contractors, Rhodesia TeleVision Ltd., were awarded a fifteen-year contract.

The contract provided for television services to begin in Salisbury, the capital city of the Federation, as soon as possible, and then to be extended to Bulawayo in the south and Kitwe, on the Copperbelt, in the north. The international transmission system was to be used with a definition of 625 lines to a picture. This would provide a much higher quality picture than in Britain (405 lines) or in the United States (525 lines). Programs would be for four hours in the evenings to begin with, while the FBC would remain as watchdog over news broadcasts to see that news was impartial and unbiased. Most of the programs would come from overseas, but provision was made in the contract for a definite percentage of local talent to be used. Time would be made available for any school or other noncommercial programs that the FBC would want to initiate. At this stage it was estimated that the limit of reception would be fifty-five miles from the station, enough to cover the heavily populated areas.

The boom was now on. Sales of radios had been lagging during the protracted negotiations, but now all dealers reported enquiries and advance orders for television sets. The scramble for the limited advertising time began, with South African manufacturers taking the lead. An FBC survey revealed that approximately 8,000 homes would be wanting television sets to start with, and it was estimated that 50,000 sets would be needed in the first five years. Salisbury's leading hotels announced plans to include TV sets in bedrooms. By the opening night 3,000 sets had been sold.

The public were given an opportunity to have a financial interest in their own television services through a £400,000 ($1,120,000) issue of two-shilling nonvoting shares; holdings to range from a minimum of £10 ($28.00) to a maximum of £5,000 ($14,000). The list opened on June 15, 1960—closing almost at once oversubscribed more than thirteen times! A ballot was necessary to assign the shares. When dealings in the shares began later they rocketed to seven shillings ($.98) a share! Rhodesians seemed confident that television was coming to stay.

Work pushed ahead on what was to be one of the most modernly equipped television stations in the world. Successful tests were made late in August, 1960, and regular fixed transmissions for testing purposes began in October. On November 14, the opening night, an estimated 40,000 Rhodesians saw the Federation's prime minister, Sir Roy Welensky, inaugurate their own television service. Television had come to Central Africa!

Reactions and Early Results

During the week following the first telecast, reports started to pour in of good reception in towns from eighty to a hundred miles from Salisbury. Aerial masts thirty-five to sixty-five feet in height aided in this; some enthusiasts even reported receiving faint pictures from telecasts in Italy and Greece! Later, news came of a

fairly clear picture being received at Vila Pery, a town in Mozambique over two hundred miles distant from the Salisbury transmitter.

For the next few weeks Rhodesians spent their evenings either in front of their own sets, or in front of the sets of their friends. Everyone was anxious to experience what to the vast majority was something new. As the programs became familiar there were the inevitable bouquets and brickbats, but television had caught on and the rush for television sets continued. Local entertainment was immediately affected. Hotels that used to put on a cinema show for their patrons after supper reported a sharp falling off in attendances. Reviewing the situation six weeks after the first telecast, the *Evening Standard* commented: "Already in many homes TV has become a habit. . . . That may or may not be a good thing. But we are convinced that more people are spending more time at home of an evening than was the case two months ago." This was confirmed when members of the City Council were informed at a meeting in January, 1961, that cinema takings had dropped since the advent of television.

With local entertainment limited and tending to be expensive, Rhodesians in the past had certainly been strong in their support of lending libraries, but even these have suffered. Said the owner of one such library that has carried on a successful business for twelve years: "Our business has been so badly hit by TV that we're seriously thinking of closing down. People who used to read five or more books a week now only take perhaps one."

From the beginning educational authorities have been alert to the possibilities of using television in schools, and it was reported in the press that television for European, Asian, Coloured and African schools was scheduled for June, 1961. About twenty-five programs, each lasting twenty minutes, would be televised each term. Schools outside the present television area would receive films for screening with ordinary projectors. With arrangements well in hand for expanding service, it was hoped that television would be available in Bulawayo by June, 1961, and in Kitwe by the end of the year.

Coming at a time when the Federation is being profoundly affected by the political unrest within and without its borders, a report in the *Rhodesia Herald* a short while after the beginning of the nightly telecasts is of interest: "Every night for the past two weeks crowds of good-humoured Africans have been enjoying themselves in the Highfield cocktail lounge —watching television. Once in front of the sets they are not interested in politics, constitutional reviews or anything else . . . would be trouble-makers are finding the TV is one of the most powerful forces they have ever been up against."

Just as the coming of television has affected the lives, homes, habits and thinking of people in every country of the world where it is established, so it is bound to have a profound effect on the traditional pattern of life in the Rhodesias, and will be an immense factor in influencing public opinion. To what extent it will be for good or bad the future alone will tell. As the director-general of the FBC himself put it: "TV is something not good or bad in itself; it is the use we make of it that matters." Yes, television has come to Central Africa, and it has come to stay.

TRAVEL BY AIR

ARE you among those persons who have an honest fear or some anxiety about travel by air? If so, this is not at all unusual. The fact is that almost all the millions of passengers flown on airliners show signs of anxiety or fear in one way or another while in the air. Being quite new to mankind, considering how long the horse, cart and boat have been with us, air travel poses the problem of how to get people accustomed to it.

But some persons do not care to get accustomed to it. One report shows that about 70 percent of the people in the United States have never ridden in a commercial airliner. Economics and mere preference are big factors, no doubt, yet there must be a large percentage of persons who simply will not go by air.

What is the attitude of these persons? Some say: 'Planes crash; I read about it in the newspapers.' Others say, in effect: 'What if there is less chance of an airplane accident than there is of an auto accident? Yet when there is an airplane accident, what chance have I got? Many persons walk away from auto accidents, but how many walk away from airplane accidents?'

Actually more persons walk away from airplane accidents than is commonly supposed. When a Mexican airlines DC-8 jet crashed in an aborted take-off at New York's Idlewild airport, all 102 of the passengers escaped before the plane burst into flames. From 1946 through the first half of 1959, 103 passenger airliners were involved in serious accidents in the United States. In forty of these accidents all the passengers were killed, but twenty-five of the accidents were listed as partially survivable, that is, not all the passengers were killed. In thirty-eight of them, there were no fatalities. The crashes that were 100-percent fatal were the high-speed variety, such as crashing into mountains or colliding with another plane in mid-air.

How Safe?

"Few passengers are aware of the extent of the airlines' safety program," says Robert J. Serling in his book *The Probable Cause*. "If you attempted to maintain your family automobile so it would operate as efficiently and safely as an airliner, you would have to: 1. Check the car visually after every time you drive it, even around the block, for any outward sign of wear. 2. Clean spark plugs, check ignition systems and tires after every 750 miles of driving. 3. Overhaul the engine after every 20,000 miles. 4. Take the car completely apart after 50,000 miles. . . . That is what the airlines do with every plane they operate. . . . After every landing, planes are inspected visually with particular attention paid to any complaints by crew on unusual handling or performance. . . . After 800 hours of air time, engines are pulled, replaced and sent to shops for complete overhauls. (The newer jet engines, far

simpler and more reliable, can go 2,000 hours and more before overhaul.)"

The result is a phenomenally low accident rate. Looking at it one way, about 1,500,000 individual scheduled flights take off in the United States each year. In 1959, a year when there were considerably more accidents than usual, nine fatal accidents occurred. That was one fatal accident for about every 160,000 flights.

With all the safety precautions taken, why is it that airplanes still crash? "After thirty-six years as a pilot and two years as Administrator of the Federal Aviation Agency," says General E. R. Quesada, "I believe I can name the principal cause. It is that aspect of mankind called human frailty, a trait shared by pilots, airline executives, maintenance crews, members of the public and yours truly." General Quesada believes that between 50 and 52 percent of air accidents are attributable to human error; about 25 percent due to maintenance error, about 8 percent due to weather turbulence and about 18 percent to failure of aircraft parts.

In an imperfect world there will always be accidents, but this accident rate for commercial airliners has long been remarkably low compared to that of automobiles. It is reported as a statistical fact that one is twenty times safer in a commercial airliner than in an automobile.

About 600 persons were killed in 1958 in commercial airplane disasters worldwide. How does this compare with automobile travel? In the United States alone, almost 40,000 persons (usually 37,000 to 38,000) are killed each year in automobile accidents. If the newspapers reported these accidents with the sensationalism given airplane accidents, with front-page headlines and pictures, and so forth, many thousands of persons might well be more fearful of auto travel than air travel.

And what about Europe? Each year road accidents there take about 60,000 lives, about half the deaths being cyclists and motorcyclists. Yes, more persons are killed riding bicycles than in airliners.

From 1949 through 1958, about 1,300 persons died in crashes of United States scheduled airliners. Yet in that same period, in the same country, auto accidents claimed the lives of 427,992 persons!

It is seldom realized that blood transfusions in one year kill about as many persons as die in a decade of airplane accidents. The fatality rate, which covers only those deaths that are admitted to be caused by transfusions, is about one death in each thousand transfusions, or 5,000 deaths.

In the last five years both the speed and the passenger capacity of big airliners have nearly doubled. The number of passengers has increased by over 40 percent, and the number of passenger miles is up by about 70 percent. With increased speeds, there is not much margin for error in the sky; and the increased business has made the sky more and more crowded. Yet there are proportionately fewer air crashes today with ten times as many flights than there were ten years ago!

The increased business and increased speeds have brought to the fore the problem of mid-air collisions. The mid-air collision of two airliners, one a jet, over New York city on December 16, 1960, was the worst crash in United States aviation history; it cost the lives of 134 persons. The pilot of the jet apparently did not know his position, having overshot the point he was supposed to circle. Last year in the United States 50 airplanes (mostly private) flew into each other, and there were 324 near-misses reported by airliners. All this has resulted in a major governmental air safety drive, and about 90 percent of the Federal Aviation Agency's budget of $62 million has been directed toward solving the problem of mid-air collision.

Safety Progress Not Sensationalized

The progress being made toward greater safety in air travel is not brought to the public's attention in the sensational way in which airplane accidents are reported. Though enough is learned from virtually any accident to make a similar one harder to occur, the facts regarding solutions and corrections appear mainly in aviation journals. "In my opinion," says a noted crash prober for the Civil Aeronautics Board, "the 'fix' is the most dramatic part of the story and deserves to be accorded as much attention as the accident. Because it has not, I believe the public has never fully appreciated the remarkable improvement in aviation safety over the last twenty years."

Perhaps the matter of safety in air travel is well summarized by the Administrator of the F.A.A., Najeeb E. Halaby, who recently said: "We have to do whatever is necessary with whatever we have to prevent accidents. But no man can prove that the risks will not increase. I don't know where a human being is 'perfectly safe.' One of the most dangerous places on the planet, as I understand it, is standing in a bathtub. If you slip, a bathtub is very unyielding. I don't feel particularly safe crossing Fifth Avenue at 57th Street in New York, or on the Los Angeles Freeway. Where is man safe? I say that I feel safe enough in the air to fly constantly myself and have my wife and children fly."

The jet age has not only brought about increased speed in air travel but remarkably trouble-free engines. On one airline the jet engines were found to be nine times more trouble-free than its most proved piston engine. Another report shows that the jet engines have functioned with only one tenth the in-flight shutdowns encountered on piston-engine planes.

Jet Age: Stage II

A new development in travel by air is the jet-fan engine. What does this mean for air travel? C. R. Smith, president of American Airlines, called the jet-fan development "stage two" of the jet age and said that it is the most important forward step in air transport since the jet entered service.

What is the jet fan? The conventional jet engine achieves thrust by momentum of air passing through the three sections of the engine. In the jet fan, the propulsion derives from two separate streams of air. One passes through the regular channel of compressor, burner and turbine. The other goes only through large, many-bladed fans before being exhausted. Describing the jet fan, William A. Patterson, president of United Airlines, says: "The addition of this fan to the present-day jet engine can be described in terms as a cross between the turbo prop engine and the pure jet power plant. The fan practically fills the role now being accomplished by the propeller and piston engine aircraft."

The benefits of jet-fan engines are several. One is fuel economy. Smaller fuel loads will make way for larger payloads. Another benefit is greater cruising speed: about 640 miles per hour. The slower exhaust means reduced noise. One benefit of the turbofan is related to the matter of increased safety on take-offs; for the new turbofan permits a faster climb, and a quicker take-off means far less runway is required than for the best of the standard jets.

Among the new-type aircraft on the horizon is the British-built Vickers Super VC-10, a jet liner that will carry up to 212 persons plus four tons of freight nonstop across the Atlantic. An unusual aspect of this British jet liner is its new look: It has clean wings and rear-mounted engines.

Another new type of plane is being built by Douglas Aircraft Company; this is the DC-8F, a half cargo, half passenger plane, powered by turbofan engines. The DC-8F, Douglas says, will make possible lower rates for both freight and passengers.

Plea for Lower Rates

Lower rates are indeed what the public has been waiting for, especially in regard to transocean travel. That international air fares are unreasonably high is demonstrated when domestic fares for equivalent distances are compared. Why the higher rates for transocean travel? The most significant factor seems to be the rate-making activities of the International Air Transport Association. The prices are fixed by this organization. American airlines may participate in the I.A.T.A. rate machinery because the government thus far has exempted these activities from the United States antitrust laws.

A few years ago, during the eighty-fourth Congress of the United States, the House Antitrust Subcommittee investigated the airlines industry. The subcommittee concluded: "The committee believes the time to restore competitive conditions to the international air transport industry is long overdue. Accordingly, the committee believes the board should re-examine its approval of the I.A.T.A. rate conference mechanism. Our national antitrust policy demands that the interest of the traveling public of the United States and of the world no longer should continue to be subjected to the force of 'an all-embracing international cartel.' "

But thus far this "all-embracing international cartel" tightly controls the fares that the major scheduled airlines must charge for transocean travel. In 1955, over the objections of I.A.T.A., the Civil Aeronautics Board first authorized supplemental carriers and cargo carriers to undertake charter operations. The experience in charter operations disclosed the vast market that is waiting to be tapped when the international fare structure is sufficiently reduced. A recent issue of the New York *Times* reported that the Flying Tiger Line had announced that it would soon begin a $99 round-trip fare to the United States east coast on *chartered* flights *originating in Europe,* enabling them to fill planes that might otherwise return empty to the United States. The $99 round-trip rate compares with a $250–$300 fare on charters from New York to Europe and with a $450 New York–to–London fare for economy class tickets on piston airliners of major scheduled airlines.

What might be called "Jet Age: Stage III" is being discussed these days; this is the development of a supersonic airliner. The Lockheed version of the supersonic plane is needle-nosed, with its wings in the rear, and would fly at about 2,000 miles per hour. "We can move into the supersonic transport," says F.A.A. chief Halaby, "toward the end of the 1960's, which will enable us to fly from Los Angeles to New York in an hour and 45 minutes and from New York to London in two hours."

When the supersonic airliner goes into operation, who knows but that many persons who prefer to stay on the ground now will change their minds—at least for those two hours or less across the ocean!

Reading Time

Norman Vincent Peale tells us in one of his essays about a man who read all of Gibbon's *The Decline and Fall of the Roman Empire* in the intervals of waiting for his wife to dress for dinner.—*The Royal Bank of Canada Monthly Letter.*

DEFYING DEATH in the HIGH ALPS

HOW wonderful the mountains are! The fresh, sparkling snow silhouetted against the blue sky! But—listen! An avalanche. Look! You can see a cloud like smoke where it has come to rest. These beautiful mountains can also be arrogant and cruel. They are incalculable in both summer and winter.

The Swiss people have a strong sense of responsibility toward their neighbors, especially in the mountainous areas, where they face the rigors of winter and the changing moods of these unpredictable monsters. Everything humanly possible is being done to avoid casualties. The Federal Institute for Snow and Avalanche Research, together with the Meteorological Society, gives regular reports as to weather conditions, nature of the snow and where there is danger of avalanches. Yet almost daily in early spring we hear reports similar to this:

"Two people buried beneath avalanche outside of the marked route. Rescue guard with trained avalanche dogs and resuscitation equipment immediately at the site of the disaster."

When loads of fresh snow fall onto a frozen surface, we get what we call here a *Schneebrett* (snow-board or slide) in contrast to a *Lawine* or avalanche. This happened this winter in the Grisons, taking a toll of nine students and an instructor. Without warning and with a loud detonation, a solid sheet to the width of three hundred to four hundred yards cracked and began to slide over the flank of the sparsely wooded alp, burying the surprised skiers from fifteen to twenty feet deep.

Spring sees more avalanches than slides. The thawing snow begins to roll, growing in size and momentum, carrying all with it in its mad rush to the valley.

Great progress has been made in all rescue organizations since the tremendous snow slides of 1951, with so many casualties. In the last few years the name *Rettungs-Flugwacht* (Air Rescue Service) has begun ever more to strike the ears of radio listeners. The Swiss Air Rescue Service (SARS) is a purely private Swiss humanitarian institution. It works in cooperation with and is at the disposal of other existing rescue organizations. On March 19, 1960, it became an independent Society; and up to March 19, 1961, 160 lives had been saved and 30 dead recovered.

Purpose and Personnel

Its purpose is to render rapid assistance in emergencies where it is necessary to bring medical aid, rescue teams, materials

and medicaments to the site of the accident or to transport sick and injured. Both in summer and winter their help is most frequently called upon in the mountains where other modes of travel are slow and hazardous. This air rescue service has become almost indispensable to the scattered and isolated mountain inhabitants, especially in cases of births and accidents, and to the workers on the dams of the hydroelectric power stations at high altitudes.

The Air Rescue Service also goes into operation in response to calls from abroad. Many persons may recall the now historic operation in collaboration with the United States Air Force in the Grand Canyon, in July, 1956, after the crash of a Super Constellation and a DC-6, with a total of 128 passengers, over the Colorado River.

The 133 active members in the organization are highly qualified voluntary workers, giving freely of their time and strength at the risk of their own lives in the pursuit of an idealism, that of lifesaving. There are sixty pilots in all, of which thirty are trained glacier men, twelve expert parachutists, twenty high-alpine rescue men, seven anesthetists; doctors, certified mountain guides and avalanche and ambulance dog handlers are also on the staff.

The Society has thirty-two machines at its disposal, including helicopters, seaplanes and single- and twin-engined planes equipped with landing skis. Some are specially equipped with containers fitted to the fuselage for dropping avalanche dogs by parachute and the release mechanism for dropping provisions by parachute, or with special gear for mass jumping by parachutists.

The Avalanche Dog

Perhaps one of the most fascinating angles of this rescue work is the service of the trained avalanche or ambulance dogs. These faithful creatures are untiring in their efforts to find the victim and rescue him from a white grave. The avalanche dogs are particularly tested as to resistance to airsickness and generally go into action by helicopter or by separate parachute drop with the handler. The dogs are released from containers with parachutes with a very low rate of drop. The parachute is automatically released from the dog on landing (thus preventing dragging in the wind), and at the same time the carrying straps are automatically unfastened so that the dog is freed, ready for action.

The aid of the avalanche dog to man is invaluable. The perfect unison between master and his dog is proverbial. Responding with tenacious concentration to the plea, "Seek, Boy. Seek!" he sniffs over the deep snow, using his strong sense of smell to find the buried victim. Seconds count! With short yaps of excitement, he arrests the attention of his master as he begins to paw frantically. His master is quickly at his side with more effective tools; and so with the combined energy of man, dog and machine, an untimely death in the Alps is defeated. Of rescue operations in a recent great avalanche disaster it was stated:

"An essential part in this rescue work was the assistance rendered by the Swiss Air Rescue Service with their helicopters for the transport of rescue equipment and the injured. Five dogs were brought to the site of the catastrophe . . . all worked tirelessly till past midnight to recover the last victim of this death-dealing avalanche."

The Call-out and Expense

Four call-out lines have been established with uninterrupted picket service at strategic points to ensure rapid penetration into the alpine wall. Now by dialing "Enquiries" (No. 11) you are immediately put through to the alarm center in Kloten

airport tower, from which you are then connected with the call-out control. In rapid succession the caller is required to answer several questions, such as: What happened? When? Where? Who are injured? What is the weather in the region of the accident?

The call-out leader now gets in touch with the meteorological service, and with the appropriate picket line or pilot whose services are required. The pilot alone decides whether aircraft should go into action. The group leader decides whether parachutists should be dropped over the scene of the disaster. He can only forbid jumping, never order it, for these men are voluntary workers and often their own lives are at stake. It takes only from two to five minutes at the longest from alarm to readiness for action.

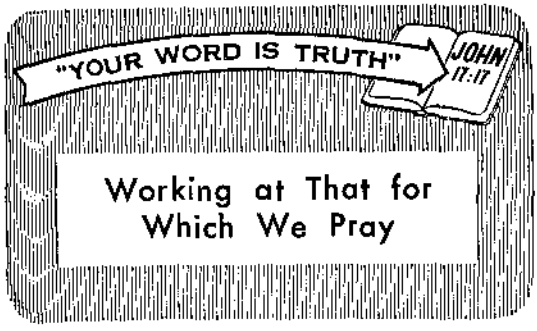
All rescue operations carried out are free for persons of small or modest means. An operation is not dependent upon the ability of the rescued persons to pay. No wages are paid. A bill is made out for actual costs incurred. The sum of SFrs. 180,000 (about $42,000) has been mentioned as total expenses to be covered by the Society in one year. It is maintained on a purely private basis by the active and inactive members, supported by voluntary contributions from alpine clubs, automobile and touring clubs, air companies, as well as insurance and other companies.

The efforts and extremes of personal sacrifice to which these men are ready to go in the pursuance of their purpose are truly admirable. Little is ever asked as to the motive of the persons involved in an accident, when pitting their puny power against the moods of these unrelentless mountains, endangering the lives of courageous rescue men. Some persons have perished by taking unnecessary and foolhardy risks. But man has been endowed with reason and sound judgment, and it is rightly expected that he use the spirit of a sound mind in all his undertakings: "For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind."—2 Tim. 1:7.

True Christians demonstrate not only soundness of mind in whatever they do, but courage in carrying out the greatest lifesaving project of all times—warning men everywhere of this world's impending Armageddon disaster. By sounding the alarm of Armageddon and by preaching the good news of God's kingdom earthwide, Jehovah's witnesses are aiding threatened mankind to flee to the place of safety. It takes time and effort and money, but all this is freely contributed, not only for humanitarian reasons, but that the will of Jehovah God may be carried out, "because he does not desire any to be destroyed but desires all to attain to repentance," that they may prove worthy of everlasting life in a world wherein death will have been defeated forever. "As the last enemy, death is to be destroyed." —2 Pet. 3:9; 1 Cor. 15:26.

"AIMLESS RESEARCH"

In his book *Say It with Words*, Charles W. Ferguson offers advice to public speakers and others who often need information of various kinds. One of his suggestions he calls "aimless research." It is making use of information discovered at odd times, such as when reading a newspaper. "It is cumulative: making proper notes in books or transcribing passages from books or magazines for possible use later on. It is bound to be somewhat of a grab bag; yet, oddly, it will assume in due time a greater measure of order than one might reasonably expect."



THE Word of God has much to say about prayer. It tells us to whom we must pray if we would have our prayers heard and answered—to Jehovah God alone. It teaches us how to pray—in faith, with sincerity and humility, and in the name of Jesus Christ. And it instructs us as to what we can pray for—everything that is in line with God's will, in particular for spiritual blessings and the triumph of righteousness.—Ps. 65:1, 2; Prov. 15:29; Matt. 6:9-13; John 16:23, 24; Jas. 1:6, 7.

Without doubt Adam and Eve communed with God when in the garden of Eden. And so did Abel, outside the garden; his very offering being in effect a prayer. In that Enoch and Noah "walked with the God," we must conclude that they also talked with God. Abram's observation to God about not having a son was an implied prayer; certainly his pleading with Jehovah to spare the cities of Sodom and Gomorrah, if but ten righteous persons were found in them, was a mighty prayer of faith: "Is the Judge of all the earth not going to do what is right?"—Gen. 5:24; 6:9; 15:3; 18:25.

According to the Scriptural record, among those servants of God in whose lives prayer figured very prominently were Moses, King David, Daniel, Jesus Christ the Son of God, and the apostle Paul. Throughout their lives they appreciated the value of prayer, setting a good example for Christians today. Most fitting, therefore, are the apostolic injunctions: "Persevere in prayer." "Pray incessantly." "Be vigilant with a view to prayers." —Rom. 12:12; 1 Thess. 5:17; 1 Pet. 4:7.

However, as true as the foregoing is, we may never overlook the fact that if we would have our prayers answered we must also do our part: We must be working at what we pray for. There is no question about God as to doing his part; but are we always doing our part?

For example, when Abram, in effect, prayed for a son and God assured him that he would receive one, did Abram conclude that it was no use having relations with Sarah because they both were too old to have offspring? Had he, would Isaac ever have been born? When Jacob heard about his envious brother Esau coming to meet him with a large body of men, Jacob not only earnestly prayed to God for help, but he also sent a munificent gift on ahead of him to Esau.

When David was hunted like a wild beast, he not only prayed to God to protect and deliver him, but he used the utmost care and strategy to avoid being trapped by murderous King Saul and his men. And when later his son Absalom staged an insurrection against him as king and induced Ahithophel, the wisest counselor of the time, to join him, David not only prayed to God to foil Ahithophel's counsel, but he dispatched Hushai to Absalom for that very purpose. Jehovah answered David's prayer by means of Hushai, Absalom following Hushai's counsel instead of Ahithophel's.—2 Sam. 15:31.

Solomon, upon becoming king, petitioned God for wisdom and he received it. But would Solomon have received this wisdom had he failed to heed the instructions in the law of Moses regarding kings' making their own copy of the Pentateuch and reading in it all the days of their life? The facts answer No, for they show that when

King Solomon went contrary to this instruction for kings he became most unwise and so died out of favor with God. —Deut. 17:18-20.

In this regard we could not wish a better example than that of Jesus Christ. He not only told his followers to pray for God's name to be sanctified, but he himself did all he could to have God's name sanctified in the minds and hearts of his listeners. (John 17:4, 6) Note also the time he said to his disciples: "The harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38) Did Jesus let matters rest with only praying? Not at all! Rather, right after saying these words he sent out the twelve in two's, so that then there were six pairs of preachers instead of only one band of thirteen. Later he sent out seventy evangelists or missionaries, also in two's, making at least thirty-six separate teams of itinerant preachers of the good news of God's kingdom.—Luke 10:1.

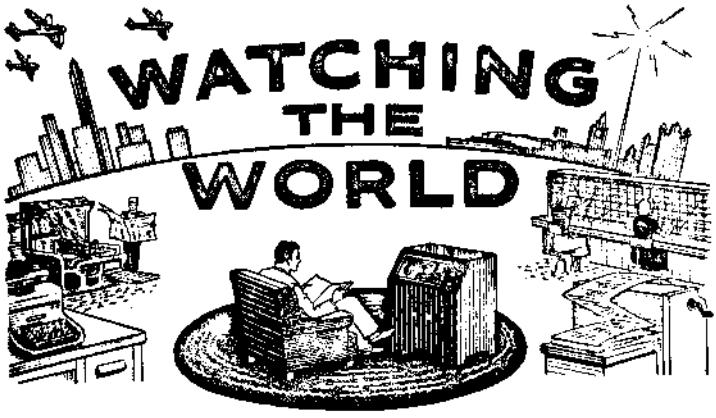
The apostle Paul also set a noteworthy example for us by working at what he prayed for. He not only repeatedly states in his letters that he prayed for his brothers that they might progress to spiritual maturity, but he himself did all he possibly could to help them to attain it. Wherever he could he gave individual personal help; he also set a fine example in maturity, and further, both by the spoken and the written word, he admonished his brothers so that they might "all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ."—Eph. 1:15-19; 4:13.

Yes, we cannot escape it. We must work at what we pray for. Consistent efforts must accompany our prayers. We pray for our bread for this day, but at the same time must acknowledge, by our actions, the rule that "if anyone does not want to work, neither let him eat." (2 Thess. 3:10) Jesus told us to pray for God's holy spirit. To have that prayer answered we must work at receiving the holy spirit by study of God's Word, by prayer, by association with his people, by exercising self-control and by sharing in the Christian ministry. (Luke 11:13) We further are told that if we lack wisdom we should ask God for it. But here again, we will never receive it unless we work at it, putting forth consistent efforts.—Jas. 1:5-8.

Do we pray for peaceable relations with our associates? Then we must also work at it, showing kindness and tact, being patient, slow to take offense. Do we pray for prosperity upon God's work? Thereby we obligate ourselves to work, for if all those praying did not work at it there would be no prosperity. Do we pray for opportunities to magnify our God? Then we must go out of our way to look for and to make opportunities to speak about him.

In particular must we work at what we pray for in regard to overcoming our shortcomings or vices, be they laziness, overindulgence in food or drink, or carelessness in respect to the proprieties between the sexes. It will not do to keep confessing our faults to God each night and asking forgiveness if the next day we fail to put forth consistent efforts to overcome our weaknesses. We must work at them. Only "he that is confessing and leaving [his transgressions] will be shown mercy." —Prov. 28:13.

So, while appreciating the importance of prayer and knowing to whom to pray, how and what for, let us never overlook the fact that for our prayers to be heard we must do our part, working at that for which we pray.



Victory Without War

◈ On May 12 Russian Premier Khrushchev told a crowd of 10,000 in the Georgian capital of Tiflis that communism would conquer without war. "I repeat that we do not need a war to achieve domination of our ideas," he said. "War brings only harm . . . We will create this victory because other peoples will follow in the path of our example."

John Birch Society

◈ A little more than two years ago a superpatriotic, flag-waving society was organized under the direction of retired businessman Robert Welch, Jr. It was named after John Birch, a young American who was killed by the Chinese Communists in 1945. Reminiscent of the tactics of Joe McCarthy, the society has cast numerous unfounded charges of "Communist" and "Communist supporter" on many individuals and groups, including former United States president Dwight D. Eisenhower, United States Chief Justice Earl Warren, United Nations Secretary General Dag Hammarskjöld, as well as upon Jehovah's witnesses. The New York *Times Magazine* described the society and its work as "a semi-secret network of 'Americanists' dedicated to fighting Communists by deliberately adopting some of communism's own clandestine and ruthless tactics."

Canadian Grain to China

◈ On May 2 the Canadian government announced an agreement made with Communist China whereby 6,000,000 tons of wheat, barley and flour will be sent to China during a two-and-one-half-year period beginning the first of this month. The sale price of the grain was $362,000,000.

F.B.I. Chief for 37 Years

◈ May 10 was J. Edgar Hoover's thirty-seventh anniversary as director of the Federal Bureau of Investigation. Hoover, who is now sixty-six years old, started in the Department of Justice in 1917. He became an assistant director of the old Bureau of Investigation in 1921 and was made director May 10, 1924.

More Women than Men

◈ Figures based on the 1960 census reveal that women outnumber the men in 39 of the 50 states in the United States. Alaska has the highest ratio of men to women, with 132.3 men for 100 women, and Massachusetts the lowest, with only 93.4 males per 100 females. The national ratio is 100 women to 97 men.

Altitude Record

◈ On May 4 a U.S. Navy balloon soared 113,000 feet above the Gulf of Mexico to a new altitude record. After the flight had been successfully completed one of its two-man crew, Lieutenant Commander Victor Prather, was killed when he fell from a sling that had been lowered from a helicopter to pick him up. The flight broke the previous altitude record for an open-gondola balloon of 102,800 feet set last August by U.S. Air Force Captain Joseph W. Kittinger, Jr.

Suicide Among Youth

◈ According to Dr. James M. Toolan, assistant professor of Clinical Psychiatry at Bellevue–New York University College of Medicine, there is an alarming incidence of attempted suicide among youth. He said that in 1960, of 900 consecutive admissions to Bellevue psychiatric service of youth under seventeen years of age, 102 were attempted suicides. These ranged in age from five to seventeen years, with most of them being adolescent girls. Dr. Toolan said that the attempt at suicide seemed to result from a severe depressive state.

Removes Own Appendix

◈ According to a Soviet press report of May 8, a young 26-year-old Russian scientist, Leonid Rogozov, performed an operation upon himself, removing his own appendix, when he was marooned during a blizzard at the Novo-Lazarev research station in the Antarctic. He was assisted by a mechanic and a meteorologist. Rogozov was reported to be recovering and able to be up and around.

Cost for Hospitalization

◈ A survey by the American Hospital Association covering 1960 revealed that the cost for basic hospital services average $15 to $20 a day in the United States. This charge covers room and board as well as routine nursing care and minor supplies.

Presbyterian Theology

◈ On April 30 the Southern Presbyterian theological viewpoint on predestination was

challenged and in effect rejected during the church's General Assembly in Dallas, Texas. A resolution adopted by the Assembly stated that the complicated Presbyterian doctrine on predestination, which is based on a church creed written 313 years ago, "is not an adequate statement of Christian faith." Dr. James I. McCord, the president of Princeton Theological Seminary, told the Assembly that "we have not paid the price of developing a theology that is relevant to the problems of modern man."

More Male Teachers

◈ It is reported that during the academic year 1958-59 men accounted for 52.2 percent of the teaching staff in the public high schools in the United States. According to the U.S. Office of Education, this was the first year since surveys began in 1890 that the men outnumbered the women teachers.

Flag Salute Bill

◈ On May 1 the governor of California signed a bill requiring California public elementary and high school pupils to pledge allegiance to the flag at least once each schoolday. It was reported that those with religious beliefs that prevented saluting would be excepted.

War by Accident

◈ On May 10, during the convention of the American Psychiatric Association, Dr. Jerome D. Frank, of Johns Hopkins University, likened the behavior of the nations to mentally ill patients. He said that war could be started by an "unstable" person in a key position whose "delight in destruction cannot be detected by screening devices."

U.S. Puts Man in Space

◈ On May 5, a little more than three weeks after Russia accomplished her man-in-space feat, the United States shot a man 302 miles across the Atlantic Ocean for a 15-minute, 115-mile-high ride. The United States' first astronaut, Alan B. Shepard, commented, "Boy, what a ride." Shepard's ride at 4,500 miles an hour in a 2,300-pound space capsule was admittedly modest compared to Gagarin's 17,000-miles-an-hour circle of the earth in the 10,000-pound Soviet space ship.

Dowries Banned in India

◈ On May 9 the Indian parliament completed passage of a bill banning the practice of giving and accepting dowries, an age-old custom of giving or receiving property, money or valuables in consideration for marriage. The bill provides for a fine of 5,000 rupees ($1,050) or up to six months in prison or both for offenders. It was recognized that the law itself would not stop the dowry practice, but it was hoped that it would curb it and that eventually it would be eliminated.

Churches Report Increases

◈ During the first week in May statistics for 1961 were released by the publisher of the *Official Catholic Directory*. They showed a total of 42,104,899 Roman Catholics in the United States, making the country 24-percent Catholic. This is an increase of 47 percent and of 13,470,021 Catholics over ten years ago. Significantly, however, there was a drop in weddings in the church, number of conversions and infant baptisms. The United States has 5 cardinals, 30 archbishops, 185 bishops and 54,682 ordained priests. Baptists reported an 18-percent increase during the years 1951 to 1959, from 17,155,905 to 20,879,220, and the Methodists reportedly rose from 11,471,057 to 12,358,861 for an 8-percent increase during the same period. These are the three largest religious denominations in the United States.

Television Found Wanting

◈ On May 9 in a speech delivered at the National Association of Broadcasters convention, Newton N. Minow, chairman of the Federal Communications Commission, charged television with failure to instruct and build up. He told the more than 2,000 broadcasters present that what television presents to the public today compares to a "vast wasteland." In a day of television Minow said "you will see a procession of game shows, violence, audience participation shows, formula comedies about totally unbelievable families, blood and thunder, mayhem, violence, sadism, murder, Western badmen, Western good men, private eyes, gangsters, more violence and cartoons. . . . you will see a few things you will enjoy. But they will be very, very few." "It is not enough to cater to the nation's whims—you must also serve the nation's needs," he contended. The Federal Communications Commission would no longer automatically renew station licenses, Minow told the broadcasters.

Pain in the Neck

◈ Dr. Charles Rob, professor of surgery, told a scientific meeting on April 17 that 25 percent of all paralytic strokes are caused by damage in one of four large arteries in the neck and not in the brain itself. He stated that the condition is easily diagnosed and the corrective operation is relatively simple. Dr. Rob himself performed the first of such operations in 1954, and the patient is still alive and doing very well at the age of 72. He said that in the last seven years there have been thousands of like operations performed.

Killer No. 3, Mr. Accident

◈ The United Nations World Health Organization reported in April that only cancer and heart diseases take more lives than accidents. The organization stated that more people

between the ages of 1 and 44 are killed by accidents than by any single disease. In Canada nearly 2,000 children are killed by accidents every year. Home accidents are claiming more than half the total. So be careful with your life.

Famine in China

◈ A group of prominent Chinese in Hong Kong on April 17 issued an appeal to the people of the world in behalf of the people of Communist China. The appeal stated that China is experiencing the "most disastrous famine in 100 years." The appeal called on people of the world to send food. Some 50,000 to 80,000 parcels of food are now mailed daily to the Communist China mainland. But the appeal said that that amount was "far from being adequate."

Smoking Shortens Life Span

◈ Dr. Linus Pauling, 1954 Nobel Prize winner in chemistry, told 1,300 University of Toronto students that to smoke a pack of cigarettes a day will probably cut as much as eight years off a man's life and two packs a day will shorten his life as much as 18 years. Other authorities show that by smoking a pack of cigarettes a day, pregnant women may double their chances of having smaller or premature babies. Studies also show that fetal death rates were found to be more than twice as high among infants of cigarette smokers as for those of nonsmokers.

Salt Can Be Poisonous

◈ The body needs salt for its health, but an overdose can be dangerous, especially to children. Dr. Laurence Finberg of Johns Hopkins University School of Medicine, Baltimore, Maryland, reported that less than a tablespoon of salt can severely poison a healthy infant. Severe brain damage or even death may result. Although salt poisoning is not a common occurrence, there have been serious cases of the same.

Fast Reading

◈ United States Senator Symington read *A Tale of Two Cities* in 13 minutes and a 13-year-old girl read the book *Exodus* in half an hour. How is this possible? Mrs. Evelyn Wood, principal of "dynamic reading" school, says the secret is in instant communication between eye and mind, eliminating the middle step of saying, hearing or thinking the sounds of words.

"Stay by these things"

What things?

"Reading...exhortation... teaching."

Do you?

For instance: What is the destiny of our generation? Will it end with the beginning of another, as in times past? Or is it of more than usual concern to know what lies ahead in our day? Read

God's Kingdom Rules—Is the World's End Near?

Security During "War of the Great Day of God the Almighty"

"Look! I Am Making All Things New"

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Awake!

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JULY 8, 1961

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"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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DO YOU GIVE Encouragement?

THE natural tendency is to think in terms of *needing* encouragement. It is better to think in terms of *giving* encouragement. This is the happier way. "There is more happiness in giving than there is in receiving," declared the Lord Jesus Christ. (Acts 20:35) Do you enjoy the happiness of giving encouragement?

But is the giving of encouragement for all persons? Is it not the main obligation of the employer, the teacher and the person in position of oversight? The fact is: Everyone has the obligation to give encouragement, and certainly all Christians.

Jehovah God sets the example in encouragement. He encourages all his servants to faithfulness. He gives encouragement by his Holy Word, the Bible. In this Book are numerous examples of faithful men, and their fine examples inspire the Christian to similar faithfulness. Realizing the need for encouragement, the Most High God once told the overseer Moses: "Commission Joshua and encourage him and strengthen him, because he is the one to pass over before this people."—Deut. 3:28.

Jehovah caused the various Bible writers to give encouragement. Wrote Peter, for instance: "I am writing you in few words, to give encouragement." (1 Pet. 5:12) The writer of the book of Hebrews states: "God . . . stepped in with an oath, in order that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us." (Heb. 6:17, 18) So Jehovah is the Great Encourager.

Paul, the apostle of Jesus Christ, was always encouraging. Concerning Paul and Barnabas, the disciple Luke wrote: "They returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to remain in the faith."—Acts 14:21, 22.

The giving of encouragement is appreciated. How the early Christians appreciated the encouraging letter sent to the Christian congregations by the governing body! "After reading it," says the Bible account, "they rejoiced over the encouragement." —Acts 15:31.

When we encourage someone we give him courage, increase his hope and confidence or urge him on in a good work. So giving encouragement is something for all Christians, as the apostle Paul showed when he exhorted the brothers to attend congregational meetings: "Not forsaking the gathering of ourselves together, as

some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:25.

How evident that no Christian has the right to be discouraging! Discouragement saps vitality. Discouragement is spiritual chloroform that stifles activity. If one is given a strong enough dose of discouragement, he tends to give up and say, 'What's the use of even trying?' Encouragement, on the other hand, has a powerfully stimulating effect, spurring one on to do one's best. Each Christian should consider his obligation regarding "encouraging one another."

Those in positions of oversight must especially be alert to the giving of encouragement. The Chief Overseer, Jesus Christ, sets the example for Christian overseers. When he found it necessary to give reproof and counsel to certain congregations, he was not discouraging. The Chief Overseer is always encouraging. When he reproved the congregation in Ephesus, he said: "I hold this against you, that you have left the love you had at first." Yet the Chief Overseer encouraged them: "I know your deeds, and your hard work and endurance, and that you cannot bear evil men." To the congregation at Pergamum he said: "I have a few things against you." Yet before this reproof, fine encouragement was given: "I know where you are dwelling, that is, where the throne of Satan is, and yet you keep on holding fast my name, and you did not deny your faith in me." The congregation at Thyatira was counseled for wrong influence by women, but there was also encouragement: "I know your deeds, and your love and faith and ministry and endurance, and that your deeds of late are more than those formerly." Other congregations were reproved, yet this was done in an encouraging way, to stimulate the spiritually weak ones to wake up and "become watchful."—Rev. 2:4, 2, 14, 13, 20, 19; 3:2.

Seeing that the Chief Overseer gives encouragement, all those in positions of oversight in God's organization will want to be like their Universal Servant, the Lord Jesus Christ. True, it may be that another person is not working for one, since he is a servant of God, but words of commendation and encouragement are very much appreciated. Usually there is something about which to give encouragement. It may be a good service report for the month, although sometimes it may be good only in one special feature. There is a time for commendation and encouragement regarding meeting attendance, commenting at meetings and caring for Kingdom Halls.

But let us always remember that encouragement should flow the other way too; that is, toward the overseer. There are many opportunities for those in the Christian congregation to encourage those in positions of oversight. Expressions of appreciation are encouraging. Yes, "encouraging one another" means that no one is excluded from receiving encouragement.

Encouragement should also flow both ways between employers and employees, teachers and students, husbands and wives. Though the employer, teacher and husband have special responsibilities regarding encouragement, yet every employee, student and wife can give more thought to giving encouragement, since encouragement should flow in both directions. "Let each of us," declares the apostle Paul, "please his neighbor in what is good for his upbuilding."—Rom. 15:2.

Let Christians, then, be "encouraging one another." Give thought as to how you can be encouraging. Keep always in mind the example of every Christian's Universal Servant, Jesus Christ, and the Great Encourager, Jehovah God. Ask yourself: Do I give encouragement?

Could WAR Start by ACCIDENT?

If so, how great would be the destruction? What hope would there be for the future?

THE world has been likened to a powder keg with the burning fuse quickly nearing its end. The danger is real and it is growing. It must be faced, for it affects everyone. Indicating that people are not really awake to the danger of today's situation, columnist David Lawrence wrote recently: "Today a balance of power has been augmented by a balance of terror. Any minute a mistake can be made, and a war started. The danger faced by mankind today is incredible. It defies description. But the paradox is that peoples have not really been awakened to it."

The very existence of civilization is threatened, and voices now call for the awakening of the peoples to this fact. Earlier this year a group associated with the National Planning Association urged the American president to "tell the country the stark, the unvarnished truth about the national emergency." United States Senator Thomas J. Dodd criticized the government for the "hush-hush that surrounds the neutron bomb." He said that "to keep the facts of life on the nuclear age from the American people is foolish and potentially dangerous."

Under the present circumstances it is only natural and right that a person be concerned about the future. What are the chances that a war might begin? Could it start by accident? What would it mean to you and your family? Would there be a possibility for survival? How great would be the destruction? Is there any solid hope for the future in view of the world's present instability?

Arms Race Creates Danger

The nations today are feverishly engaged in a frantic arms race. In order to assure their ability to annihilate totally they spend an estimated $14 million an hour, well over $100 billion a year in creating and producing fiendish weapons of destruction almost too frightful to describe. As a result, former United States president Dwight D. Eisenhower said that "weapons have now come upon the scene that make war as we have understood it in the past a complete absurdity and really impossible and preposterous. They mean, in short—if used in the profusion that prophets sometimes predict—really the destruction of civilization as we know it." Under these circumstances no one wants war. According to Russian Premier Nikita

Khrushchev, "Only madmen and maniacs launch calls for a new world war."

Just how dangerous are weapons? Is it an exaggeration to say that they can wipe out civilization? Hydrogen bombs now range in explosive power up to more than twenty megatons, with talk of having thermonuclear weapons up to many times that power. A megaton is a term referring to explosive power equal to 1,000,000 tons of TNT. As of last year it was estimated that the United States and Russia possessed thermonuclear weapons equal to about 30 billion tons of TNT, or about ten tons of TNT for every person on earth.

Such tremendous potential for destruction is ever increasing and it causes many knowledgeable persons to quake with fear at the prospect of what could happen. In a speech last fall Dr. Hugh Keenleyside, former Canadian diplomat and United Nations administrator, warned of the terrible force of nuclear weapons. He said that, according to an estimate, seven properly placed bombs would completely destroy England, and that undenied reports say the United States has 75,000 bombs and is producing 20,000 more of them a year. Russia was assumed to have at least an equal number.

Emphasizing the warning, Dr. Keenleyside said: "If there are still any persons who doubt the danger of nuclear bombing perhaps we should recite again the old statistics. The bombs dropped on Hiroshima and Nagasaki were the equivalent in explosive force of 20,000 tons of TNT. A single 20-megaton hydrogen bomb, the same type of bomb which is produced now, is roughly equal to 1,000 Hiroshima bombs, or is greater in power than the total of explosive energy previously released in the whole history of mankind including that released in the First and Second World Wars. And we are now told that when we get the cobalt bomb we shall have a weapon that will make the hydrogen bomb seem like a firecracker. We are indeed a lovable species."

To appreciate the "balance of terror" one must realize that the nations have the ability to deliver these bombs thousands of miles with great accuracy. Not only do they have the ability, but we are told they are ready for virtually instant firing. In his new book *Soviet Space Technology* Alfred J. Zaehringer estimates that Russia has 100 to 200 international ballistic missiles implanted on bases and that they are "mostly aimed at America." According to Premier Khrushchev, 250 of these weapons are being produced each year.

In view of the situation one can appreciate why Khrushchev would say that only a madman or maniac would deliberately embark upon an atomic war. "The danger of suicide is too great for any country to stake its existence upon the dubious results of such a war," declared former U.S. Army Chief of Staff Maxwell D. Taylor. Thus it is hoped that the fear of devastating retaliation will eliminate the possibility of some nation starting a war. This brings us to the burning question of the day, which affects the lives of everyone on earth, and that is: Will this mutual deterrence in the form of devastating retaliatory power create a stable world where peace will flourish? Or will this arrangement prove to be basically unstable? "If it [does]," it was recently said, "and if we follow this path to its end, it is likely that we will perish."—*Community of Fear* (1960).

The Foolishness of the Arms Race

It is becoming ever clearer that the way to preserve the peace is not by preparing for war. Why, if we were to copy the nations in attaining peace with our neighbor it would mean we would have to go out and buy a revolver, and then our neighbor

would have to go out and buy a revolver. Then we would have to put our finger on the trigger and hold our revolver at our neighbor's head, and he would have to put his finger on the trigger and hold his revolver at our head—then we would have peace! At least that is what world leaders would have us believe by their course of action. How foolish this arms race that has created such a ridiculous, terrifying situation!

Premier Khrushchev expressed the fear that in this nervous, tension-ridden world "even those who might not wish to touch off a war could press the wrong button out of sheer fright." Chief of U.S. Naval Operations Admiral Arleigh A. Burke said that this stand off in nuclear striking power could continue "for generations," and we would have to learn to live with the possibility "of some madman pressing the button" that would "wipe out the Northern Hemisphere."

Paralyzing fear clutches at the hearts of many who come to realize that one mistake could mean a planetary disaster. *Newsweek* magazine of March 20, 1961, after a brief discussion of the perils of the arms race, concluded: "A world caught up in the nuclear race makes it clear that the search for security through armaments has been in vain. . . . The problem which has begun to haunt the world with increasing urgency is how to keep it from blowing up."

A War Could Start by Accident

Nobody wants war, but the pursuit of such a foolish course by the nations has created a situation where a war by accident is not only recognized as possible, but, by increasing numbers of persons, as probable. "These are ghastly speculations, but public opinion has no right to close its eyes to the increasing possibility that an all-destructive nuclear war can break out without anybody deciding to start it," so summed up an article in the magazine *Bulletin of the Atomic Scientists.*

Charles Orlando Porter, former democratic congressman from Oregon, illustrated it this way: "If you place six chimpanzees in a small room with a couple of baskets of live hand grenades, a minor catastrophe is inevitable. If you place error-prone human beings in proximity to thousands of nuclear weapons, a major catastrophe is inevitable and the triggering of an all-out war is probable."

Commenting on retired British army officer C. N. Barclay's article, "Can World War III Start by Mistake?" Porter disagreed with the conclusion that "the real danger lies in the future when many countries may possess nuclear weapons." Porter contended: "The cards are stacked now for vast destruction and death. The facts, simple and undisputed, add up, in my opinion, to World War III in the very near future as the result of an unauthorized or accidental nuclear explosion. This is the war nobody wants and everybody fears. The facts can be stated in a few words. First, thousands of nuclear weapons, many of unthinkable power, exist today. Second, almost all of them are ready for instant detonation. Third, their custodians are human beings."

As Russia and the United States vie for territory and prestige, tensions build up, nerves become worn to a frazzle, and the chances increase that a faulty alarm signal or an accidental nuclear explosion will cause someone to press the button sending forth retaliatory missiles that would spark a nuclear war. Already planes loaded with hydrogen bombs have been flushed into the air because a flock of gulls, meteorites, and even the rising moon were mistaken on radar screens for approaching missiles.

Indicating the existing danger, the New York *Times* of April 5, 1961, carried the

front-page headlines "M'Namara Urges Steps to Prevent False-Alarm War." The article pointed out the danger that an ambiguous warning signal might set off a false alarm that could lead to nuclear war.

Last summer French president De Gaulle described the situation: "Two camps are set up, face to face, under conditions such that it depends solely on Moscow or Washington whether or not a large part of humanity is wiped out in a few hours." Consider that in a few years many nations may have nuclear weapons, then instead of two camps having annihilatory power there will be many. An upstart dictator of a small country would then be able to threaten large nations with a missile attack. Like it or not, the chances are all too great that an unbalanced "madman" or "maniac" will get into control and precipitate a nuclear war. The pages of history indicate that such a possibility amounts to almost an inevitability.

The Only Hope for the Future

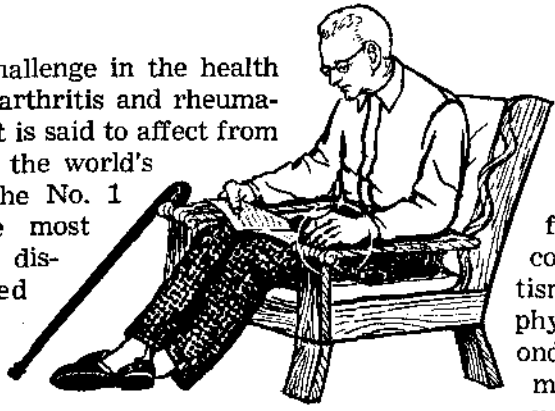
Some foresee that the selfish pursuit of men for power will drive mankind off the face of the earth. Such ones say our only hope for protection against nuclear war and future survival is to burrow deep within the earth. A report of last year on what the arms race may lead to said: "If the arms race continues, as it probably will, its future pattern seems clear in broad outline. . . . Eventually most human life will be underground, confronted by arsenals capable of destroying all life over the land areas of the earth."

However, God meant for man to live *on* the earth, not *in* it. He made earth as man's home to be taken care of and cultivated to a state of paradisaic beauty, not to be ruined and burned to a cinder by hydrogen and cobalt bombs. Selfish, power-greedy men, if allowed to pursue their present course, would undoubtedly bring this earth to total ruin, annihilating every living creature on it. Be assured this will never happen. Almighty God's faithful promise is that he will step in and interfere with man's suicidal race. He will "bring to ruin those ruining the earth." —Rev. 11:18.

The evidence should convince any reasoning person that mankind has reached a time of trouble unparalleled in human history. It is comparable with the days of Noah. Even Nikita Khrushchev's mind was turned to that time when he spoke last summer concerning Noah's ark. He said that the risk of total disaster from nuclear warfare could be compared with the flood of Noah's day. Jesus Christ, who was not simply using picturesque language but who knew what he was talking about, clearly identified this time of unprecedented trouble, and also drew a parallel to Noah's day. He said: As in the days of Noah, when "they took no note until the flood came and swept them all away, so the presence of the Son of man will be."—Matt. 24: 37, 39.

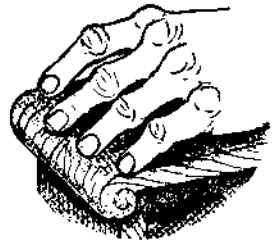
Bible prophecy clearly identifies this generation as the one meant for a destruction comparable to the flood of Noah's day. It will not be a destruction brought by man's nuclear weapons but by Jehovah God, who will sweep from the earth all wickedness and preserve alive all those trusting in him. So place your hope in Jehovah and his promise of survival! Yes, "be in the fear of Jehovah all day long. For in that case there will exist a future and your hope will not be cut off."—Prov. 23:17, 18.

Approaches to ARTHRITIS



"THE greatest challenge in the health field today is arthritis and rheumatism," we are told. It is said to affect from 15 to 20 percent of the world's population. It is "the No. 1 crippler" and "the most widespread chronic disease in the United States."* It causes more disability than all types of accidents. Close to a hundred million workdays are lost yearly due to it, more than the toll taken by any other disease with the exception of mental illness.

Each year arthritis claims some 300,000 new victims in the United States, and more than 200,000 are permanently disabled. More persons suffer from it than from cancer, heart disease, tuberculosis and diabetes combined. Farmers appear to be especially susceptible, 23 percent being afflicted. It is also estimated that from 90 to 97 percent of those above sixty years suffer from it, at least to some extent.



History

It is claimed that arthritis is older than the human race, in view of the condition of the fossils of certain prehistoric animals. It is also said to be the oldest known disease of humans, and that may well be, in view of its marks on so many mummies of the ancient Egyptians.

The very term "arthritis," meaning "inflammation of the joints," was used in the fifth century before Christ, in the days of Hippocrates, "the father of medicine." And correctly so, for it was applied to a condition marked by hot, red, swollen and painful joints. The more common name, rheumatism, was first used by one physician Galen in the second century of our Common Era. The root of the word meant a discharge or flux or "humor," which was believed to flow from the brain to various cavities of the body, causing pain. Because these fluids were believed to drop into these cavities the disease was also known as gout, from *gutta,* meaning "to drop."

Some four centuries after the noted Galen came Alexander of Tralles, who wrote at length on arthritis. Then a millennium later came Paracelsus, a veritable authority on the subject, according to some. Since then each century has seen outstanding physicians keenly interested in arthritis. About a century ago an Irish physician first used the combined form "rheumatic arthritis," the most severe form today being known as "rheumatoid arthritis." In modern times arthritis appears to have become more baffling and so we find one of the leading physicians of a previous generation, Sir William Osler,

* "Chronic" means "long continued," from *chronos,* "time," and is distinguished from "acute," meaning "sharp" and referring to a disease having "a short and relatively severe tenure."

saying: "When an arthritic comes in the front door I want to go out the back door."

Description

According to some authorities there are fifty important forms of arthritis and a hundred variations of these. The three most common forms are osteoarthritis, rheumatoid arthritis and gout. Among other forms of arthritis are bursitis, fibrositis and lumbago, while some also include neuralgia, neuritis and sciatica. Without a doubt there is much confusion as to diagnosing arthritis, especially as to what type, even specialists at times being hard put to identify it properly and often even what capable practitioners diagnose as arthritis is proved not to be so by a specialist in the field of diagnosis.

Osteoarthritis is the most common form and accounts for upward of 50 percent of all cases in the United States. The term is generally agreed to be a misnomer, as the prefix "osteo" means bone and it is not a disease of the bone. A more accurate term would be "degenerative joint disease." Usually it comes on quite gradually, apparently a part of the aging process, and only in its later stages it becomes painful. It particularly affects the joints sustaining weight, such as the hips and the knees, and is comparatively rare in persons under forty years of age.

Rheumatoid arthritis, about half as prevalent as the degenerative joint disease, represents the greatest challenge as regards arthritic ills. In it there are "abnormal changes of varying degrees in the connective tissues." Joints, tendons and/or muscles become swollen, tender, hot, red, and, above all, very painful. So sensitive do these parts of the body become that at times the very weight of a bed sheet causes excruciating pain. It appears mostly between twenty-five and fifty years of age, and three out of four victims are women. After sixty years, however, the incidence in the two sexes is the same. Peculiarly, in the type that affects the spine, ten out of eleven victims are men.

Characteristic lumps often appear, especially at the elbows. Often the knuckles swell up, whereas in other forms the end joints of the fingers are affected. In long-standing cases every joint in the body may become involved. Muscles gradually weaken and waste away and the skin becomes shiny and smooth. Loss of weight, fatigue and weakness generally go with it. In recent years it is becoming more common among young children, and it is known as Still's disease.

Far less common than rheumatoid arthritis is gout. In it the kidneys are obviously involved or affected and nineteen out of every twenty suffering with it are men. It appears most commonly between the ages of thirty and fifty and makes itself felt by swelling of the joints, in particular the big toe.

Causes

Among the most controversial aspects of arthritis is the question of causes. Says orthodox medicine: "At present, science knows neither the cause nor the cure for arthritis." One of its researchers recently said: "Sometimes I feel I know everything about arthritis but its cause and cure." One specialist put the problem like this: "Like the proverbial blind men, we comprehend only small portions of the elephant. It may be that when we know more about it, we shall discover that there is no elephant at all."

On one thing, however, there does seem to be general agreement, namely, that a predisposition to arthritis is inherited, for the incidence among the relatives of one having it is six times the average. Stress is also a factor to be considered, and among the local causes are "housemaid's knee,"

"tennis elbow" and "golfer's arm." In the most common form of arthritis age is a large factor, also obesity. Since three out of four having the more severe kind are women, sex must play an important role. Controversial is the part that metabolism plays as well as smoking tobacco.

Some attach great importance to psychosomatic factors. But whether these are the cause or the result may be open to question. Thus one report tells that the person most likely to have the severe type of arthritis is likely to be stern, strict with himself and others, stoical, devoted to serving others and deeply concerned with high moral principles. "They seem to have an ever-present desire to do the right thing and a need to live by the Golden Rule. They are meticulous, perfectionistic and over-anticipatory." (*Today's Health,* September, 1957) Interestingly, introverts seem more likely to get this type of arthritis, and, on the other hand, arthritis in general is practically unknown among the insane. There further seems to be considerable evidence that severe emotional stress, such as the loss of a mate, triggers rheumatoid arthritis.

Approaches to Cure

As prevalent as arthritis is and as incurable as it has been pronounced to be, it seems incredible that philanthropic foundations would quarrel over who should do the helping, yet that is exactly what happened in 1958 when the National Foundation for Infantile Paralysis added arthritis to its list of diseases to combat and could not come to an agreement with the Arthritis and Rheumatism Foundation. Said a report: "U.S. medicine last week witnessed the strange spectacle of two large, well-meaning foundations fighting over which has the franchise to help the sick in a large and serious disease field."

The allopathic approach, that of orthodox medicine, while insisting that neither cause nor cure are known, offers hope by means of rest, drugs, reduction of weight in obesity, physical therapy or exercise, proper application of heat and psychotherapy. Among the drugs used are aspirin, colchicine, gold salts and hormones. The latter, however, are being used less and less, as they do not cure and often have harmful side effects.

Another approach to arthritis is chiropractic, which tells of cures in well over 50 percent of the cases treated. According to its spokesmen, arthritis results from a disturbance of the assimilative and eliminative processes of the body and the best way to remove these disturbances is by adjustment of the spine so as to permit the nerves to function in the best possible manner.

The homeopathic view is that arthritis is caused by "too much food and/or unsuitable food," among the latter being too much citrus fruit, especially in cold climates. It considers it adding insult to injury to load the body with toxic painkillers. Homeopathy also holds that each case has its own symptoms requiring its own approach and so prescribes for individual cases, not for diseases. Specific for arthritis are some eighty homeopathic remedies, among the leading ones being Byronia and Rhus. Tox.

Then there is the approach of the osteopaths, which may be said to lie halfway between the allopaths and the chiropractors. Osteopathic doctors who specialize in arthritis make use of drugs, diet, exercise, heat, and so forth. However, above all, they stress the need of restoring normal function by correcting postural imbalance through manipulation, by means of osteopathic treatments.

"Common Sense" and Vitamins

Common Sense and Arthritis is the name of a recent best seller in the United States. Written by a layman, its basic theory is that arthritis is caused by fat starvation and so the adding of fats to the diet, in particular taking cod-liver oil in orange juice, will cure arthritis. The author also holds that certain foods work against fats, such as strongly acid fruit juices and carbonated water, and that certain foods, such as sweets, absorb or burn up fats and therefore should be shunned. To aid the body in assimilating fats one should not drink cold water with meals, all drinks should at least be of room temperature, with milk instead of coffee being suggested. The order of eating one's food is also held important: start the meal with bread and butter and only toward the end of the meal take liquids. Additionally, proper elimination is stressed, and the large sweet Bermuda onion is recommended as an aid in this respect.

Vitamins receive much stress by certain advocates of the nature method in dealing with arthritis. They in particular recommend vitamins C and P, and for certain types of arthritis vitamins B_{12} and E. Certain raw foods and natural vitamins are therefore prescribed by these. In general "radical blood-purifying and vitality-building measures" are urged, which includes avoiding artificial sweets and refined foods.

The Combination Approach

Perhaps the most unusual approach to arthritis is that of Dr. Bernard Aschner, world-famous rheumatologist, endocrinologist and gynecologist. Says he: "The most successful cures of arthritis [require a] combination of the earlier with the modern medical system." A member of many leading medical societies, and in practice for some fifty years, he takes strong exception to the modern orthodox approach to arthritis, holds that one hundred years ago doctors did better in treating it than they do now and that much can be learned from primitive medicine men and from folk medicine and lay healers.

Aschner holds that arthritis is caused by impurities in the blood, due to overeating, constipation, indigestion, obesity, heavy smoking, fullness of blood and, in the case of women, impure blood due to menstrual malfunction or premature menopause. Among the means he recommends to get rid of these impurities is sweating, raising rashes and blisters on the skin, vomiting and laxatives. Important also, according to him, are certain medicines, including herbs, proper diet (especially to combat obesity), exercise, rest and, in the case of women, normalizing menstrual function if at all possible.—*Arthritis Can Be Cured,* Aschner.

While there are more approaches to arthritis, the foregoing are the more common and more representative. May they prove of some help to the arthritic reader until God's new world arrives when, we are assured, there will be no more pain, no more arthritis.—Rev. 21:4.

INOFFENSIVE

● Writer Harry Golden is quoted in *Life* magazine of October 6, 1958, as saying: "If I were faced today with the decision my ancestors faced—become a Christian or die—I would pick a church fast. There is nothing to offend me in the modern church. The minister gives a talk on juvenile delinquency one week, reviews a movie next week, then everyone goes downstairs and plays Bingo. The first part of a church they build nowadays is the kitchen."

The BRITISH MUSEUM and the Holy Bible

By "Awake!" correspondent in Britain

IF YOU are interested in seeing the past unfold before your very eyes, then visit the British Museum. Especially interesting are the many exhibits confirming or illuminating Bible events, giving us a better idea of its background, its reliability and its preservation.

The museum itself is a great grime-encrusted building with a many-columned façade, which was completed according to the design of Sir Robert Smirke in 1852.

Come join me for a tour. Up the steps and through the revolving doors we go. Upon entering we turn left immediately and start in the Roman Gallery. At the far end, on the right, are the Caesars of Rome. The second one from the end is Augustus, who had the decree sent out for all people to register in their native city; thus Jesus came to be born in Bethlehem instead of Nazareth. Not far away is Titus, who led the Roman armies to the destruction of Jerusalem A.D. 70, an event foretold by Jesus decades earlier.

From here we go into the Assyrian Transept, easily recognized by the massive winged and human-headed bulls and lions from a palace near Nineveh. In the very center of the floor stands the famous "Black Obelisk." On each of its four sides are five rows of sculpture depicting various scenes. The second panel from the top shows Jehu, king of Israel, paying over tribute to the Assyrian king. Another Bible character, Hazael of Damascus, is mentioned in the text around the base of the obelisk.

Continuing on into the Southern Egyptian Gallery and passing several large sarcophagi, the Rosetta Stone, prominently placed in the center, next attracts our attention. This was the key that unlocked the hieroglyphic writing of the Egyptian priests seen at the top. In the middle is the demotic writing of the common people and at the bottom is the Greek, which could be read quite easily and proved to be a repetition of each of the other two portions above. The inscription was drawn up in 195 B.C.E. in honor of Pharaoh Ptolemy Epiphanes. At the top a group of signs with a line drawn all around in oblong-fashion can be seen. That is called a cartouche; it contained the name of the king.

Turn left near the massive head and shoulders of Rameses II into what is called the Nimrud Central Salon; it almost appears to be part of the Egyptian section. Nearby is a tall slab with a rounded top. It is described as the stele of Shalmaneser III. It mentions the names of both Ahab, king of Israel, and Ben-hadad, king of Syria. That these two kings were in league is evident from the Bible. (1 Ki. 20:31-34; 22:1) Passing between the two-winged human-headed colossi on our left into the Nimrud Gallery, we turn right through a small doorway into the Assyrian Salon and cross to the far right corner where the celebrated bas-relief of the siege of Lachish brings to mind another event recorded in God's Word. (2 Chron. 32:9) The inscription in front of the king reads:

"Sennacherib, king of all, king of Assyria, sat in his armchair, and the spoil of Lachish passed before him."

The Elgin Room

Retracing our steps, we turn toward the Elgin Room. In the intervening anteroom we are drawn to an excellent model, on the right, of the Acropolis in Athens, Greece. Upon this long mass of rock stood the Parthenon, a model of which stands opposite us. Look carefully in the far corner of the Acropolis model, away from the central hill itself, and you will see a little hump marked "Areopagus." This is the place where the apostle Paul preached to the Athenians. What a view he had! You can just see him stretching out his hand toward all those pagan temples and saying: "The God that made the world and all the things in it . . . does not dwell in handmade temples."—Acts 17:24.

Entering the Elgin Room, we note the frieze from the Parthenon running right round the wall. We move on to our left into the Ephesus Room. No directions are needed to find the great column drums, which are the main feature. They come from the Temple of Diana at Ephesus unearthed in 1869. One of the seven wonders of the ancient world, it had more than one hundred columns, each standing over fifty-five feet high. One of these drums alone, the sculptured one on the left, is six feet high and twenty feet in circumference. With its gleaming marble the temple formed a proud center of pagan worship and magnificence.—Acts 19:27.

The Egyptian Rooms

We return once more, through the Elgin Room and anteroom to the large statue of Rameses II. Turning left, we proceed right down the Northern Egyptian Gallery, past a colossal arm from a statue of Thothmes III, which reminds us of the words of Ezekiel 30:21: "Son of man, the arm of Pharaoh the king of Egypt I shall certainly break, and, look! it will not be bound up at all in order to give it healing." At the end of the gallery we ascend the northwest staircase and enter the Second Egyptian Room on our left at the top.

What an unusual sight! Egyptian mummies everywhere. The last verse in Genesis tells us that Joseph died and was embalmed and put in a coffin. How accurate the Bible is in reflecting the right background of local life for each land and period! Passing through the Third Egyptian Room filled with many papyri, including the famous Book of the Dead, we enter the Fourth Room. Immediately to our left, in the first wall-case, are some Egyptian bricks in one of which the straw can clearly be seen. (Ex. 5:7, 10-12) A little farther on, wall-cases 141 and 142, are several wooden models of granaries, one with seven compartments, another with three, complete with sliding doors. In making provision for the seven years of famine Joseph must have become very familiar with granaries like these. Not far away is a case of Egyptian metal mirrors. That central one has been polished to show us how effective they could be. "Effective" is the right word. Imagine the women servants making a pile of these for melting down so that the basin and stand could be made for the tabernacle!—Ex. 38:8, *footnote*.

Turn to the right into the Sixth Egyptian Room and right again, stopping at the third wall-case. Examine the signet rings displayed in the lower section and inscribed with the names of various Pharaohs. It was a ring similar to these that Pharaoh placed upon Joseph's hand when he promoted him. (Gen. 41:41, 42) Returning to the Fourth Room, we pass through into the Fifth, to the right. Along one entire side are arrayed many statuettes of Egyptian gods. The ten plagues humili-

ated several of those included here, for they were proved completely powerless.

In the next room, the Babylonian, are exhibited many of the finds from the royal tombs at Ur of the Chaldees, once the home of Abraham. The high degree of workmanship impresses us with the realization that here was a civilization of great brilliance.

The Room of Writing

From the Maya landing we walk through the Prehistoric Room into the Room of Writing. The first wall-case traces the development of the alphabet from the pictographic scripts. Note especially the sherd of pottery near the top-left center of the case. This is one of the eighteen Lachish Letters discovered in 1935. These ostraca confirm the Bible record mentioning fire signals (Jer. 6:1) and Lachish's neighboring town of Azekah (Jer. 34:7), and, above all, they use the four Hebrew letters יהוה (YHWH) of the name of God, Yahweh or Jehovah.

The second case shows the development of the cuneiform script, and in the following cases many clay tablets, barrels and prisms are on view. In case four, at the top right, is the Taylor prism recording the siege of Jerusalem by Sennacherib, king of Assyria.—2 Kings 19:1-37.

In the fifth case are some of the famous creation and deluge tablets. The sixth case, at bottom left, contains a model clay liver used for purposes of divination. (Ezek. 21:21) Case eight exhibits a clay tablet in its original clay envelope, and just below you can see several of the Tell el 'Amarna tablets that give evidence of the Israelite invasion of Canaan under Joshua. The last case contains a clay cylinder mentioning Belshazzar, the king that Bible critics for many years said was a myth. It is the third exhibit from the left, on the bottom row. It is interesting to note that oaths were taken in the joint names of Nabonidus and Belshazzar, emphasizing the latter's authority in the empire.

Crossing the room we have our eye taken by an unusual wall in the corner built entirely of bricks stamped with inscriptions of various Assyrian and Babylonian kings, including Nebuchadnezzar. Next to them is a cast of the famous black stele of Hammurabi, containing one of the most detailed sets of ancient laws known. Though some scholars have argued that the Mosaic law was derived from this code, a comparison shows it is purely civil but that the Mosaic law is morally higher, more humane and with the will of God seen everywhere behind its decrees.

Next we examine the many cylinder seals in two wall-cases. Each cylinder has a little scene round it; when a clay tablet had been completed the writer would roll his seal over the soft surface, leaving the scene imprinted as his signature. Notice in the first case near the center of the second row that very large Maltese cross. Yes, the cross was frequently used by pagans. In the next case look at the third row, the fourth seal along from the left. You can see at the top the emblem of the god Ashur with three heads on one body. This representation of an Assyrian trinity on a seal was found by A. H. Layard in the ruins of an Assyrian palace.

In the last corner of the Room of Writing is a cast of the Siloam inscription, which reminds us of the tunnel from which it came, made by Hezekiah to bring water up into Jerusalem. (2 Ki. 20:20) Close by is a cast of the Moabite stone, which mentions the name Jehovah.

From here we descend to the long and handsome King's Library. At the far end are two fine manuscripts. The large one in Hebrew, very clearly written in the tenth century A.D., has interesting marginal

notes; those at the sides are called the Lesser Massorah, those at the top and bottom are the Greater Massorah. The smaller manuscript in Syriac contains the Pentateuch and is the most important witness for the Peshitta version.

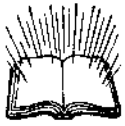
The Bible Room

Entering the Manuscript Salon we notice a case against the wall on our left entitled "Alcuin Bible." This revision of the Latin *Vulgate* was made by one Alcuin of York, then Abbot of Tours, and has fine miniatures and illuminated initials. Continuing into the bay, on the left we notice in the far corner a rather indistinct sign reading "Bible Room." In here we find copies of all the principal English versions, from the earlier Wycliffe version in the center case through to the original edition of the *Authorized* or *King James Version* of 1611. Early Anglo-Saxon versions are displayed here too. Leaving this little room and following the wall right round to our left again, we next notice the *"Lindisfarne Gospels,"* written about A.D. 700 in Northumbria. The whole manuscript, with its ornamentation of a very high artistic quality, is now thought to be the work of one man, Eadfrith of Lindisfarne.

On through the door to the left we cross to the large central case. Here are the famous articles of Magna Charta and the Bulls of Pope Innocent III. Close to the Number 1 do you see the bold title? "King John becomes a vassal of the Pope, 1214." The letters of John are given in the Bull whereby he surrendered his kingdoms to the Roman Catholic Church.

As we turn to leave look to your left. That strong burglar-proof steel cabinet arrests our gaze; it is so different from all the other wooden cases we have seen. Why so? Draw back the curtain over the glass. Yes, here they are! Two of the greatest extant Bible manuscripts right beneath our interested eye—Codex Sinaiticus and Codex Alexandrinus. A fitting conclusion to our tour indeed! Can you imagine the Sinaitic manuscript lying in a waste basket in lonely St. Catherine's Monastery deep in the Sinai peninsula? That is where keen-eyed Constantine Tischendorf found it, only just in time to prevent one of the greatest Bible treasures from being destroyed. Years later, Tischendorf returned and found the greater part of the manuscript and here it is now, all the way from the fourth century A.D. The Alexandrine, next to it, is of the fifth century, and was presented to King Charles I of England in 1627, just too late to be of use in the preparation of the *Authorized Version*.

Leaving the Manuscript Salon by the only other door we have not yet used, we walk through the Grenville Library and emerge again in the Entrance Hall. We cross the Colonnade and pause at the top of the steps. Is it not amazing that we today can travel in two hours through all those dim, distant scenes? It helps us to visualize them better. It also gives us wonderful additional proof of the accuracy of the Bible. Our faith in God, of course, rests on things greater than the things the eye can see, for "all flesh is as vegetation, and all its glory is as a flower of the vegetation; the vegetation becomes withered, and the flower falls off, but the word spoken by Jehovah endures forever."—1 Pet. 1: 24, 25.



OUR MODERN INCONVENIENCES

FOR better or for worse moderns are married to machines. Society might call it a marriage of convenience because the only object was personal advantage. Little wonder the union has been something less than a happy one.

One hot summer day in 1959 mechanization played an unkind trick on 500,000 New Yorkers who will long remember it. In the sweltering heat crucial electric cables burned out, paralyzing five square miles of the city. Air conditioners and refrigerators stopped and television sets stood speechless. For twelve hours repair crews labored to mend the breaks. Dozens of extra police cars crisscrossed the darkened streets to discourage crime. As the power gradually began to return, half a million city folk breathed a sigh of relief. Willing to forgive, they nevertheless find it hard to forget.

Then last January automation became the culprit. Harbor tugs sported highly efficient diesel engines that theoretically could get along with two less men per boat. When the railroads that own the tugs tried to put the theory into practice, 664 maritime workers went on strike. Picket lines appeared at strategic locations and some of the railroads had to shut down. More than 100,000 annoyed commuters were forced to find another way home or stay in hotels. Food and cargo normally hauled into the city by train failed to make it. A slowdown hit business in general. The public was distressed to see that a handful of the working force could tie up the City's life and bring inconvenience and hardship to millions. Experts predict that automation will be doing more of this in the future. According to one report, in the next five years white-collar job losses due to automation will reach 4,000,000. To cope with these problems the American secretary of labor on April 20, 1961, set up the Office of Automation and Manpower.

Trapped

Hardly was the tugboat strike over when the skies dropped an estimated 40,000,000 tons of snow on New York city. Strings of motorists sat trapped in their multihorsepowered cars. Doctors and ambulances were unable to reach the sick. Milk and fuel deliveries faltered. An emergency milk supply program had to be set up. Empty furnaces produced no heat. Giant airplanes were grounded as airports closed. Retail sales dropped and railroads worried about staggering losses. Blocked roads and power failures virtually paralyzed the suburbs. As Operation Snow

Shovel proceeded, 6,193 motorists received summonses for defying Mayor Wagner's auto ban. In turn three car dealers later sued the Mayor and the City for $250,000 in losses resulting from the ban. All this resulted from a snowstorm that was heavy but not a record.

The sedate New York *Times* lamented: "We are the slaves of machines: country life, like life in cities, is wedded to electric generators, telephone wires, delivery trucks, gas mains, far-hauled fuel." In less convenient eras, milk was just a barn away, wood was handy to the stove and mother made her own homemade bread. The larder bulged with home-canned fruits and vegetables, not forgetting the smokehouse and root cellar. When summoned, the family doctor ventured out on snow-covered lanes confident of his one-horse-powered sleigh.

Strangulation by Auto

Now that the horseless carriage has topped the one-million mark in vehicular murder it is taking on the strangulation of whole cities. London, Los Angeles and New York are among the alarmed. Businessmen know customers will come to town regardless of car fumes, smoke, fog and smog, but traffic-glutted streets are something else. Air commuters especially feel cheated. After fighting their own battle with ticket reservations and plane delays they manage to save precious time coming by jet. Unfortunately, much of the time gained is painfully forfeited on the ground in city traffic. It may be that science will come to the rescue, as Simeon Stylites suggested in *The Christian Century:* "We have entered a 'disposable era': disposable dishes, disposable tablecloths, disposable cups. It has even been prophesied that we may in the future be able to unjam traffic jams by having disposable automobiles." Small cars are becoming popular. Maybe that is a step in the right direction.

But the hapless fact is that lawn mowers and can openers are getting bigger while autos are getting smaller. Now power mowers are cutting down operators along with the grass. According to Albert Maisel, in a year's time hospitals in one city treated over 1,000 victims of power mowers. He adds: "As we install more and more appliances, overloaded wiring systems touch off increasing thousands of fires. In our kitchens, filled with electric stoves, broilers, dishwashers, food mixers, can openers and knife sharpeners, accidents now total more than three million a year. Do-it-yourself-ism, insurance men report, results in 600,000 injuries a year. We fall from roofs and ladders, mash and lacerate ourselves with power tools." It seems our yen for gadgets has opened up a whole new field of "accident-inviting hazards."

With all the gadgets, what does the mechanized housewife do with all her "spare time"? Some say mother is no better off than before, as any time gained is absorbed by community projects. This means she is busier than ever. In her article "Nothing Works but Me," C. S. Jennison gives another answer: "I can honestly say that I have experienced no real problem in putting my leisure to good advantage. I simply spend the hours saved by half of the helpful gadgets coping with the other half that aren't functioning. Now and then, I find myself wondering just who is working for whom, but I try not to brood about it."

"The Ghetto"

You may have heard some of those unkind things people have said about housing projects resembling a ghetto. What they meant was that people of the same general income, background and experience are lumped together where they cannot

conveniently draw on the varied experience and education of other citizens. What is more, many city apartments have "cardboard" walls. At least it seems that way to people living next door to a thumping hi-fi set or a boisterous party. Many an urbanite has thought to himself: "How great it would be to move to the suburbs!"

Now what do you suppose people are saying about life in suburbia? "Too many cardboard walls and too much like a ghetto." Youngsters trying to sleep have little insulation from the televiewing and entertaining going on in the living room. If that is overlooked, the "ghetto" label is not. Peter Wyden explained what is happening, writing in *The Saturday Evening Post:* "As more parents quit cities, usually 'for the children's sake,' more kids come to live in neatly manicured, fumeless, pleasantly monotonous bedroom towns where there are almost no old people, no poor, no childless, no Negroes, either many Jewish families or none; no sidewalks, no places to explore except by mother-chauffeured car; no houses or incomes too much different from those of their parents . . . In most of these green and gracious places everybody's business is everybody else's business, and attitudes are as contagious as flu."

Illustrating the problems of suburban living, the "absentee father," who spends so much time at business and commuting, leaves the burden of child training to mother. This gives girls a warped view of what a woman's role is and hinders boys from learning how to be men. For such and other valid reasons a noticeable migration is taking place from suburbia back to the city.

Motion Sickness

Our love for mobility presents unusual problems. Business organizations like executives who can pull up roots and move at the drop of a new branch office. Thanks to this "executive mobility" whole families can trade in their old acquaintances for new ones every few years.

Then there is a similar phenomena called "social mobility." Jhan and June Robbins referred to it recently in *Reader's Digest.* It seems that young couples are traveling in social circles far different from the conservative ways of their parents. Cocktail parties and barbecues are the thing today, but as Jhan and June said, "Social mobility also makes it hard to form lasting friendships that sustain social and moral values. When today's young mothers were girls, their mothers had close friends and confidantes who would lend furniture, recipes or 'spell you out' in nursing a sick child. Today, in a society where people move around so much, enduring female friendships seem a thing of the past."

Last, but not least, marriage to machines is changing the very personality of the people. Edward Stein told readers of *The Christian Century:* "Ours is a time in which we have learned to make machines so much like man in their behavior that they seem almost human. They can calculate, respond, make decisions, run factories, pilot airplanes. . . . Another more subtle and more insidious fact of our day is that in many respects humans are beginning to act like machines. We are in critical ways tending to let ourselves become depersonalized—machine-like in our attitudes and behavior. Setting aside the possibility of atomic annihilation, the very real and equally devastating specter of a spiritual leukemia is before us—an inner attrition of man as man, as person . . .

"As our lives speed up, our very mobility serves to depersonalize us. The person in the car in the traffic lane next to us recedes into a mere wheeled obstacle. The pedestrian in the crosswalk represents nothing more than a frustrating pause on the road.

Our relations with our families and neighbors are often fleeting and impersonal. Speed is overvalued. Time is equated with money. Soon people become things to us. A *thou* becomes an *it*. A cashier becomes a hand-with-money, the clerk becomes a voice-with-answers, the wife a cook-with-sex, the child a nuisance-with-need. The parent acquires in the eyes of his child the dubious status of a disturbing break in the television routine." Apparently modern man has a bad case of motion sickness. Now at last some are slowing down enough to ask where they are going and why.

Recently a committee of the American Association for the Advancement of Science warned fellow scientists that with each increase of power, "the problem of directing its use toward beneficial ends becomes more complex, the consequences of failure more disastrous, and the time for decision more brief." The committee declared that "in the last few years the disparity between scientific progress and the resolution of the social issues which it has evoked has become even greater. What was once merely a gap now threatens to become a major discontinuity which may disrupt the history of man."

Yes, the marriage of convenience has come a long way, perhaps too far. Push-button missiles launched from the other side of the earth could excavate mankind's grave within the hour. Machines that were supposed to lift burdens have helped to place a fearful one on mankind. A world that grasped any invention that would give a little more time to live at last has found one that they fear may give it no time at all.

Germ-killing Power of Wine

REPORTS showing that wine has a penicillin-like action on bacteria have recently appeared. What does wine possess that gives it death-dealing power over germs? Is the whole secret in its alcoholic content? Apparently not, for Professor Salvatore P. Lucia of the University of California School of Medicine writes in *Wine as Food and Medicine:* "In comparing the effects of wine with water containing the same amount of alcohol, it has been demonstrated that the bactericidal action of wine is three times greater than that of water containing a similar concentration of alcohol."

What else, then, gives wine its germ-killing power? "The antiseptic properties of wine," says Dr. Lucia, "are in part due to its content of organic acids, particularly lactic acid which in weak concentration has been shown to inhibit the propagation of certain microorganisms. . . . Although it took more than six hours to kill *E. typhosus* when the acids of the wine were neutralized, it died in natural wine within fifteen minutes." Discussing other studies, the professor says: "Remlinger and Bailly acknowledge the bactericidal role of tannins and ethers but are unable, because of lack of data, to assign the mechanism of action which each exerts. Dietze, on the other hand, maintains that the organic acid of wine adds to the germicidal power of the alcohol. The distinct germicidal power exerted by wine of low alcoholic content is due, he contends, to the favorable cooperation of alcohol and acid."

Man apparently has not yet learned the complete secret. "Recent investigations," says Dr. Lucia, "have demonstrated that wine possesses antibacterial activity beyond that which can be ascribed to its content of acids, alcohol, tannin or phenols. . . . Wine, next to milk the most complex biologic fluid outside of a blood vessel, with all of its manifold properties resists complete analysis as does the enigma of life."

Knowing of the antiseptic properties of wine, we can understand the action of the good Samaritan in the illustration given by the Lord Jesus Christ. The Samaritan saw a man who had been left half-dead by robbers; "so he approached him and bound up his wounds, pouring oil and wine upon them." —Luke 10:34.

SOUTH AFRICA *Leaves the Commonwealth*

BY "AWAKE!" CORRESPONDENT IN SOUTH AFRICA

CAN South Africa go it alone? That is the question the world, and particularly South Africa, has been asking since Dr. Verwoerd took the Union of South Africa out of the Commonwealth at the London conference during March this year. In a world increasingly bent on signing pacts and agreements on a swim-or-sink-together basis, South Africa is unique in its determination to strike out alone.

Although world opinion is dismayed over South Africa's determined isolationist policy, which caused the Cape *Times* to describe this country as a "lonely little Republic," Dr. Verwoerd sees South Africa in a happier light. On his return from the Prime Ministers' Conference he described the Union's withdrawal as a victory for South Africa. "A higher hand has led us," he said. "We have done His will; we believe this is better. Let us try to govern our country, both black and white, wisely and well in the interests of all groups."

But Dr. Verwoerd's optimism was not shared by all South Africans. Although he was given a hero's welcome on his return from London, with an escort of jet aircraft and a twenty-one-gun salute, there were many deeply troubled South Africans who were not prepared to view the Union's loss of Commonwealth ties as a major victory. Many South Africans felt that Dr. Verwoerd's authority, based on a sectional domination of 80,000 votes in a community of 15 million people, hardly placed him in a position to speak for the South African nation. Harry Oppenheimer, South Africa's mining magnate and chairman of the Anglo American Corporation, stated that the Union's withdrawal was a grave, unmitigated misfortune—economically, politically and militarily.

Dr. Verwoerd's description of South Africa's withdrawal as a victory was based on the view that South Africa, like Eire, could become a republic outside the Commonwealth without losing the friendships and privileges of other friendly Commonwealth countries. "We have not lost the friendship of Britain," said the prime minister, "but have freed ourselves from the pressure of the pro-Asia nations." During the past few years this anti-South Africa pressure has been building up within the Commonwealth, and when it finally boiled over at the recent conference, Dr. Verwoerd was convinced that the Union, although a foundation member, was no longer welcome in the Commonwealth. South Africa's prime minister described the attitude of the Colored and Asian states at the debates as being extraordinarily hostile and vindictive. These states received strong backing from Canada's Diefenbaker. Basking in the glow of Canada's newly acquired Bill of Rights, he took a firm stand against South Africa.

Although Dr. Verwoerd claimed that South Africa's internal policies should not be a subject for discussion at a Commonwealth conference, the African and Asian states were determined to have the prime

minister's apartheid policy thrashed out at the debates. Kwame Nkrumah said: "If no one else raises the question, I think I shall have to." In the end it was agreed not to press for a showdown on the Union's racial laws, but to present South Africa with a communiqué stating the feelings of the Afro-Asian members. When it was presented, Dr. Verwoerd took exception to this communiqué and within a surprisingly short while had produced his answer: The Union of South Africa was withdrawing from the British Commonwealth, effective May 31, when it would become the independent Republic of South Africa.

Dr. Verwoerd gave his reasons for the Union's withdrawal as being: First, certain members insisted that in the future South Africa's color policy could not be regarded as a domestic issue. Secondly, these members wanted the right to move for South Africa's expulsion at any time in the future. Thirdly, they wished to retain the right to reconsider their own membership if South Africa remained in. On the last point Dr. Verwoerd claimed that, by withdrawing from the Commonwealth, he performed a friendly act toward Britain by releasing her from the embarrassment of having to choose between South Africa and a fellow member.

However, Afro-Asian members felt that Dr. Verwoerd's friendly spirit could have been better demonstrated had he agreed to accept into South Africa diplomatic representatives from Colored Commonwealth states. His refusal, they claimed, was a major reason for their attack on South Africa. But since his return to the Union Dr. Verwoerd has denied that he gave an outright refusal to Colored diplomatic missions to South Africa. He had pointed out at the conference that there were already certain representatives of non-white countries in the Union; and that India, which was at one time represented in South Africa, had of its own accord withdrawn its representatives. What the pro-Asian states really wanted, continued Dr. Verwoerd, was to have South Africa taken away from the white man and from the Western nations.

Counting the Cost

To members of the "club" the Commonwealth bond is something of value. It means imperial preferences, trade agreements, financial aid, pooled ideas in the scientific, mining, industrial, educational, and agricultural fields; greater freedom of the individual to travel and settle in Commonwealth countries, a measure of support at the United Nations; and most important of all, membership brings military and defense pacts as well as the exchange of political and diplomatic information.

The combination of such a diversity of people with such a variety of governments, from self-governing dominions, crown colonies and protectorates, to independent states and republics, has no parallel in the world's political history. It has been reported that Commonwealth members totaled one quarter of the earth's population, or 86 million whites and 600 million coloreds, their countries covering one quarter of the earth's surface and handling one quarter of the world's trade.

A quick look at South Africa's former position in the Commonwealth trade picture shows that Britain has been the Union's best customer, to the extent of £106 million yearly, with total British investment in the Union at £950 million. The Commonwealth market took 70 percent of South Africa's fruit, and half its wine and brandy. South Africa's sugar industry received an annual boost of £3 million through the Commonwealth Sugar Agreement.

In an effort to balance the books, spokesmen for the Union government point to

South Africa's trump card, her gold and diamond mines. While the loss in the gold market since the Commonwealth break amounts to 20 percent in her gold shares, South Africa is still the world's biggest gold producer, with an output of £262 million a year, and has a diamond industry valued at £15 million a year. They also point out that the Union's economic progress is not based on foreign capital; less than one tenth of its exports depended on imperial preferences, and loss of trade with African states accounts for only one or two percent of her total production. Determined to expand her trade throughout the world and to offset the loss of any Afro-Asian customers, South Africa is busy exchanging trade delegates with Japan, Italy and West Germany. Even Russia has been mentioned as suitable trading ground.

East versus West in Africa

The suggestion that trade with a Communist country would be acceptable seems to be at variance with South Africa's strong anti-Communist policy. Dr. Verwoerd has claimed all along that his country's lone white struggle at the foot of black Africa is not just a fight to keep the Union white, but a last-ditch stand to keep communism out of Africa. His objection is not so much to freedom for the black man or self-government for African states, but to the danger of communism in underdeveloped newly independent African territories. South Africa's Suppression of Communism Act, her four-year-long Treason Trial, and her expulsion of Russian diplomats all speak of her deep-rooted fear of communism. In view of this, only time will show whether the Union can successfully open her back door to trade with Russia, while keeping her front door firmly closed against Russian political power.

The irony of the Union's withdrawal from the Commonwealth is highlighted by the firm belief of Dr. Verwoerd and his political followers that it was South Africa, that self-styled bulwark against communism, that was thought to be expendable in the East versus West struggle for power in Africa. The view was expressed by the French paper *Parisienne Liberté* that by associating herself with the communiqué denouncing apartheid, Britain had made a choice and sacrificed the Union to her African and Asian partners. Putting it more bluntly, the Afrikaans paper *Die Volksblad* said: "If South Africa is kicked out of the Commonwealth she will be the victim of the race between East and West for the favour of the uncommitted non-white nations in Africa and elsewhere. We have already seen in Northern Rhodesia to what extremes even Britain is prepared to go in this race." Pointing to Britain's failure to support white supremacy in Rhodesia, the Afrikaans press further comments: "Britain came out of the second world war a second-rate power, increasingly dependent on blood drawn from the Commonwealth. In trying to appease Coloured members, Britain regarded Whites who have no other home but South Africa, as expendable, as has happened in Kenya and Rhodesia."

Who Next?

After South Africa's breakaway, several uneasy, over-the-shoulder glances showed that a number of Conference delegates felt that an unhealthy precedent had been set for an annual witch hunt. Using this term, Sir Roy Welensky, the prime minister of the Rhodesian Federation, said he was gravely disturbed by the new tendency in the Commonwealth Prime Ministers' Conference to discuss one another's internal affairs. He added that the Union's departure threatened to put the rest of the Commonwealth in the "somewhat remarkable position" that the smaller countries of the

Commonwealth might be in the position to dictate policy when they had neither the economic means nor the force to carry it out. He felt that there was hardly any part of the Commonwealth that did not have a skeleton of some kind in the cupboard. No question would now be excluded from the Commonwealth Prime Ministers' conference table. "Now what is there to stop the Kashmir problem being discussed, or Australia's no-Japanese policy?" he asked.

Hinting at his own policy, Menzies of Australia said after the break: "I am not an apostle of apartheid—also I have my own immigration policy—but I am bound to say that I would not have left the Commonwealth Prime Ministers' Conference later than Dr. Verwoerd left it. Don't let us have humbug. I would not tolerate being lectured by other people. There would not be any Commonwealth if it becomes a court with people on trial, because we shall expel each other. If people started telling me what Australia's internal policy should be, I would tell them to jump into the Serpentine." He further stated that the Commonwealth was not a subdivision of the United Nations, and that he thought it was "monstrous for members of the Commonwealth to sit in judgment upon one another." After commenting on Dr. Verwoerd's bearing, integrity and courtesy during the Conference, Menzies concluded: "We now have to adopt the rule that when we meet we are on trial. Next time it may be Australia."

Not only is the question being asked: Who will be next to face the inquisitor's table? but, Who will be next to be shown the door? On his return from London Dr. Verwoerd expressed the opinion that South Africa's departure was the beginning of the Commonwealth breakup. Also suggesting that this might be the case, the League of Empire Loyalists said in a letter to Mr. Macmillan: "As a result of the present meeting of Commonwealth Prime Ministers, the Cyprus of Archbishop Makarios has been admitted to membership while the South Africa of Dr. Verwoerd has been insulted and driven to resignation." The letter also stated that it wished to draw attention to the slogan of "you and your Cabinet colleagues—'The British Empire is not breaking up—it is growing up.'"

Whether this junior edition of the United Nations breaks up or grows up, the only remedy for the distress of mankind lies, not in its political organizations, but in the righteous kingdom of God.

accuracy in daily speech

Stressing the importance of accuracy in daily speech for the public speaker, the letter writer and all others who must occasionally put down thoughts on paper, George Herbert Palmer says in *Self-Cultivation in English:* "It is commonly supposed that when a man seeks literary power he goes to his room and plans an article for the press. But this is to begin literary culture at the wrong end. We speak a hundred times for every once we write. The busiest writer produces little more than a volume a year, not so much as his talk would amount to in a week. Consequently through speech it is usually decided whether a man is to have command of his language or not. If he is slovenly in ninety-nine cases of talking, he can seldom pull himself up to strength and exactitude in the hundredth case of writing. A person is made up in one piece, and the same being runs through a multitude of performances. Whether words are uttered on paper or to the air, the effect on the utterer is the same. Vigor or feebleness results as energy or slackness has been in command."

Dragons of the INSECT WORLD

ONE of the most curious creatures in the wonderland of nature is an insect that is transformed into a thing of radiant brilliance only when its life is nearly over. At all stages of its life this insect is truly a "dragon" to other insects.

Yes, the dragonfly looks fierce even in flight, and fiercer still when viewed close up. Some people are a little wary of this agile and glistening creature, with its beautiful gauzy wings and brilliant colors. This fear no doubt explains why, in different localities, it is saddled with quaint names, such as devil's darning needle, sewing needle, horse stinger, mosquito hawk, bee butcher, snake feeder and snake doctor.

A lover of water, the dragonfly spends most of its life in larval and nymph stages under water. So wherever there is fresh water, in ponds, lakes, streams and swamps scattered around the world, dragonflies are found in due season according to their species, which number more than 2,000.

If we could simultaneously glimpse one specimen of each species, letting our eyes absorb in one sweeping look the multiplicity of sizes and dazzling colors, we would be held spellbound. Here, for instance, are dragonflies with bright-red bodies and wings splashed with carmine or gold and black. There, a black-bodied creature striped with yellow and with wings touched with gold. We would note, with deepening interest, still others in which the thorax is grass green in color and the abdomen bright blue with dark-brown markings.

No wonder that the irridescent brilliance of these beautiful insects has captured the imagination of men down through the ages. Ancient paintings of the Orient and very old New Mexican pottery, for instance, depict dragonflies.

Life Under Water

Life for the dragonfly begins as an egg, deposited under water. From the egg emerges an active long-bodied creature, not unlike a caterpillar. Although it sheds its skin a dozen times or so as it matures, the nymph retains the large, hinged lower lip at the tip of which are two enlarged jointed hooks or jaws. It is this powerful and formidable apparatus that enables the nymph to eat to repletion, thus earning for itself the title of "the tyrant of the pool."

How apt its title! As the nymph crawls over the floor of its native home it looks so innocent and harmless that other pool dwellers unsuspectingly allow its guileless approach, unaware that its "mask" (the hinged lower lip folded over its face) is really a formidable food-catching weapon. When the mask is whipped off, it is much too late to escape! Soft-bellied creatures such as tadpoles are its favorite food.

We can imagine the nymph crawling among the debris at the bottom of a pond. True, its legs are not adapted for swimming, yet it can swim slowly or with darting motion when it wishes. This it does by expelling water through the openings at the tip of its abdomen.

After one to three years in the nymph stage and after shedding skin after skin, the time comes when maturity is reached.

Instinctively the creature climbs out of the water up a plant stem. For the last time the skin cracks and slowly the dragonfly pulls itself free from its soft, damp body. This is the final breath-taking miracle.

This final transformation is indeed an enthralling spectacle. As its rapidly beating heart pumps fluid through its body, the abdomen gradually stiffens and dries while the weak and crumpled wings take on shape and strength and are displayed in all their delicate beauty.

IN THE NEXT ISSUE

- You and Your Child and Discipline.
- Communist Brainwashing.
- Salmon—the Fish of Two Worlds.
- Hair Styles That Make You Look Lovelier.
- Illiteracy—A Challenge to Mankind.

From the Realm of Fish to That of Birds

The dragonfly is now a mature adult—and ready for another meal! Well equipped indeed is this lovely creature for locating and eating an endless array of living victims—gnats, flies, midges, mosquitoes (in both their larval and adult stages), day-flying moths and only an occasional butterfly, since some butterflies possess an odor and taste highly offensive to the dragonfly's palate.

An outstanding characteristic of the dragonfly, and a major weapon in its armament, is its huge and fierce-looking eyes that cover almost all its head. Comprising some 20,000 facets or sight units, the eyes are curved so as to allow the insect to see in all directions at once, enabling it to distinguish both prey and foe.

And how delicately beautiful are the wings! Transparent, cellophane-thin and braced with a network of veins, they extend rigidly from the body while the dragonfly is at rest, becoming a blur of color in motion. While some species have a wingspread of six or seven inches, the average is around two to four inches.

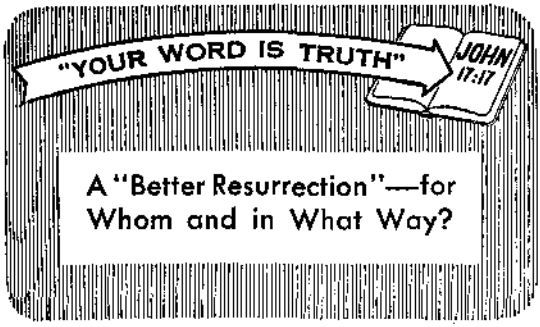
Versatility and Superstitions

The dragonfly resembles a streamlined racing plane. One timed with a stop watch was traveling down a valley at sixty miles an hour. It is also an outstanding long-distance traveler. Migrations of two hundred miles or so have been recorded, proving that the dragonfly is capable of powerful, sustained flight.

Versatile, the dragonfly is at times a racing plane, at other times a helicopter. It can twist and turn, shoot straight up, hover, even move backward on the wing. This versatility is just fine for capturing prey. Its prey spotted, it swoops upon it with incredible speed, using its front legs as a basket to scoop up dinner in flight. Munching on its prey while airborne, the dragonfly works its stout jaws in sidewise-fashion.

No wonder this beautiful if hungry creature is a source of strange and false beliefs. Some of the foolish superstitions are that dragonflies kill mules, sew up children's ears and sting people. Such beliefs have no foundation in fact, since dragonflies cannot sting. And they do not sew up the mouths and ears of children nor the toes of barefooted sleeping fishermen. The dragonfly is a harmless, beneficial insect, destroying so many pests in a half hour that it sometimes consumes its own bulk in captured prey. Flying ecstatically through a swarm of mosquitoes, the dragonfly's mouth is sometimes so full it cannot close its jaws.

Truly the insect that inspires such strange beliefs and that lives only a quarter of its life as an adult dragonfly is one of nature's curiosities, a "dragon of the air."



THE dictionary defines "resurrection" as "the rising again from the dead; the resumption of life by the dead."—*Webster's Unabridged Dictionary.*

The teaching of the resurrection is unique with the Bible. The idea was so strange to the philosophers assembled on Mars' Hill that Paul's mention of it broke up his public lecture: "Well, when they heard of a resurrection of the dead, some began to mock, while others said: 'We will hear you about this even another time.' Thus Paul left their midst."—Acts 17:32, 33.

But this teaching did not sound strange to Jewish ears, for the Hebrew Scripture writers, such as Moses, David, Isaiah and Hosea, plainly testify to a resurrection of the dead. And it is especially made prominent in the Christian Greek Scriptures by the teachings of Jesus and the writings of his apostle Paul.—Mark 12:18-27; Ps. 16:10; Isa. 25:8; Hosea 13:14; John 6:54; 1 Cor. 15:3-58.

"I firmly believe that there will take place a revival of the dead at a time which will please the Creator, blessed be his name." Thus Maimonides expressed the belief of most Jews until in modern times some succumbed to higher criticism and became known as Reform Jews. These dropped their belief in the resurrection and adopted the widespread belief in soul survival. Most sects of Christendom inconsistently profess to believe in both soul survival and the resurrection of the dead. However, if the human soul lives on, why a resurrection? The Reform Jews at least feel they have logic on their side, they appreciating that it is a matter of believing either in the soul's survival after death or in the resurrection.

Is the Bible responsible for this contradiction? Does it, on the one hand, teach that at death man continues to live on in some other state and, on the other hand, assure us that there will be a resurrection of the dead? No, regardless of what men may believe and teach, the Bible does not contradict itself. Since it plainly tells of a resurrection for the dead, it can not and does not teach that the dead continue to live on and only appear to die. On the contrary, it plainly tells us that the soul dies and that the dead are really dead: "For in death there is no mention of you; in Sheol who will laud you?" "What able-bodied man is there alive who will not see death? Can he provide escape for his soul from the hand of Sheol?" "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground, in that day his thoughts do perish."—Ps. 6:5; 89:48; 146:3, 4.

Clearly supporting the foregoing is the argument of the apostle Paul. In his chapter on the fact of the resurrection he, for example, makes this point: "If, indeed, there is no resurrection of the dead, neither has Christ been raised up. Further, if Christ has not been raised up, your faith is useless, you are yet in your sins. In fact, also, those who fell asleep in death in union with Christ perished. If in this life only we have hoped in Christ, we are of all men most to be pitied." But if the soul lived on after death, and went to heaven, hell or purgatory, it would not matter whether there was a resurrection or not.—1 Cor. 15:13, 17-19.

Among the resurrections of the past that the Bible tells us about are one each by Elijah and Elisha; two by God directly, the man whose corpse touched the bones of Elisha and came to life, and Jesus Christ; three by Jesus Christ and one each by Peter and Paul. But no doubt many more were resurrected, at least during the time of Christ, for he sent the twelve forth to "raise up dead persons." They must have raised up some, and since nothing is mentioned about specific instances we may safely conclude that not all those that Jesus himself raised from the dead were recorded.—Matt. 10:8.

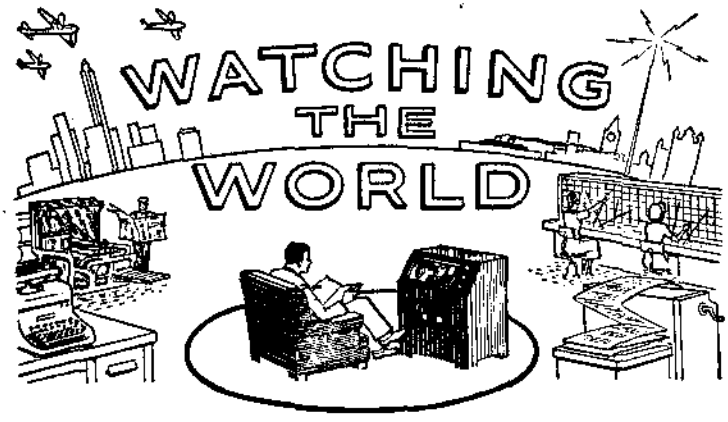
God's Word speaks of a "first resurrection," limited to but Jesus Christ and the 144,000 who are to be priests and kings with him. (Rev. 14:1; 20:5, 6) It is first in time and importance. After telling of the resurrection of such favored ones, Revelation, chapter twenty, tells of the sea, death and Hades giving up their dead. This is in keeping with Jesus' words about all those in the memorial tombs, both those who did good things and those who practiced vile things, coming forth to a resurrection. The apostle Paul also told of the resurrection of both the righteous and the unrighteous.—Rev. 20:12, 13; John 5:28, 29; Acts 24:15.

Coming now to the expression, "better resurrection." It appears at Hebrews 11:35, where we read: "Women received their dead by resurrection; but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection." Obviously here reference is made to the faithful men who lived before the time of Christ. They will receive a better resurrection than what those experienced who were mentioned in the earlier part of the same verse, those who were raised from the dead by the prophets. In what sense? In that those resurrected back there died again, but these faithful ones to be resurrected in the future will be resurrected by Jesus Christ without the unavoidable need to die again, because it will be under the rulership of the Son of God, and he is to rule until he has put all his enemies under his feet, the last enemy to be destroyed being death.

These faithful men are among those having done good things, as mentioned by Jesus Christ, and among the righteous ones receiving a resurrection, as mentioned by the apostle Paul. It is reasonable to conclude that these will receive an earlier resurrection than those unrighteous ones who did vile things. Especially so in view of the promise that some of these will be among the princes Jesus Christ will appoint in all the earth.—Ps. 45:16.

Comparing these faithful ones of old with those of the "body of Christ," who will share in the first resurrection, the writer of Hebrews says: "Yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise, as God foresaw something better for us, in order that they might not be made perfect apart from us." In other words, these faithful men of old will be assisted to attain to perfection by those sharing in the first resurrection. So those who share in the first resurrection are recipients of something even better than what those faithful men of old will receive.—Heb. 11:39, 40.

Thus we see from God's Word that the dead are dead and their hope lies in a resurrection; that in times past an unknown number of persons were raised from the dead; that there is a first resurrection for those who receive the heavenly reward; that these, therefore, will have something better than will the faithful men of old, who, in turn, however, will experience a far better resurrection than did those who were resurrected in ancient times.



Korean Government

◈ On May 16 the armed forces of South Korea revolted and took control of the South Korean government. A new military regime was established under General Chang Do Young, Army Chief of Staff.

Race Troubles

◈ Violence has erupted again among the colored and whites in the southern United States. Edward R. Murrow, director of the United States Information Agency, pointed out that such events are "absorbed, debated and pondered on all shores of every ocean." Murrow also pointed to the treatment of representatives of new African nations in Washington, D.C.: "Landlords will not rent to them; schools refuse their children; stores will not let them try on clothes; beaches ban their families. Today there are some thirty African representatives in Washington without what is euphemistically called 'satisfactory housing.'"

City Population

◈ According to a survey made by the Census Bureau, New York is the United States' largest city and is also its most crowded, with 24,697 persons per square mile. Chicago and Philadelphia follow, both having nearly 16,000 inhabitants per square mile.

Delinquency's Cause

◈ Broken homes, working mothers, mental retardation, lack of playgrounds and bad companions have all been listed as major causes for delinquency. However, according to psychologist and educator Dr. William Kvaraceus, discord and lack of love in the home is the primary cause. "The juvenile delinquent," he said, "is a person who has no feeling of belonging." Police inspector Ralph Boot said in agreement that he felt purposelessness is what most characterizes a delinquent.

Death on the Highways

◈ Highway accidents killed 38,000 persons and injured 3,078,000 in the United States in 1960. Studies compiled by the Travelers Insurance Companies show that more than 30,000 of these deaths and 2,600,000 of the injuries could be blamed on traffic violations. Pedestrians crossing the street did not make it on more than 170,000 occasions during 1960. Dead after being struck down by a car were more than 5,000 persons, while more than 165,000 were injured.

New York to Paris

◈ On May 26, in commemoration of the thirty-fourth anniversary of Charles Lindbergh's historic nonstop New York-to-Paris flight of May 20-21, 1927, a U.S. B-58 jet bomber made the same trip in a record-breaking 3 hours 19 minutes and 41 seconds. It averaged about 1,050 miles an hour. Lindbergh took thirty-three and a half hours to cover the same distance.

U.S. Crime Increases

◈ J. Edgar Hoover, U.S. Director of the Federal Bureau of Investigation, said that in the first three months of this year "twenty-eight large American cities of 250,000 to 500,000 inhabitants reported a 41-percent increase in forcible rapes." Murders in the largest cities have increased 38 percent, compared with last year.

Kennedy Urges Moon Trip

◈ On May 25, before a joint session of Congress, United States' President Kennedy proposed appropriating $679,000,000 during the fiscal year for space projects, the main feature of which would be a manned moon shot. The president said that the new space program would cost some $7,000,000,000 to $9,000,000,000 over the next five years.

Church Indicted

◈ A survey in Huddersfield, England, which interviewed 1,273 people, showed that 25 percent of the men were definitely not interested in religion, compared to 14 percent of the women who professed no interest. However, of those interviewed 87 percent believed in God and 83 percent said they would call themselves Christian. Minister Frank Thewlis observed that of those not connected with the church, 57 percent had been to Sunday school as children and only 4.7 percent had never had any connection with a church. "This is a stinging indictment of our church life," Thewlis said. "At one time or other we have had most people under our wing, but we have lost them.

Making Decency Popular

◈ Phillip B. Gilliam, Denver, Colorado, judge for the past twenty-five years, said that "the biggest challenge to America is to make decency popular. We need some angry Americans, people who will get sore about wrongdoing. But who gets sore today?" Judge Gilliam, who has 80 to 90 unwed mothers appear before him every month, half of them under 21 years of age, said that to prevent delinquency in children parents should give "them a lot of discipline . . . Give them attention. Don't say, 'Get out of my life, I don't have time for you.'" He warned: "You'd better do something about making good Americans. The experts on the other side have got it all figured out how to make bad ones."

New York's Busy Harbor

◈ During 1960 more than seventy-three ocean-going ships entered and left the port of New York every day on the average. This amounted to a total of 26,977 ships, compared to 27,260 in 1959.

Bible Sales Set Record

◈ Last year some 30 million copies of the Bible, complete or in part, were circulated throughout the world by the various Bible societies for a record total. At least one book of the Bible was published in fourteen new languages, bringing the total to 1,165. There were two more languages during the year in which the complete Bible appeared, in Lamba and Congo Swahili.

Grim Facts on Hunger

◈ On May 5, in a speech to 1,500 members of the staff of the United Nations Food and Agriculture Organization in Rome, England's Prince Philip explained that "over half the population of the world exists on a diet which would quickly reduce the average European to skin and bone." He said that it was only recently, while preparing a lecture to the engineering institutions in London, "that I discovered for myself some of the grim facts."

Ignorance Regarding War

◈ Betrand Russell, Britain's eminent philosopher, said recently that the ignorance of important public men regarding nuclear warfare was "utterly astounding," and that from these "important public men this ignorance trickles down to become the voice of the public." Russell warned that "the Government is following a course which if persisted in will result in the death of every one of us."

Mental Breakdown

◈ United States mental hospitals are said to have 750,000 patients, which equals the combined number of all other hospital patients. Mental illness of one kind or another is reported to affect nearly one out of ten Canadians.

Aspirin Consumption Up

◈ During 1960 some 22,000,000 pounds of bulk aspirin were produced in the U.S., which is twice the output of ten years ago. During these years consumption of pain-easing pills has increased four times as fast as the population growth. The Federal Trade Commission, in a crackdown on false advertising claims, said that "there is no significant difference in the rate of speed with which these or any other analgesics relieve pain."

The Joneses Disease

◈ Social workers and psychiatrists in Britain are frequently confronted with the Joneses disease. "It's the name we have given to the mental breakdowns caused by the race to keep up with the neighbours socially," explained John Wilder, of the Institute for Group Society Development.

Changing Sides

◈ Recently several youths at Groesbeck, Texas, joined the Methodist Church. One of them, Richard Fife, a fourth grader, was asked by the minister whether he understood what he was doing. "Until now," replied Richard, "I have always been on the side of the robbers, but from now on, I'm on the side of the cops."

Religious Illiteracy

◈ On May 3 the president of the Princeton Theological Seminary, Dr. James I. McCord, told an assembly at Southern Methodist University that today's preaching is "producing a generation of religious illiterates." Regarding the failure of the "ministry of the laity," he said: "Too often ministers take the laymen, put them in the church and squeeze all the enthusiasm out of them, leaving mere 'corpses' along the way." "If the church is to make a difference," said Dr. McCord, "it faces its most formidable education mission since the days when Constantine set out to educate the Graeco-Roman world regarding Christianity."

Early Bible Texts Studied

◈ A study of early Bible texts is being conducted under the direction of Scholar Bonifatius Fischer at the Vetus Latina Institute of the Benedictine monastery of Beuron in southern Germany. Of particular interest are 400 boxes containing 1,000,000 quotations from ancient parchments, which were given to the monastery in 1927 by Catholic priest Joseph Denk. The object of the task is to compare these many early Scripture parchments with the Latin *Vulgate* produced by Jerome, from A.D. 382 to 404. "What we are doing here," said Fischer, "is research into the basis of our spiritual world, to gather whatever has been left intact from the old Latin Bible texts that caused Christianity to sweep

like wildfire through the antique world." "So far," he said, "the real surprise is not how much but rather how little *essential difference there is* between the basic spiritual content of all the versions, despite linguistic and local differences."

The Needs of Youth

◈ On May 11 Purdue university students expressed themselves at the third quadrennial convocation of Methodist deaconesses at Purdue. They showed that the church has failed to meet the needs of today's youth. A Purdue sophomore said that he did not like the attitude that people have of going to church on Sunday for prestige. Nor did he appreciate the fact that his hometown church spent more on maintenance than it did on missions and benevolences. Anita Allison, a mathematics senior, pointed to the class distinctions among the churches and challenged the church's practice of what she termed "lip service to race relations." Penny Morrison told the 400 deaconesses present that youth needs to be told about their religion in words that they can understand. She said she did not believe that the Bible was something to be read "*like a biological textbook*" or "to be thumped while making a point." What "we want," she said, is for "you to tell us intelligently about the love of God. We want answers, truth—not bedtime stories. We can't believe the answers are in spoon-fed theology. She asked: "If the love of God is so wonderful, why are so many of you frowning so much of the time?" As an adult, are you meeting the needs of youth?

Getting Hands Clean

◈ According to Dr. Robert F. Cavitt of Kansas City, it is scrubbing and not the soap *that cleans the hands of transient microbes.* He said that experiments revealed that simple washing with antiseptic soaps "is of little benefit in removing these organisms" and may give physicians and nurses *"a false sense of security."*

Trujillo Assassinated

◈ On the night of May 30 Generalissimo Rafael Trujillo's thirty-one-year dictatorship of the Dominican Republic came *to a bloody end as he was* attacked and killed while en route between his home in San Cristobal and Ciudad Trujillo. An army general, seeking revenge, was reportedly responsible for the assassination.

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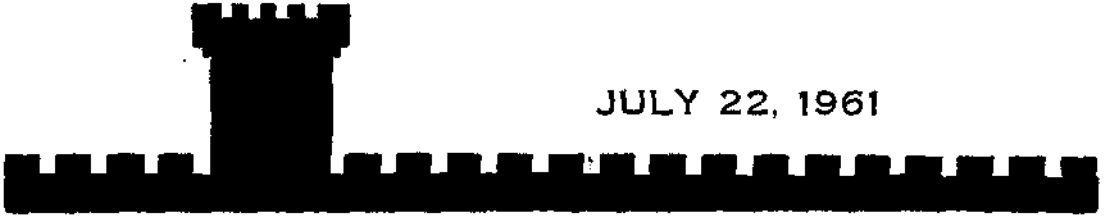

JULY 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our *times must be unfettered* by censorship and selfish interests: "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's *viewpoint is not narrow, but is international. It is* read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Appreciate the Value of COMMONPLACE THINGS

BECAUSE something is commonplace do you take it for granted? Do you lack appreciation for it? Do you become indifferent to its value? Do you ever stop to think how indispensable some very ordinary things are? The water you drink, the food you eat and the air you breathe are essential for life; yet they are commonplace things for which few people express appreciation to the Creator who provided them. They take them for granted, often wasting and polluting them.

Man has the tendency to lose appreciation for what becomes ordinary in his eyes. Spectacular mountain scenery may thrill a person when he first sees it, but when he views it every day for many years it may become commonplace to him and no longer move him by its grandeur and beauty. The aesthetic value is still there, but he has, through familiarity, lost appreciation for the scenery. Unless a man continually cultivates appreciation for what becomes ordinary, it can lose its value to him.

Even miracles can cease to be impressive for some people when they become a regular thing. Consider, as an example, the manna God provided for the nation of Israel. When it was first received, it was an uncommon thing, and it astonished them. But daily use of it for forty years made the manna an ordinary part of their lives. While its actual value to them as indispensable food in a desert wilderness did not change, their appreciation for it did. After a while they took it for granted, making no effort to cultivate appreciation. "The people kept speaking against God and Moses: 'Why have you brought us up out of Egypt to die in the wilderness? For there is no bread and no water, and our soul has become disgusted with the contemptible bread.'" (Num. 21:5) This divine provision of food was a miraculous thing, an expression of God's love for them, but they came to regard it as an ordinary thing of little value.

Spiritual truths and divine laws were taught that nation time and time again, but these too became commonplace to them through repetition. Instead of keeping in their hearts the things they learned and maintaining appreciation for them, they became self-willed and disobedient. Their

failure to give proper value to God's instructions, laws and miraculous dealings with them contributed to their losing his favor.

Christians can consider this mistake of the Israelites as a warning. Instead of taking for granted their good relations with God, they should cultivate continually appreciation for them. Because their familiarity with basic Scriptural truths may make those truths seem ordinary, they must not lose sight of the value and importance of those truths. They must not permit themselves to be like the Israelites by becoming hardened to the doings and promises of God. Although his promises may become commonplace to some persons through frequent preaching of them, they do not lose their value.

The tendency to lose the proper evaluation of what has become commonplace can also be observed in connection with the work a man does, whether it is secular or connected with Christian activities. Possibly you have found that familiarity with a routine job over a period of years can make it become humdrum. Unless effort is made to keep up appreciation, enthusiasm for it can be lost. If you permit your interest to lag when your work becomes commonplace and you lose sight of its value to you, you may suddenly find yourself without work. It is better to appreciate the value of your job while you have it than after you lose it.

Although you may cultivate proper appreciation for your work, what about life itself? Do you appreciate the value of life in creatures that may seem commonplace because of their numbers? Man's tendency is to have no respect for creature life that is plentiful. The American bison, for example, once roamed North America by the millions but was ruthlessly slaughtered almost to the point of extinction. Because there were a lot of them, hunters wastefully destroyed them as if they were limitless. The same has been done to the once-immense herds of barren-ground caribou in northern Canada. Throughout history man has shown repeatedly a complete lack of good sense whenever he has come in contact with large numbers of wildlife. His impulse has been to destroy senselessly. Foolishly wasting wildlife or any other natural resource shows lack of appreciation for what God has generously provided. How do you regard such resources? Do you show appreciation for them by trying to conserve them? Do you express thanks to the Creator for them?

Life is an awesome thing that man can destroy easily but not replace. Whatever form it may have it reflects Jehovah's wisdom and matchless power. Although there is a profusion of living creatures, life should not be considered as so ordinary that it is unworthy of respect. Especially is this so of human life. While God gave man permission to kill lower creatures to supply his needs, he did not give him permission to destroy his fellow man. Despite this, human life is too frequently considered to be cheap, as shown by war and by murders committed when stealing even a little money. There are nearly 3 billion people on earth, making humans seem commonplace, but human life should be held in high regard. Appreciation of it as a marvelous creation by Jehovah must be maintained.

Do not misjudge the value of things that may seem ordinary or commonplace, especially when they have come from the hand of God. Do not take them for granted. Cultivate appreciation for all that He has done. "Voice your interest in all his wonderful works."—Ps. 105:2.

YOU AND YOUR CHILD AND DISCIPLINE

How should discipline be administered? When is it effective?

SOONER or later parents learn that discipline is necessary and inevitable in the bringing up of their children. It is not a simple matter, as some might think. It is not simply spanking Junior because he did not respond to your call or giving Mary a good shaking for spilling her milk. No, it is more complex than that. It requires painstaking effort and patience to discipline children properly in this confused and troubled world.

The word "discipline" has a variety of meanings. *Webster's New Collegiate Dictionary* says the word means "to develop by instruction and exercise; to train in self-control or obedience to given standards." Frank E. Baker, in the *Progressive Education Magazines*, defines discipline as "restraint, either external or self-imposed, on the conduct of an individual or group for the accomplishment of an end that is assumed to be good." Discipline is said to include "the development of a sense of responsibility under guidance," also "respect for authority and rights and feelings of others." By it a child learns he cannot have everything. He learns to distinguish between right and wrong and to live in peace in his environment.

Good discipline has as its aim a well-integrated, emotionally stable person who can and will discipline himself when others are not around to make or enforce decisions for him. Christian parents discipline their children according to righteous principles with life in view. The inspired Proverbs speak of such discipline as giving "insight" into the life-giving requirements of Jehovah. Therefore, the Bible counsels: "Take hold on discipline; do not let go. Safeguard it, for it itself is your life." "For the commandment is a lamp, and a light the law is, and the reproofs of discipline are the way of life." The Bible further says: "Anyone shunning discipline is rejecting his own soul [or life]."—Prov. 1:3; 4:13; 6:23; 15:32.

It is right and loving that parents discipline their children. "Do not hold back discipline from the mere boy," is the inspired advice. "In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself." Not to discipline a child in line with the righteous principles of Jehovah is a form of cruelty and hatred, because it leaves the child with an unrealistic view of life and it hinders his opportunity of gaining everlasting life in God's new world. So for good reason the Scriptures state: "The one holding back his rod is hating his son." Foolishness being tied up with the heart of a child, "the rod of discipline is what will remove it far from him," thus keeping him in God's favor and in the way of life. —Prov. 23:13, 14; 13:24; 22:15.

Further, to avoid disciplining a child is to expose him to all kinds of tensions and resentment. J. Edgar Hoover, director of the Federal Bureau of Investigation in the United States, said: "Frankly, I become irritated when I hear doting mothers and fathers say, 'I love Junior so much that I just can't bring myself to punish him.' In reality, these parents do not love their children. It is a strange kind of love indeed which turns a normal infant into a maladjusted child! And let there be no mistake, an undisciplined child cannot help being maladjusted. Frustration, tension and resentment confront him on all sides." To delay discipline is to handicap the child, because discipline must be learned, and the longer the delay the harder it will be for the child.

Effect of Discipline

The undisciplined child is not only a headache to his parents, schoolteacher and others, but he is unhappy with himself. The findings of Dr. Dale B. Harris, director of the University of Minnesota's Institute of Child Welfare, show that "children reared by extremely permissive methods are, as adults, pretty much at sea. . . . We get an impressive picture of people who are drifting, not achieving up to early promise, not markedly satisfied, yet neither contented with present achievement nor able to say wherein they find pride and satisfaction of attainment."

In marked contrast, those who come from families who applied discipline, according to Dr. Harris' findings, demonstrate more drive, purpose and intellectual efficiency, are more interested in achievement, have "more interest in the responsiveness to the needs, motives, feelings and experiences of others, and more concern with how others react to them." The disciplined child is said to look back more favorably on his childhood relations with his parents.

What is more, a child wants to be disciplined. Judge Philip B. Gilliam of the Juvenile Court of Denver said that children "require and unknowingly crave" sturdy discipline. J. Edgar Hoover stated: "Children want—desperately—to be disciplined. Superficially, they may rebel. But on a deeper level, where character is formed, a child wants to be told what he can and cannot do." So "do not hold back discipline from the mere boy." It is your duty to discipline him. A child soon loses love and respect for parents who compromise and yield to him or are lazy and indifferent about facing up to their obligations. "Chastise your son and he will bring you rest and give much pleasure to your soul."—Prov. 29:17.

No Magic Formula

There is no magic formula for getting children to behave. Disciplining children is not like baking a pie. There are no surefire recipes, no lists of do's and don't's that are guaranteed to produce good results.

Each child is different. There are aggressive children and timid children. There is the overactive child and the "show-off," the "model" child, the unpopular child, the sensitive child and the child who will not try. Since children do not develop either emotionally or physically at the same rate, they must each be dealt with individually. However, they do learn faster when they are relaxed and happy.

To be good disciplinarians the parents must consider each child individually. What may be good discipline for one may be bad for another. One mother says: "I spank one child black and blue and he never bats an eye. But if I merely raise my voice to the other, he practically dissolves in tears." Parents of two said: "The girl could always be talked to but not the boy, nothing fazed him but a good spanking." Parents of four remarked similarly: "We have always had to work on each of the four in a different way." The child's disposition, his age, size and build must all be considered.

Good discipline is referred to as "creative discipline," that is, discipline that instructs and builds up the child. It delves into the reasons for bad behavior. For example, if your car were to act up, you would not begin to solve the problem by beating it to shreds, would you? Of course not. Most likely you would say, "I wonder what's wrong with it?" You first endeavor to determine the cause of the trouble and then you set out to remedy it. Parents need to be at least that considerate with their children. They need to ask, "What's making my child act so contrary? Why doesn't he want to eat, sleep or play?" Children usually act the way they feel. If they feel bad, they act bad. If a child is unruly, it is often his way of saying, "I don't feel well." "I'm hungry." "I'm afraid." "I'm sleepy." It is not always that a child wants to be unruly. Find out what is causing the difficulty; it will help you to know how to deal with it.

Discipline with Love and Understanding

Warm parental love is the foremost quality needed to promote good behavior in a child. Dr. Benjamin Spock said: "What is really important in the development of good discipline is the feeling of the parent toward the child and of the child toward the parent. . . . The methods of punishment—if any—are only incidental details. We know that the most vital element of all is that the parents love the child in the sense of being devoted to him, wanting him to turn out well, enjoying his good qualities (not his bad ones). The warmth of their love is what fosters in him lovingness and lovableness." Often children turn bad for want of parental love. A child who knows he is loved will be lovable. Children are entitled to love from birth, with no strings attached.

Parental understanding is vital too. A lack of understanding can make a child emotionally ill. For example, a husband will say, "My wife doesn't understand me. She gives me a pain." If an adult suffers emotional pains from a lack of understanding, how much more so will a child? If you condemn or ridicule a child for the way he feels, the next time he will refuse to share his feelings with you. As a result you will not be able to help him. Good discipline takes into account the feelings of others.

A lack of understanding will cause a child to be unco-operative and resentful. Suppose you tried hard to please your husband by baking his favorite pie, but by accident it burned. When your husband came home and opened the door, if he, without a word of sympathy, said, "Oh no, not again! That's terrible!" how would you feel? You might say to yourself, "I'll not bake another pie for him as long as I live." You feel unco-operative and resentful, be-

cause he did not take your feelings into account. Had he put his arms around you and said, "Honey, you must feel terrible," like magic you feel better, because he considered your feelings. You are determined to do better. Children are no different. Share their feelings and you will accomplish far more than by belittling them. Children who are loved and understood "do a tremendous amount of work themselves developing their own characters and discipline," Dr. Spock said. And by the use of these qualities your job as disciplinarian becomes so much easier.

Patience and Firmness

Patience is a needed virtue when disciplining children. Learning to live with others takes patience. Since children are learning to live with others in an adult world, it takes an extra portion of patience to put up with them. The mother of a ten-year-old child said: "It takes patience, and patience, and more patience." It is unreasonable to expect a child to do at once everything you want. The child is learning, and learning takes time. So try to be calm and patient.

Add to your patience firmness. The child feels lost with a submissive, wishy-washy parent. He likes to be handled by someone who is emotionally stable and confident of himself. One mother said that even the tone of voice has to be firm when disciplining, but, she quickly added, "It can have love in it." Another mother stated: "I say something and Tommy sits. His father says the same thing, word for word, and Tommy jumps." The tone is different. A child craves firmness. It gives him a sense of security and belonging. It shows that the parents are interested in him.

Therefore, parents should not be afraid to be firm, knowing that "foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." A child needs constant guidance and restraint. If the child misbehaves, the parent should promptly show disapproval. If the child tries again, the parent should restrain him again until the child has made up his mind to behave.

There are times when a really firm hand is needed. Parents must not shrink from this responsibility. J. Edgar Hoover said: "Pampering, overprotection, making excuses and cooing soft words when a firm hand across the seat of the trousers would be more appropriate are practices which create contempt for authority and obstruct decency among youth." Heed the Scriptural advice: "Chastise your son while there exists hope." "The one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure."—Prov. 19:18; 3:12.

Being a good parent is not easy, but there is this rewarding note from the Scriptures: If you train your child the proper way, "even when he grows old he will not turn aside from it."—Prov. 22:6.

Expensive Jesting

"Not too long ago," says Robert J. Serling in his book on air travel, "a passenger checking in on a flight was told his baggage was overweight. 'Naturally,' he laughed. 'I've got a bomb inside.' In less than ten minutes, he was being questioned by FBI agents. In less than thirty minutes, he was being booked on charges of violating Public Law 709, an act passed in 1956 which subjects any person falsely reporting a bomb on an aircraft to a maximum thousand-dollar fine, a year in prison or both. And legislation has been introduced in Congress that would increase the penalty to five thousand dollars, five years in prison or both."

COMMUNIST BRAINWASHING—FACT OR FICTION?

BY "AWAKE!" CORRESPONDENT IN BERLIN, GERMANY

IS COMMUNIST brainwashing a hard fact or a harmless product of the phantasy of frightened minds? What is behind the mysterious brainwashing that the Red lords are said to be using on their political prisoners?

The term "brainwashing" is comparatively new. As a matter of fact, it first became known during World War II. According to *Webster's New International Dictionary* the term is a translation of the Chinese words *Hsi Nao* and refers to a method that was originally used by the Chinese Communists to supplant the political views of persons with the Communist one, against the will of the individual but without use of physical force.

Particular amazement was aroused in Western nations by astonishing testimonies of Communists who had been accused of treason and who publicly carried on before Communist courts the most drastic sort of self-incrimination. The Hungarian Communist Rajk, executed for high treason, had confessed in 1949 to being an agent of five secret services, including the Gestapo.

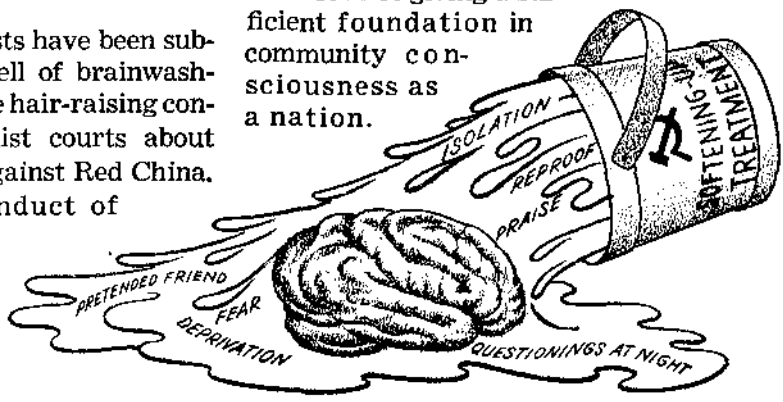
But not only Communists have been subdued by the apparent spell of brainwashing. American pilots made hair-raising confessions before Communist courts about bacteriological warfare against Red China. Investigation of the conduct of American soldiers who fell into Communist captivity during the Korean war was surprising. About one third of those taken prisoner had in some way or other mentally switched over to the side of the Chinese Communists. Following their return, forty-seven of them were brought to court for outright collaboration with the Reds; and twenty-one refused even to leave the Communist world in order to return to their homes in America.

A similar case took place last year at the Moscow show trial of the American U-2 pilot. The accused answered the 164 questions of the Russian prosecutor, including his sweeping confession of guilt and the emphatic acknowledgment of good treatment following his arrest, by rote, as if one were asking him his A B C's.

Seeking an Explanation

For these occurrences various explanations were found. Among other things, reference was made to the general lack of the spirit of unity among the American soldiers. In difficult situations many left their fellow captives in the lurch for the sake of unreasonably meager advantages.

The American school system was criticized for not giving a sufficient foundation in community consciousness as a nation.



The neutral observer, however, will find similar characteristics to some extent in other nations of the world. There is really something behind the Communist brainwashing.

Brainwashing is a contrived method of systematic destruction of the personality of an individual. It might more aptly be called brain-corrupting.

The Role of a "Well-meaning Friend"

Scientists in various countries analyzed the methods used by the Communists on the victims of their mind-corrupting brainwashing. An important principle of brainwashing is the withdrawal of a person from his surroundings by means of isolation from all sensual impressions. The person thus comes more and more into a condition in which he cannot think soundly. Then through alternate reproof and praise he is forced into the desired direction of finally agreeing to and admitting everything that is demanded of him so as to satisfy the interrogators, who, according to his impression, mean well with him.

The life history of the individual is favored as the main subject for discussion; and following a period of monotonous confinement, he gladly submits to being drawn into this seemingly harmless field. Thereby he has been lured into the trap. The questioner is interested in the slightest details. Every nook and cranny, however meaningless it may be, is scrutinized. It is only natural that apparent discrepancies arise in the course of the conversations. These are branded as willful lies, and the conversational atmosphere is impaired. The victim strives with increased vigor to clarify and make good the matter, so as to regain his pleasant relationship to the questioner. The offenses with which the prisoner is charged are woven together with fitting details of his altered life history, and in this artificial way their "understandable" cause and explanation are arrived at.

The Softening-up Treatment

The preliminary treatment, to get the prisoner into a compliant mental condition, is extensive isolation. According to his strength to resist, each one is placed in solitary confinement for several days or weeks, without natural light, without any possibility of busying or amusing himself with books or objects, without orientation as respects time, with little food and with temporary deprivation of food. The prisoner, moreover, has to sit in a certain posture and sleep in a certain position with his face toward the light, which is never turned out. When he seems to have been "softened up" enough, the interrogations start. These are carried on preferably during the night.

Scientific institutions have made experiments with volunteers to study the strange reactions of the brain under circumstances approximating the condition of extensive separation from outside impressions. At the McGill University in Montreal, Canada, for instance, they had experimental persons lie on a soft bed in a soundproof room. All of these persons were students, who could earn twenty dollars for every twenty-four hours of lying and doing nothing. Their eyes and ears were covered with a heavy mask and their hands individually wrapped so as to eliminate appreciably the sense of touch.

The result of all experiments of this kind consistently showed that man apparently cannot last long without getting any new sense impressions. After a quarter of an hour some persons were already completely bewildered. Many gave up after one day, although they at first felt that they had never earned money so easily. During

the isolation, queer sensations mixed with vivid personal recollections overcame the experimental persons. The longer the experiment continued, the more their feelings of restlessness and fear multiplied. After interrupting the experiment, the sense delusions disappeared, but headaches and dulling of the thinking faculties, as well as other disorders, continued to bother them for a time. When they came out of isolation, they felt as if their minds were soaking up everything like dried-out sponges. All sense impressions affected them much more intensely. Seeing, hearing, tasting, smelling and touching were like new experiences. This hunger of the senses to take in gratifyingly any kind of offered sensation is the desired condition for brainwashing.

Experience with Brainwashing

A former inmate of an East German prison reported his own experience with brainwashing: "Toward the end of the year 1954, I was turned over to the State Security Service. On the very next day I was brought before a judge who implied that my statements were half lies and that he was now giving me the opportunity to explain everything that had occurred. His recorder sat ready at her typewriter to take down my confession. I indicated to him, however, that I had nothing further to say. He emphasized the necessity of speaking the truth. He said that it would be better for me to do so, for later I would tell everything anyway. But since I stuck to my refusal, he shoved a piece of paper in front of me for me to sign, on which was written that I refused to testify. That I signed.

"Thereupon I was put back to the basement floor and, after weeks had passed, into the most musty cell. The light burned night and day. There was no daylight at all, only during the daily rounds for perhaps a half hour. Perhaps seven weeks passed during which I was not molested with hearings, but in the course of weeks in this last and worst cell, strange thoughts accumulated so that an abnormal condition resulted.

"Then it started again: One hearing after another. First it was for hours, then days, then day and night sitting up there and waiting until things progressed to the point where one started talking. But all of the things that were drawn out of me had nothing more to do with truth. I even affixed my signature to lies. I had lost my balance. A person was not beaten, but, as one would say, 'softened up,' and these statements were squeezed out because one could assemble no logical thoughts any more. There may be some who have a constitution that can defy such relations and conditions. I am one of those who could not win despite the firm resolve to do so."

Is Protection Possible?

The facts are clear: Materialistically-minded persons will have difficulty withstanding this method of confusing the mental processes, which has been developed according to materialistic principles. For them the mind of man is merely a "higher nerve activity," not a special gift that the Creator has given man, a gift that elevates him above the lower animal world and which the Creator can also activate and strengthen and protect against the onslaught of ungodly materialists.

With people of true faith and trust in God, however, protection against such vile attacks on the human mind is possible. The English psychiatrist William Sargant points out in his book *Battle for the Mind, a Physiology of Conversion and Brainwashing:* "Those reported as among the best able to preserve their standards and

beliefs in the German concentration camps during World War two were members of the sect of Jehovah's witnesses. This pacifist religious group has many strange beliefs, but these were implanted with such strength and certainty by their religious leaders as to remain operative when continued debilitation had reduced most other people of the highest ideals, but no specific loyalties, to accept the very lowest conception of individual and group morality."

Bringing the matter more up to date concerning Jehovah's witnesses, another writer, Mathison, states in his recent book *Faiths, Cults and Sects of America:* "All this persecution has worn well. . . . And, perhaps, the sternly conventional have a lesson to learn from the unyielding courage of this persecuted minority. During the Korean War, the products of easy Protestantism, of our military schools and our better colleges cracked by the score under the stress and blandishments of Communist brainwashings. A Pentagon study of the problem brought forth a red-faced conclusion: Those few Jehovah's Witnesses who ended up as prisoners of war, even though they scorned the flag, the United States government and the military, withstood to a man, the scientific, psychological efforts to convert them to Communism—better than a number of patriotic West Pointers."

"Withstood to a man"—how is it possible for Jehovah's witnesses so to resist Communist brainwashing? It is because of their strong faith, hope and love. Having these qualities, they place their trust in Jehovah God and thus they mentally keep their Helper at their right hand, as did the psalmist: "I have placed Jehovah in front of me constantly. Because he is at my right hand I shall not be made to totter."—Ps. 16:8.

Then there is prayer. Jehovah's witnesses know that their prayer to God can penetrate every kind of isolation, and they maintain this strengthening contact, communing regularly with their Creator.

They also meditate on God's Word. Even though they might be completely cut off, they constantly ponder the precious truths of God's Word in their minds; and no one can separate them from these heart-deep truths. It is as the psalmist said: "In my heart I have treasured up your saying, in order that I may not sin against you."—Ps. 119:11.

Further, they do not allow themselves to be misled by the delusion that the enemies of God are their friends. Rather, they keep David's words in mind: "I will set a muzzle as a guard to my own mouth as long as anyone wicked is in front of me." (Ps. 39:1) They prefer to take threats and reprisals upon themselves and remain silent rather than begin talking to enjoy temporary relief.

So protection from Communist brainwashing is possible, but it comes from "acquiring power in the Lord" and from putting on "the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil," including any brain-corrupting tactics of ungodly men.—Eph. 6:10, 11.

FOR YOUR READING ENJOYMENT

- What About Life After Death?
- Why Drown?
- So You Want to Become a Nurse?
- Indian Key to Successful Marriage.
- Why Is Chocolate So Deliciously Moreish?
- How Long Did Methuselah Live?

All in the next issue!

SALMON —the Fish of Two Worlds

By "Awake!" correspondent in Alaska

BORN in a world where it does not grow up and growing up in a world where is does not stay, the salmon is, in a sense, a fish of two worlds. It is born in the world of fresh-water fish but grows up in the world of salt-water fish. But instead of staying in the sea it returns to the fresh-water world in which it was born. These movements of the salmon are of intense interest to man because this unusual fish is not only a valuable source of food but is the basis for the economic prosperity of a large number of people in various parts of the earth. Possibly cans of salmon on a grocer's shelf are a common sight to you, but what do you know about the fish itself?

Every year in north European, North American and Siberian waters millions upon millions of these tasty fish are caught by commercial fishermen, canned and shipped off to feed hungry mouths the world around. Far out in the ocean where there appears to be an intermingling of American and Asiatic salmon, the Japanese have been operating successful salmon-fishing fleets. These are accompanied by factory ships that can the fish on the spot. In 1959 the Japanese canned over two million cases of salmon, which compares well with the more than three million cases canned that year by the salmon industry in North America.

When salmon are moved by instinct to spawn, they leave their salt-water world for the fresh-water one they knew as small fish. By the millions they swim up rivers and streams throughout the Northern Hemisphere, leaping over obstructions that may be as much as twelve feet high. These mass migrations are called salmon runs. Because the skin of the fish tends to turn dark after lengthy contact with fresh water, fishermen try to catch them while they are still in the sea or just after they have entered the rivers and streams.

Methods of Catching Salmon

Boats with trolling gear try to catch the fish while they are in the ocean and still feeding. As a boat cruises about, its crew has several fishing lines trailing in the water, with a number of hooks on each line. As the salmon bite they are reeled in by engine power. When the fishing is good these fishermen work themselves to the point of exhaustion and worry about how soon the big run will play out.

Another group of fishermen catch salmon with the purse seine. This is a very

long net with one end fastened to the boat and the other end held by a small boat that moves around a school of salmon. The free end is brought back to the main boat. A long rope that runs free in rings at the bottom of the net is gradually tightened so that the fish are concentrated in a purse or pocket. From this pocket the fish are brailed or dipped out into the boat. The purse seine is the basic mobile gear used in catching salmon for the canning industry.

Gill nets are a favorite among many salmon fishermen that work the rivers. Their nets are designed so that the mesh or openings in the net are large enough to allow the head of the salmon to pass through but not the body. When a salmon tries to back out, its gills become snagged in the net. Because the gill-net fishermen catch the salmon before fresh water has had time to discolor them, they are still of fine quality and good for canning.

Floating fish traps have been very effective for catching salmon, but they are not generally liked by Alaskan fishermen. The trap is floated in the river with a lead of chicken wire stretching from the trap to the shore. The wire hangs from cedar floats and reaches down to a depth of about sixty feet. Salmon that come to the fence swim along it and are led into the trap. Here several fenced-in chambers lead the fish into the pot or main part of the trap. Once in the pot they cannot get out. Periodically a boat pulls up to the trap and brails out the fish. Traps are so efficient that the popular contention in Alaska is that they cut deeply into the production of the net fishermen. It is also argued that they do not allow enough fish to get through to spawn. Shortly after Alaska gained statehood, fish traps were banned from its waters.

Types of Salmon

There are six principal varieties of salmon that are often named differently according to the various localities where they are fished. The most highly favored is the king or Chinook salmon. Its weight averages about twenty-five pounds, with some immense ones tipping the scales at over a hundred pounds. One of these large ones caught at Petersburg, Alaska, weighed approximately 126 pounds. The king salmon is a handsome fish when taken directly from the ocean and has tasty flesh that is rated very high in food quality.

In the Bristol Bay and Bering Sea area the chief salmon variety is the sockeye or red salmon. It is next to the smallest salmon, averaging about five to seven pounds in weight, and is the second-largest contributor to the Pacific salmon pack.

The pink or humpback salmon was at one time unpopular because of its pale color, but now it has become the main fish in the salmon-canning industry. It weighs about five pounds and has a flesh of fine flavor. This salmon generally seeks out the smaller streams at spawning time.

Like the pink salmon, the chum or dog salmon has pale flesh, but it ranks with the other varieties in nutritive value. In Alaska it is the mainstay of the fall run of fish. The fifth variety is the silver or cohoo salmon. It is a beautiful fish with a bright silvery skin and is sought principally for the fresh- or frozen-fish market. The Atlantic salmon is the sixth principal variety. It is native to rivers on both sides of the North Atlantic. The weight of this fish varies from fifteen to forty pounds.

Predators

One of the concerns of the salmon-fishing industry is the damage done to salmon runs by predators. Seals and sea lions, for example, destroy a great number of salmon at the mouths of streams and are

a particular nuisance to net fishermen, as they damage or destroy netted fish. Some success has been had in reducing their depredations by shooting and dynamiting them. But killing harbor seals to protect salmon for fishermen creates another problem. Food found in their stomachs reveals that they feed upon other fish that prey upon young salmon. Thus the killing of seals increases the problem of predator fish. In view of this, perhaps salmon fishermen would do better by being more tolerant of seals and sea lions. It has often been found unwise for man to interfere with the balance in nature.

Beluga whales, birds and other fish all take a toll on the salmon run. The stomach of one beluga contained 1,500 downstream migrant salmon. There are certain birds that also feed on small salmon as well as salmon eggs, but the amount of damage they do is unknown. Despite the many enemies the salmon encounters in its two worlds, millions manage to survive to become adult fish.

Salmon Growth

When the female salmon finally reaches her spawning grounds at the headwaters of a stream or river, she proceeds to fulfill the purpose of her trip from the salt-water world. She may have traveled as much as 2,000 miles to carry out this climactic act of her life.

The nest or redd is dug by the female. She does this by lying on her side and beating the gravel stream bottom with her tail. This and the strong current cause gravel to move away from the spot she has chosen. She continues beating the stream bottom until a depression is made from six to perhaps eighteen inches deep, and then she lays her eggs. As soon as the eggs are laid the male salmon squirts sperm on them. It travels through the water and fertilizes the eggs in three to seven seconds. After filling the depression with gravel the female proceeds to another spot, which may be immediately upstream, and digs a nest there. Eggs may be deposited in several of such nests before they are all laid. The female king salmon lays, on the average, from 300 to 400 eggs to each pound of its weight. The Atlantic salmon greatly exceeds this. After the eggs are laid the Pacific salmon die.

The amount of time required for the eggs to hatch depends upon the temperature, flow of fresh water through the nest and variations according to locality. Usually they hatch in two or three months, at which time they are called yolk sac fry. The heart of the baby fish is at this time in the yolk sac. As the food in the yolk sac is used and the sac dries up, the heart moves into the body, and the abdominal section closes. In the meantime the yolk sac fry has worked its way out of the nest through openings between the rocks. The disappearance of the yolk sac makes the fish an unfed fry. Now it begins to eat for the first time.

The unfed fry feeds upon plankton and quickly grows to what is called a fingerling. It remains in the stream for at least one year, eating and growing. By the time it is ready to migrate downstream it has become a smolt. The chum and pink salmon do not stay long in fresh water but head for the sea shortly after leaving the nest.

After salmon have left this fresh-water world for the salt-water world, man loses track of them. He is uncertain as to where in the ocean they actually grow up, but he does know that they spend several years there. Another salmon mystery that man has not been able to solve is how these fish are able, after spending years in the sea, to find their way back to the very

place where they were hatched. Those fish that are released from man-made hatcheries are known to return to the hatchery pond and to mill around the fishway from which they came out. If eggs are taken to another stream, the salmon hatching from them will return there. There is some evidence that the fish guide themselves by the stars, but that does not explain how they remember the way back. The Creator has marvelously equipped them for their role in life.

Modern fish hatcheries are especially useful in restocking streams where the salmon run has become depleted. Salmon eggs that have been developed in a hatchery to the point where the eyes of the fish can be distinguished are planted in the gravel of a stream bed. Perhaps as many as 10,000 eggs are placed in one hole and then covered over with gravel. Several of such plantings may be made. The salmon that spawn from these eggs will return to the same stream two or more years later, depending upon their variety.

Conservation

In recent years the salmon-fishing industry has become increasingly concerned with conservation problems. Any prolonged decline in salmon runs drastically affects the prosperity of this big industry and the economy of the many fishing communities that make their livelihood from salmon fishing. Fishing limits are an important factor in preserving this natural resource. Observance of them by salmon fishermen is for their own good. This is now recognized by the Japanese, who are greatly dependent upon the sea for food. Kenji Sakai, in the magazine *Pacific Fisherman,* said: "Increasing awareness of the Japanese people as to the necessity for conservation of the living resources of the high seas may prove to be the most significant aspect of 1959 for Japan's fisheries and their future in international waters."

Industrial development along waterways used by salmon is increasing the problem of fish conservation. Dams that are erected for electrical power, irrigation and flood control are obstructions that can prevent salmon from reaching their spawning grounds unless fish ladders are constructed. These are a series of flooded steps that fish can easily jump. But dams can still be bad for salmon, especially the young ones that are migrating downstream to the sea. They may be destroyed by hydroelectric turbines in dams or diverted into irrigation ditches. Water pollution by industry and cities is another cause of fish destruction.

The disappearance of Atlantic salmon from the streams and rivers in the northeastern United States has been attributed to water pollution, dams and overfishing. In the eighteenth century the great abundance of Atlantic salmon in New England was one of the chief attractions for colonists, but by the nineteenth century there was scarcely a salmon to be seen. Conservationists do not want to see the same thing happen to Pacific salmon.

Salmon are definitely a valuable fish to man and worth every effort man can make to preserve them. Because they are in abundance, yielding hundreds of millions of pounds of nourishing food every year, that does not mean the supply is limitless. Indiscriminate destruction of them and their spawning grounds can lead to but one result: the end of a valuable food source and a profitable industry. Wise use and care of salmon can help to insure a regular and bountiful supply for man's future generations.

Hair styles
THAT MAKE YOU LOOK LOVELIER

THERE are between 90,000 and 160,000 hairs on the average human head. In order for the head to look its best, these thousands of hairs must be neatly arranged in a style becoming to you, and this is usually a chore. A young wife said: "My hair is my biggest problem. It must look nice for me to feel right. I can have an ordinary dress on, but if my hair looks good, I feel good. If my hair is a mess, it doesn't matter what I wear, I feel miserable." A becoming hair style definitely can contribute to the happiness of a woman.

Healthy hair is not only shiny and lustrous, but also beautiful to behold. A lovely coiffure speaks of a woman's appreciation of beauty. The apostle Paul said that a woman's hair is her glory. He wrote: "Does not nature itself teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress." No doubt that is why ancient Hebrew women gave great care to their hair. They would bind it up or braid it. On special occasions they treated their hair with fragrant ointments and oils and even sprinkled gold dust on their coiffures to make them more brilliantly beautiful.—1 Cor. 11:14, 15.

A woman's hair is still her glory and the Bible rule still applies, but styles have changed somewhat. Today a number of factors may influence a style. For example, climate may be a serious factor, as in the case of the Seminole Indian women. In this century they have devised a hair style that is an ideal do-it-yourself sunshade. The style is an imitation of the pompadour that was popular in the United States in the nineties. The women bring the entire head of long, thick, black hair forward over the face, then form it into a roll, visor-fashion for protection from the hot Florida sun.

National preferences and personalities may also dictate hair styles, and those of the Orient differ from those of the Occident. Fashion-conscious *señoritas* of Latin America are peering through *cortinas* (curtains). This coiffure appears to be a national preference. The hair in this style cascades from a high pompadour effect down over the forehead and is parted just above the eyes, allowing just a fraction of an inch for fluttering eyelashes. On the other hand, her American sister to the north is wearing the "Jackie Kennedy look." The United States president's wife's

bouffant hairdo is becoming the fad in beauty salons across the nation. College girls are copying the first lady's style *casually, while suburban matrons do so* faithfully.

Today's Western woman enjoys wide freedoms when it comes to a choice of hair styles. These styles seem to originate about as much outside beauty salons as inside. But they are most often copies of styles first worn by prominent people in the business and entertainment world. The extent of the freedom taken in this regard is, perhaps, reflected in the recent remarks by actress Shirley MacLaine, who said: "Long hair's a pain—I mean, it's a bother. That's why I ended up with mine like this. I chopped it off when I was in the stage *production of Can-Can, because the pro*ducer of that show hinted strongly that I ought to do something about it quickly. I was wearing it in a ponytail, and every time I did a quick turn, my hair took half an hour to follow me around. So one night between the first and second acts I let it have it. I was chipping my teeth on bobby *pins anyhow, and it's so much easier this* way. I forget that it's there until things begin to turn dark, then I realize that my bangs have grown so long I'm having trouble seeing through them, and I hack away at them again. I really do comb my hair in the morning when I get up, but I must admit that I don't comb it any more, except with my fingers, even after I've driven in an open car." This sort of flippant, devil-may-care attitude toward one's hair style would never have been tolerated twenty years ago, but today among some people it is more or less the accepted thing.

What Men Think

There was a time when men had a lot to say about a woman's hairdo. A large majority of them appeared to cast their vote for long-hair styles. In fact, once a woman's respectability was measured by the length of her hair. The longer her hair, the more respectable she was considered, *and vice versa.*

Many men still admire long hair on women, but some have come to appreciate the shorter styles too. A woman should consider her husband's preference. If he likes her hair long, then, by all means, she should wear it long. If he enjoys it shorter—of course, retaining a proper feminine appearance—then wear it short. A husband who appreciated his wife's hair short said: "If she has short hair, it's neater . . . and she has more time for me." Another husband offers this comment: "I'm not much at noticing new hairdos. What I like, frankly, is when they don't look *new—just pretty.*" Another observes: "I just can't stand those frozen touch-me-not hairdos. I like hair that looks nice and soft, and smells good, too." If your husband likes your hair long with every hair in place, then see to it that it is that way. It may take more time and work to get it that way, but consider his approval well *worth the extra effort.*

However, hair styles are not everything. A trip to the beauty shop will not take the place of your being an interesting companion. When counseling Christian wives, the apostle Peter said: "Do not let your adornment be that of the external braid*ing of the hair and of the putting on of* gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God." Therefore, being physically attractive is only *part of a woman's responsibility. Growing* in spiritual beauty is far more important in the eyes of God and man. A kind word and a loving smile are far more lastingly beautiful than a golden curl.—1 Pet. 3:3, 4.

The Matter of Time

Time is a factor. Hairs just do not fall in place by themselves, and Western women especially seem to be rushed for time. If men want to see their wives in long glamorous-looking hair, then wives say that men should be willing to allow time for its proper care. Many men seem oblivious to the time needed and consumed in caring for long hair. One wife says: "Little by little, as I stayed up late at night in order to brush and curl my hair, it began to dawn on my husband that to keep long hair beautiful takes a lot of time and work, more than he realized. When I washed it, he found that it took up to two days for it to dry. And during that time my head was in curlers—not exactly a pretty sight. To dry my hair in a hurry meant a trip to the beauty parlor. This took not only time but extra dollars. I tried drying my hair in front of a furnace blower and going to bed with a wool scarf wrapped around my head, in an effort to cut down on the drying time. The time saved, however, was negligible. These and other reasons led to a slight liberalizing of his views toward shorter hair styles."

Let's face it, long hair is not attractive unless you take care of it. It can be downright messy and as shaggy looking as a mop if not cared for properly. And another thing, to wear long hair you have to have the features or the shape of head to go with it. And for a fact, some women just do not have the features that go with longer hair. They have features and heads that are by far more adjustable to shorter styles. By "shorter," we mean hair cut between ear and chin length, which is not really short at all; it just sounds short.

Short-Hair Styles

Short-hair styles had their beginning in the early twenties, when the bob became a rage and women all over England and America flocked to the hairdressers for a shearing. Women simply had their hair chopped off without any style or thought as to whether they could wear short hair. They wanted their hair short, and that was that. Therefore some of these first bob haircuts were, frankly, terrible to look at. They were crude, devoid of all femininity, and quite naturally men found them hard to take. Some men have never forgotten those first impressions, even though hair styles have come a long way since then.

Today hairdressers attempt to suit the coiffure to the individual face and figure. Short hairdos give a woman an opportunity for a variety of styles and long hair provides for even more variety. One arrangement can lengthen the neck, another can present a picturesque background for the face, another can make the head look free and easy. Long hair looks lovely and feminine in a French twist. However, if the coiffure covers the forehead or has a low line in back, it will shorten the face. The mouth, too, can be made to appear smaller or larger by the style hairdo you wear. The face can be lengthened by covering the temples and parts of the cheekbones with hair. Usually women do not favor this style. If you want to broaden your face, part your hair in the middle. If the head lacks symmetry, a center part will make this fact more noticeable. This drawback can be regulated by putting a greater concentration of hair on the unproportioned side. A part on the side will shorten a long face and will re-establish the symmetry of a facial oval. Every hair style should, therefore, take these points into consideration. If your hair stylist does, he will make you look lovelier and you will be the happier for it.

Age a Factor

A child can wear almost any hairdo and look lovely in it as long as her hair does

not have that "frozen," beauty-shop look. Teen-agers, too, can wear their hair long or short, with bangs or without, ponytail or no ponytail, as long as their hair flows free. The style must have that "just happens to be beautiful" appearance about it or else it will detract from the beauty that is youth's.

After a woman turns thirty, a chin-length hairdo has a tendency to bring out her charm. She does not look as if she is vainly trying to recapture the days of her youth. Youthful fashions, such as the "ponytail" style, for that reason are usually unbecoming to older women. Long hair is very adult-looking, but you have to have the face and features to go with it.

The Money Problem

Some women state that they cut their hair short because it is more economical that way, but not so. Short hair, to look good, must be cut every two or three weeks, and haircuts are expensive. Long hair is actually more economical, but it takes more homework to keep it looking beautiful. A wife confessed: "A hundred brush strokes are all right for those who are young and single. They've got the time and energy. But for us married folks, well, our time is no longer our own. Shorter hairdos are more practical, even though more expensive in the long run."

Long hair has its decided advantages. Permanents can be made to last longer, because with a head of hair that grows fast, a woman has to get a permanent every four months, if she wears it short. But if she keeps it long, and does not cut the old permanent off every month or so, it can stretch out over most of a year.

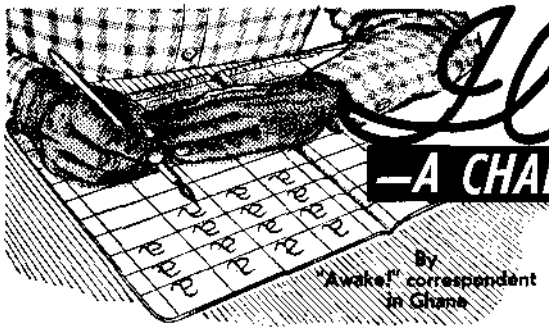
"Paying $15 or $20 for a permanent? Outrageous!" says the husband. But not really. When he begins to add up the accumulated cost of his haircuts over the same period, he spends as much or more. Every other week he pays between $1.25 and $2.00 for a haircut. In four or five months his haircuts have run between $12 and $20, not counting tips. And man gets nowhere near the thrill out of a haircut that a woman does out of a permanent.

Some women just do not have a knack with their hair, and they know it. Often this fact forces them to the beauty parlor every week, which, of course, adds up at $2 to $3 a visit. It is for that reason that the simpler, less involved coiffures are becoming more and more popular. Such styles look lovely after a brief brushing at night, a few clips or pins in the right places before going to bed, and on awakening, with a minimum of effort, milady is ready to step outside.

The lasting beauty of hair depends, not only on hair styles, but also on the health of the hair. A clean scalp, free of dandruff, is essential. A poor physical condition is generally reflected in weak or lusterless hair. Outdoor exercises, correct diet, mental happiness—everything that contributes to physical well being—also contribute to the health and natural beauty of your hair. So for lovely hair combine good living with good hair styling.

GUILTY CONSCIENCE

The Internal Revenue Service in Washington received the following note: "I cheated on my income tax return two years ago and haven't had a good night's sleep since. Consequently I'm enclosing a check for $28. If I find I still can't sleep I'll send you the balance."



Illiteracy —A CHALLENGE TO MANKIND

By "Awake!" correspondent in Ghana

DID you know that about 44 percent of the world's population above fifteen years of age cannot read or write? Amazing, is it not? But true. A few years ago, under United Nations supervision, a report was compiled based on 198 countries and territories having a combined population of approximately 1,587 million persons over fifteen years of age, and this is what it revealed: Africa is 80-85 percent illiterate; the Americas, 20-21 percent; Asia, 60-65 percent; Europe, 7-9 percent; Oceania, 10-11 percent; U.S.S.R., 5-10 percent. The largest number of persons who are unable to read and write live in the vast continents of Asia and Africa, with Asia accounting for about 75 percent of the world's illiterates, owing to its tremendous population.

Just think what this means for these people—over seven hundred million of them. A very few of them can read to a limited extent, but most can neither read nor write. The latter group know what is going on in the world only when they see it or when someone tells them; they cannot read about it for themselves. If they receive a letter, no matter how personal the message, they have to ask someone else to read it to them; and when it comes to answering, they have to find someone to do the writing for them. Signs warning of danger, giving directions or advertising current events mean little or nothing to them. When they seek employment, they cannot fill out an application blank. Their economic standards are necessarily low, and what chance is there for improvement?

Most pathetic of all, they are frustrated in learning the will of God. Personal study of the Bible is impossible. In this day when there are so many false religious teachings in the earth, how can they follow the example of the noble-minded Bereans, who searched the Scriptures daily to see that the things they were taught were really so? (Acts 17:11) And even if they have been orally taught the Word of God, how can they become truly authoritative, effective teachers of it to others until they can read it for themselves?

The Bible itself enjoys a tremendous circulation throughout the earth, being distributed to the number of over two thousand million copies in over a thousand languages. Bible translation work continues to this day, and presses throughout the world are printing hundreds of thousands of copies yearly for distribution. Not only Bibles but other helpful Bible literature is available in many languages. Why, the publishers of this magazine, *Awake!*, produce literature explaining the Bible in over 125 different tongues. But the mere fact that the Bible is now available in the languages understood by 90 percent of the population of the earth, and Bible-study aids are available to a vast proportion of earth's inhabitants, does not mean that they are all in position to benefit from it —no, not even if they personally possessed it. Because over two fifths of those

over fifteen years of age are illiterate.

Throughout the world there is a large number of countries where illiteracy is a major problem. Some report that as high as ninety-five out of every hundred persons cannot read and write. In Africa there are forty-two countries, two in the Americas, twenty-eight in Asia and four in Oceania that report 75 percent of their adult population to be illiterate. Ninety-seven countries are said to be at least 50 percent illiterate.

This situation is one that presents a challenge to mankind—to the governments under which the people live, to educational institutions, to organizations that have a genuine interest in their members, and to individuals themselves—to put forth the effort to learn.

Reason and Remedy

It is wrong to think that these people are stupid because they are illiterate. Not at all! It is true that where education is available and individuals do not put forth the effort to take advantage of it, they probably are lazy, at least in this regard. But many who are illiterate because of no fault of their own have keen minds, and they have developed amazing memories to compensate for their inability to read. Many will sit and listen to a minister speak on the Word of God for a full hour, and then they will go off and tell others what he said, quoting verbatim scriptures he used and repeating at great length the details of argument presented.

However, such individuals may be held back for various reasons. Lack of schools and teachers in many places hampers education. Rapid population increase taxes available facilities beyond capacity. Some languages and dialects have not been committed to writing, so there is nothing to read; their language is only oral. Then too there are difficult economic circumstances and even superstitions that hold persons back from getting much-needed education.

Many national and international organizations are active in promoting literacy campaigns. UNESCO is known around the world for its efforts in this regard, as are other agencies. Some governments have well-organized programs to help their people. Various systems of instruction are used, but no matter what the program, the personal desire to learn is the most essential factor. This, coupled with keen interest in the students on the part of the teacher, produces the best results.

Literacy in the New World Society

These factors necessary to successful education are characteristic of Jehovah's witnesses. But among them learning to read and write is not the ultimate goal. It is only a means to achieve their goal. They know that the Holy Bible is the Word of God and that it is important for everyone who wants to worship Jehovah God to be able to read and study what He has had recorded for our instruction. Their chief commission is to preach the Kingdom good news in all the inhabited earth. When they find individuals who show a desire to know the divine will, they gladly put forth every effort to help them to come to an accurate knowledge of the Bible truth. They know that it is important for them to be able to read the Bible themselves if they are going to continue to make progress to Christian maturity. In those places where schools that are organized to teach adults to read are accessible, these good-will persons may recognize the importance of literacy and put forth the effort to attend such a school. In other parts of the earth such educational facilities are not readily available, or individuals may not be in position to take advantage of them, and here Jehovah's witnesses specially organize classes or give private instruction to such persons who

manifest sincere interest in the Word of God, teaching them how to read for themselves.

For example, in Brazil Jehovah's witnesses regularly conduct reading and writing classes for the benefit of those associated with their congregations, and hundreds have learned, some in just five months. In Mexico last year 582 were given sufficient help so that they learned to read, and in Nigeria over a thousand Witnesses applied themselves in such classes of instruction and became literate during the year. Similar success has been had in Ghana, where some 225 literacy classes are conducted by Jehovah's witnesses. In 1957, 60 percent of those who had become Jehovah's witnesses in Ghana were illiterate; now that figure has been reduced to 44 percent.

One congregation in the Ahanta state of western Ghana that had thirty-five illiterate persons in its midst recently succeeded in aiding twenty of that number to learn how to read and write. It took much effort, and plenty of patience, but at the "graduation" held at the conclusion of the course, before diplomas were distributed, the government officer gave a speech in which he said: "Indeed you are a different people. We have always been trying to assist the churches, but they are always busy holding harvest festivals, picnics and dances, interested only in social activities, resisting our efforts, caring less about their own personal needs. If your spirit was manifested in other organizations, this country would soon have less illiterates. I will mention your fine example to others to emulate." And on learning that Witnesses were present from several congregations for this occasion, he added: "Since all these people have come from far places for the ceremony, you really do have love among yourselves."

In Mexico too a government school inspector wrote to Jehovah's witnesses, saying: "I am grateful for your co-operation, and in behalf of the state government I convey to you their most sincere congratulations for your noble progressive work for the benefit of the people in bringing the light of knowledge to the illiterate."

This training in the New World society is not limited to those who are illiterate. In each of their 21,008 congregations throughout the world there is conducted a weekly Theocratic Ministry School, in which they receive constant training to improve their reading as well as their speaking ability—more than that, to qualify as teachers. Just as it is reported that following the Reformation it was the desire of the people in the countries of northern and western Europe to read the Bible that caused them to have the highest standard of literacy, so today the desire of Jehovah's witnesses in every part of the earth to read and teach the Word of God has caused them to be outstanding in the eyes of government education agencies in many lands, because they are meeting the challenge presented by the world-wide problem of illiteracy.

Religion Reduced to a Kit

A "religion kit" has been developed for U.S. Navy submarines. It is contained in a case 22 by 15 inches in size. Included are recorded hymns, portable candlesticks, prepared sermons, a collapsible and reversible crucifix (without the figure of Christ for Protestants, with, for Catholics), altar cloths and suchlike. It is said that there is a new kit being developed that is only half the size of the present one.

The GAUCHO and his land

BY "AWAKE!" CORRESPONDENT IN BRAZIL

ONE of the best-known public figures of Brazil, the late president Getúlio Vargas, was a *gaúcho,* that is, he was a native of the southernmost state of Brazil, Rio Grande do Sul. This state stands out principally because of its characteristic personality, the Gaucho, its cattlebreeding, the *chimarrão,* as well as its succulent *churrascos* roasted on coals or on a spit, and its fine wines.

The Gaucho, as the *Rio-grandense* from the country is called, derives his name and certain characteristics from the Uruguayan Gaucho. He became famous in the eighteenth century for his frequent exploits and skirmishes with the Spanish invaders in his efforts to hold his newly acquired territories. According to a dictionary of local expressions, a Gaucho "is a countryman of Rio Grande do Sul, keeper of bovine cattle . . . Dressed in wide *bombachas* [full pants of soft material, golfing type, often embroidered at the sides], showy *poncho* [a kind of cloak or wide scarf], riding boots, silver spurs, silk neck-scarf, and wide, flexible-brimmed sombrero." He was, and still is, an excellent horseman; but the almost mythical figure of the past has disappeared and the horse has been replaced by modern jeeps and tractors, although the Gaucho still maintains his happy and carefree spirit.

Outstanding are the great *estâncias,* as the cattle-breeding ranches are called, where the legitimate Gaucho lives and works. The numerous herds of cattle, although not the greatest in number (the states of Minas Gerais and São Paulo occupy first and second places), rank first in quality, for in this region selection and improvement of breeds receive special attention. Here the English breeds predominate, like the Hereford and the Durham, cultivated for the production of meat and leather as well as milk. Throughout the state one finds great meat-packing plants and *charqueadas,* factories for salting and drying meat, which contribute a great deal to the economic prosperity. And, remember, this is the only state that raises enough sheep for home use and export too. Thousands of hogs and horses are also raised here.

A traditional Gauchan custom, which even the immigrants have adopted, is drinking *chimarrão.* They drink the maté tea from a dried-out gourd through a silver-plated pipe; the tea, in the form of very fine powder well pressed down and almost always bitter, is made with boiling water and taken without sugar. Strange as it may seem, it is thought that the word *chimarrão* originated from the ancient Castilian and Portuguese word *mar-*

ron, meaning clandestine, which would not be unreasonable, for there was a time when the sale of the herb was prohibited. For many Gauchos it takes the place of the early morning cup of black coffee, and, more outstanding still, it is always offered to visitors as a traditional gesture of hospitality.

If the Gaucho likes his *chimarrão,* he likes his *churrasco* equally well, for it is his favorite food. He takes advantage of every opportunity to unite the family on weekends or holidays to eat a *churrasco* or barbecue. In the city as well as in the country one sees a barbecue pit in the garden or summerhouse with table and chairs, or benches, under the leafy shade of a great spreading vine. How delicious is the smell and flavor of a good, tender *churrasco!*

The Land of the Gaucho

Let's take a look at the Gaucho's country. The name Rio Grande do Sul (Large River of the South) was given to it by the Spaniards who settled there more than three hundred years ago, on discovering a large river, the Jacuí, whose watercourses cover a wide area of the eastern part of the state and whose estuary, the Guaíba River, empties into the largest lagoon in Brazil, the Lagoa dos Patos or the Lagoon of the Ducks. The Uruguay River forms the boundary on the west with Argentina and on the north with the state of Santa Catarina. To the south is Uruguay. The east of the state faces the Atlantic Ocean, fringed by 389 miles of beautiful sandy beaches, which are the delight of those who spend their vacation there. The state is larger than the state of São Paulo, but its population is less than half, just a little more than five and a quarter million inhabitants. The climate is very pleasant. Being in the Temperate Zone, its winters and summers are more clearly defined than in the rest of Brazil. The rainfall is spread out equally all the year round and at times it even freezes and snows on the uplands. The coastal plains and hills are considered semitropical.

Traveling from the north along the fine asphalt highway from Curitiba and crossing the State of Santa Catarina, one enters Rio Grande do Sul by way of a beautiful mountain range and plateau covered with fragrant pine groves and maté tea plantations. It is from here southward that the visitor finds the loveliest landscapes and tourist centers in all the south of Brazil. Descending the mountains, one notices the steep slopes and fertile land, heavily forested, which, with their many flowers and crystal-clear streams, form a veritable paradise.

All along the highway that winds through the valley can be seen vineyards, plantations of fig and other fruit trees, and vegetables, products cultivated principally by descendants of Italians, who formed their first colony in 1875. The city of Caxias do Sul is in the heart of this area, a modern city known throughout the country because of its very fine wines. It is commonly called the "Pearl of the Colonists," and with good reason too, for it is a hive of activity in the timber industry, metallurgy, chemicals and textiles. The wool for the manufacture of knit goods comes from the sheep bred here in the state.

At the foot of the mountain range are the German colonies, whose two cities, São Leopoldo and Novo Hamburgo, were founded by the first German immigrants, who arrived in 1824. Both cities specialize in the leather and shoe industries as well as in the manufacture of clothing. There is no doubt that the constant progress in industries and especially in agriculture is

owing to the stream of immigrants of the most varied origins during the last hundred years. The Germans, followed by the Poles, the French, the Jews and the Italians, each brought their arts, sciences and culture, and each group sought a section of Gauchan land where they could live and work as they used to in their native lands. To this day, the sites of the primitive settlements are called "colonies," although they have been replaced by modern cities. However, because of an increase in mixed marriages, one does not hear the original languages so much as fifty years ago.

Visitors from other states of Brazil are charmed by the rich Gauchan vocabulary with its many rural and colonial terms, and expressions owing to the Spanish influence that filtered in across the borders, along with the singsong timbre of their voices. They will also find that, as in other parts of Brazil and throughout the world, Jehovah's witnesses—about sixty congregations of them, with 1,300 ministers—are active in their work of Bible education.

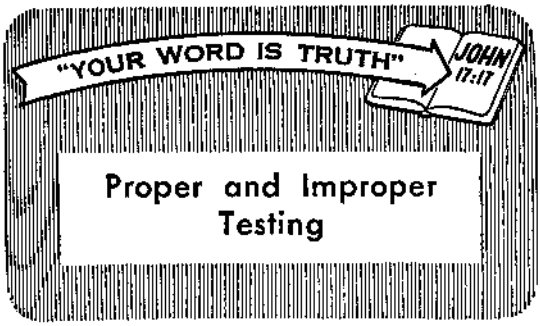
Away from the mountainous country, in the northwest and west there are vast grazing grounds on the upland plains, well-watered by the tributaries of the Uruguay River. Here are cattle ranches in the great open spaces, so like the pampas of Argentina, but different because of their gently curving hillocks dotted with dark-green clusters of trees and undergrowth. It is of interest that the climate and soil of Rio Grande do Sul are especially suited to the growing of wheat, planted mainly by those of Polish ancestry, thus accounting for the fact that the district around Erechim, in the north of the state, used to be called "New Poland." Throughout the state there is much farming, and hence, in comparison with other states, its production of onions, manioc and tobacco is outstanding. Potatoes, sweet potatoes, beans, including the soya variety, sweet corn and rice, as well as garden vegetables and fruits of many varieties, make this land of the Gaucho one of the most prosperous in the whole country.

Principal Cities

A description of the land of the Gaucho cannot be concluded without mentioning its principal cities. The state capital, Pôrto Alegre (Happy Port), is an intensely busy and modern city, punctuated with skyscrapers, and one of Brazil's most important commercial and industrial centers, outstanding in the field of metallurgy, manufacture of automobile parts and electrical equipment, textiles and food products. Located on the banks of the Guaíba River, it serves, by means of its excellent port, as a converging point for the exportation of goods and produce from the whole of the Jacuí river basin.

At the southern end of the Lagoa dos Patos are the two ports, Pelotas and Rio Grande, outstanding for their industries and export trade. Pelotas is denominated "Princesa do Sul" (Southern Princess) and is the second-largest city in the state. Santa Maria, located in the low central plain and noted for its colleges of medicine and pharmacy, is also the largest railway junction, whose ample network serves the whole state. Here are carried on the traditional folklore parades and dances in costumes representing Gauchan and colonial life.

In this prosperous land of the Gaucho no one need die of hunger or remain unemployed for any length of time, as here there is work for everyone. There are vast resources to be tapped, and opportunities lie open for expansion and development on every hand.



Proper and Improper Testing

AMONG the subjects that many Christians do not clearly understand is that of tempting or testing. In what ways does God test his people and in what ways does he not? In what ways may we make trial of God and in what ways not? In what ways may we put others to the test and in what ways not? The correct answers to these questions will help us better to appreciate Jehovah's dealings with us, our own obligations to God and to our fellow man, and will also help safeguard us from what is bad.

Jehovah God as the Supreme Sovereign may impose any test on man that he may choose, but being wise, just and loving, he could not subject any of his creatures to an unjust or unreasonable test. Thus in giving our first parents a simple command God was in effect putting them to the test as to whether they would obey or not. In regard to his dealings with Abraham, God's Word tells us in so many words: "God put Abraham to the test" when he commanded him to offer up as a burnt offering his only son.—Gen. 22:1.

In particular does Jehovah God examine and try the hearts of men, of which we read time and again. (1 Chron. 29:17; Ps. 7:9; Prov. 17:3; Jer. 11:20) God tries the hearts of men not only by what he commands them to do but also by what he permits to come upon them, as in the case of Job. God permitted Israel's enemies to remain in the land of Palestine "in order by them to test Israel, whether they will be keepers of Jehovah's way."—Judg. 2:22.

All such is proper testing by Jehovah. But he does not test or try or tempt man in the sense of trying to entice us to do wrong, to try to make us stumble and fall. As the disciple James so clearly expressed it: "When under trial, let no one say: 'I am being tried by God.' No; for with *evil things* God cannot be tried nor does he himself try anyone" with such evil things. Jehovah God simply could not do such a thing, for then he would be working against one of his chief purposes, which is proving Satan a liar by having men on earth that keep integrity to God. Were God to try to entice or seduce or tempt man with evil things, he would be working for Satan the Devil.—Jas. 1:13; Prov. 27:11.

However, in view of Satan's challenge that he could turn all men away from God if given the opportunity, God must permit Satan to test God's servants. Yet far from himself tempting them to err, God has provided abundant help to his creatures by means of his Word, his holy spirit, his organization and the privilege of prayer, even as he helped his Son so that he was able to prove true to his heavenly Father under test.—Heb. 5:7-9.

When it comes to us humans and our relationship with God and our fellow man, the same principles apply. There is a proper way of testing God and our fellow man and an improper way. The proper way of testing God he himself mentions at Malachi 3:10: "Bring all the tenth parts into the storehouse, . . . and test me out, please, in this respect, . . . whether I shall not open to you people the floodgates of the heavens and actually empty out upon you a blessing until there is no more want." When God promises to do something if we obey him, we properly make a test of God, as it were, by obeying, for he puts him-

self under obligation to keep his promise.

But we make an improper test of Jehovah when we presume on his providences either by acting foolhardily or by willfully going contrary to his righteous requirements, for then we are trying to take improper advantage of his love, mercy, patience and long-suffering. That is what the Israelites did in the wilderness, for which they were duly punished. God said to them: "All the men who have been seeing my glory and my signs that I have performed in Egypt and in the wilderness and yet kept testing me these ten times, and have not listened to my voice, will never see the land about which I swore to their fathers." —Num. 14:22, 23.

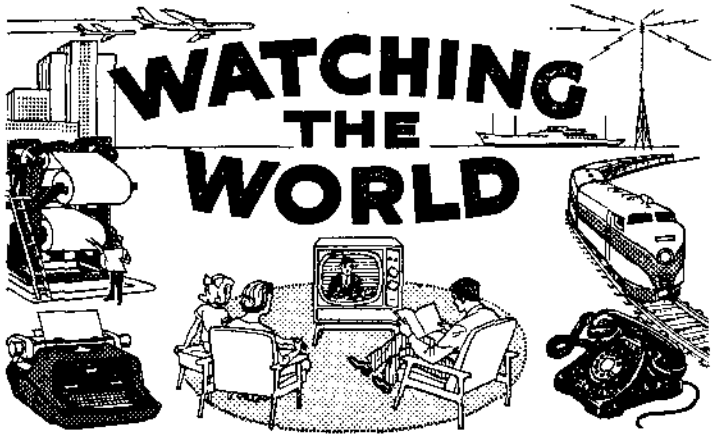
As for proper and improper testing of one another, to the extent that we have authority we are in a position to test others in a proper way, as when we delegate some responsibility to another. A schoolteacher does this in regard to her pupils, a foreman in regard to those working under him, parents in regard to their children, and a Christian overseer in regard to the members of his congregation. In all such cases, however, both have responsibilities: the one in authority that he be wise, just and loving in what he expects, and the subordinate that he meet the test to the best of his ability.

The improper testing of a fellow creature would be that of trying to entice or seduce one to do wrong, as when the pagan Canaanites enticed the Israelites with their Baal-peor sex worship. The apostle Peter warned Christians against such as would improperly put fellow Christians to the test: "They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls." "By the desires of the flesh and by loose habits they entice" others.—2 Pet. 2:14, 18.

But perhaps most of all we must be on guard lest we be enticed by ourselves, for "the heart is more treacherous than anything else and is desperate. Who can know it?" Appreciating the dangers that material prosperity would bring with it, Jehovah warned the Israelites: "Watch out for yourselves for fear your heart may be enticed and you do turn aside and worship other gods and bow down to them." Fittingly the disciple James warns us: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death."—Jer. 17:9; Deut. 11:16; Jas. 1:14, 15.

True, today there may be little danger that Christians would be enticed to worship pagan deities, but we can easily be enticed, if we are not on guard, to serve materialism or become slaves to the grosser and baser passions that beset fallen man. Giving us helpful counsel along this line, the apostle John wrote: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world."—1 John 2:15, 16.

So we can see that Jehovah God does indeed test his creatures, but far from enticing them to do evil he commands them to do good and furnishes them with abundant help so that they can meet the test. His creatures can properly put him to the test by obeying his commandments and then claiming his promises. However, we wrongly put God to the test when we presume on his providences by willfully violating his laws. And we must exercise care that we do not improperly test others or permit others improperly to test us and that we do not entice ourselves, as regards doing evil or with evil things.



Awesome Universe

◈ How many stars are there in the universe? An American scientist, Dr. Otto Struve, director of the National Radio Astronomy Observatory, in giving one a faint idea, vividly portrayed the unfathomable enormousness of the universe: "There are more stars in the universe," he said, "than grains of sand on all the beaches of the earth."

Arctic Nearly Snowless

◈ Dr. George Jacobsen of McGill University's Arctic Research department told a Rotary Club meeting that "we now know that the whole Arctic is a vast desert where the average snowfall is only two inches a year." He asserted that "the snowfall is even less than that which falls over Arabia."

Scots Mourn Spilled Scotch

◈ The equivalent of 5,000 26-ounce bottles of fine Scotch whisky drained off into the Bladnoch River in Scotland when a distillery workman turned the wrong tap. Although the villagers mourned over the spilled scotch, the fish downstream were reported to be intoxicatedly gay.

Accidents in France

◈ Every two minutes in France some person, while working, is involved in an accident that results in death or permanent disability, according to the World Health Organization.

Stress of Modern Age

◈ A British physician, Dr. B. G. Lucas, said he was convinced that the stress and strain caused by this modern age make alcohol and tranquilizers necessary. "The use of these drugs," he said, "is necessary for man's continued existence in our so-called civilized world. If he did not take them he would commit suicide when things got too bad for him." Of course, such a view leaves out of consideration the spiritual values that give real meaning to life.

Prolific Cow

◈ This spring Daisy, a Canadian Holstein cow, gave birth to quadruplets, all four of whom are alive and healthy. According to Dr. C. A. V. Barker, a specialist at the Ontario Veterinary College, it was the first birth of its kind he had ever heard about in Canada and maybe the first in the world. Twice before Daisy gave birth to triplets, which itself is a most unusual occurrence among cows.

Bingo Profit

◈ The New York State Lottery Control Commission reported that during the half year ending in March bingo grossed $21,703,569 in the state of New York. The biggest money-maker from this churchly gold mine was the Roman Catholic Church of the Most Precious Blood, in Queens, Long Island, with a six-month profit of $29,-884.

Smoking Started Early

◈ A survey of 21,884 Winnipeg, Canada, students in grades 5 to 12, reported on in the Canadian Medical Association Journal, revealed that children now often smoke their first cigarette at the age of six and that the greatest increase in smoking comes in the 11- to 16-year-old age group. According to the researchers, 25.4 percent of the boys and 15.5 percent of the girls in junior high school said that they smoked regularly, and in high school the number rose to 44.7 percent of the boys and 28.2 percent of the girls. The survey showed that students were greatly influenced by whether their parents smoked, with girls especially being influenced by their mothers' smoking.

Over 100 Years of Age

◈ The April issue of the Soviet scientific journal *Vestnik Statistiki* contains interesting information on the number of people 100 years of age and older. The statistics, based on the 1959 census, showed 21,708 Russians to be 100 years of age; 13,350 were reported in the 100-104 age group, 4,183 in the 105-109 age group, 1,384 from 110 to 114 years of age, 532 from 115 to 119, and 592 persons were reported to be over 120 years of age. An additional 1,667 were said to be over 100 years old but their exact age was not certain.

Slow Reaction

◈ A 16-year-old girl was attending an exhibition of hypnotism in Tauranga, New Zea-

land, when she began to feel sleepy. She left early to catch a bus home. Her sleepy feeling intensified, and by the time she reached home she was in a complete trance. Her parents could not break the spell and neither could a doctor to whom the anxious parents hurriedly took their daughter. Finally the police were able to locate the hypnotist, who was able to bring the girl out of the trance, to the great relief of her parents.

Gambling in England

◈ Edward Rogers, president of the Methodist conference, said that gambling in England had developed into an industry with a turnover of nearly $5,600,000 a day. Football pools have increased steadily to where the total turnover last year was $302,400,000, according to the Churches Council on Gambling. "The increased turnover in one year of £13,500,000, following increases of £12 million in both 1959 and 1958, requires little comment," said the council. It asked: "When will this thriving industry be seen as a symptom of national sickness?"

Poor Strategy

◈ It has recently been brought to public attention that the United States often unwittingly co-operates with communism in downgrading herself in the eyes of the rest of the world. Recent trouble over the segregation of the races has certainly done this. In addition, films depicting crime and violence, and which set up as heroes those who killed many Indians, certainly lower U.S. prestige abroad. According to Dr. Brock Chisholm, a former director general of the World Health Organization: "In Southeast Asia and Africa, they say these films are better propaganda against us than anything they can produce themselves." He pointed out that "in Southeast Asia, where they are asking why we train our children to become gangsters by putting six-shooters in their hands at a tender age, the suspicion that we are really out to exploit them is quite understandable."

Japan in Arms Build-up

◈ In the coming months Japan's armed forces are to be increased by 23,000, to 241,000. The United States is providing Japan with seventy new M-41 tanks besides giving her money for F-104 jet planes. Defense chiefs foresee that Japan will be permitted to build up her armed forces in order to help out in United Nations actions for security in Asia.

"Bullets" from Outer Space

◈ Dr. H. V. Neher, a member of the U.S. International Geophysical Year panel on cosmic radiation, says that thirty to forty "bullets" traveling at nearly the speed of light rip through our bodies every second. These are cosmic rays from outer space, described as the nuclei of atoms stripped of their electrons. Others of them are said to hit the ground and penetrate the solid earth for a thousand feet or more.

Rocket to the Moon

◈ On June 8 officials of the National Aeronautics and Space Administration presented to a Senate committee an estimate on what would be required to land a manned expedition on the moon. They said a rocket would be needed standing more than 300 feet tall, weighing some 5,000 tons and generating 12,000,000 pounds of thrust on take-off. It was reported that design work on such a rocket, known as the Nova, was scheduled to begin sometime this year. This proposed five-stage rocket would be some thirty times more powerful than any thus far launched by the United States. According to Hungarian space scientist Dr. Jozsef Sinka, the Russian Venus rocket launched February 12 was a five-stage rocket weighing 800 tons. Its take-off thrust was thought to be around 2,000,000 pounds.

Flight of Rocket Man

◈ On June 8, in the first public demonstration of its kind, it was shown how a soldier of the future might move around a battlefield. Powered by a 100-pound rocket strapped to his back, Harold M. Graham slowly and easily ascended to a height of fifteen feet, and then floated in hand-controlled flight for 150 feet. It is predicted by experts that in the future a "rocket man" will be able to fly three quarters of a mile or ascend straight up to perhaps 4,000 feet.

Catholics Extol Trujillo

◈ Catholic bishop Francisco Panal extolled recently assassinated Generalissimo Rafael Trujillo and proposed requiem masses be held for him. In a circular letter to parish priests of La Vega diocese Panal said that the faithful, the clergy and the bishops acknowledged their "debt of charity and of gratitude" to Trujillo. The letter said they "joined wholeheartedly in the profound sorrow which embraces the nation."

Concubinage Banned

◈ With the coming of the new Korean military regime May 16 came the legal end of the age-old practice of concubinage, often described as keeping a second wife. General Kim Byung Sam, secretary general of the South Korean military cabinet, said that the government had decided to dismiss 1,385 of their personnel, including some high-ranking officials, "for keeping concubines." Concubinage was denounced as "a root of corruption," "destroyer of families" and "a weakening influence on

the spirit of pure public service."

Blue Laws Upheld

◈ *The United States Supreme* Court in a series of decisions recently upheld state blue laws prohibiting commercial activities on Sunday. One of the rulings said that Massachusetts could prevent the Crown *Kosher Super Market* of Springfield from selling food products on Sunday. Another upheld the right of the state of Pennsylvania to prohibit the Sunday sale of clothing and home furnishings by Jewish merchants in Philadelphia.

Kennedy—Khrushchev Meet

◈ On June 3 high-level diplomatic relations between the United States and Russia, severed over a year ago, were re-established with the meeting of Kennedy and Khrushchev in Vienna, Austria. Commenting on their handshake greeting, *Newsweek* observed: "These *were the only hands on earth* that had the power to press the push-buttons of world destruction or to scrawl their signatures across the parchments of world peace." Concerning the results of the two-day conference President Kennedy said, "No spectacular progress was either achieved or pretended" and "no advantage or concession was either gained or given." Nevertheless, he called the talks "immensely useful," for "at least the chances of a *dangerous misjudgment* on either side should now be less and at least the men on whose decisions the peace in part depends have agreed to remain in contact."

Protection Against Sharks

◈ United States Navy scientists are investigating the possibility of making available to seamen, underwater salvage crews and airmen forced down at sea a toxin known as Holothurin for protection against sharks. This toxin is secreted by sea cucumbers to frighten off its enemies.

Farmers' Average Age

◈ *Science News Letter* reports that "the average age for American farmers has been creeping slowly toward the 65-and-over mark for 50 years, so that today the average age *is 50.5 years and 16.7% of all* farmers are 65 or older. . . .The state with the oldest farmers is West Virginia, where the average age is 54.4 and one-fourth are 65 or over."

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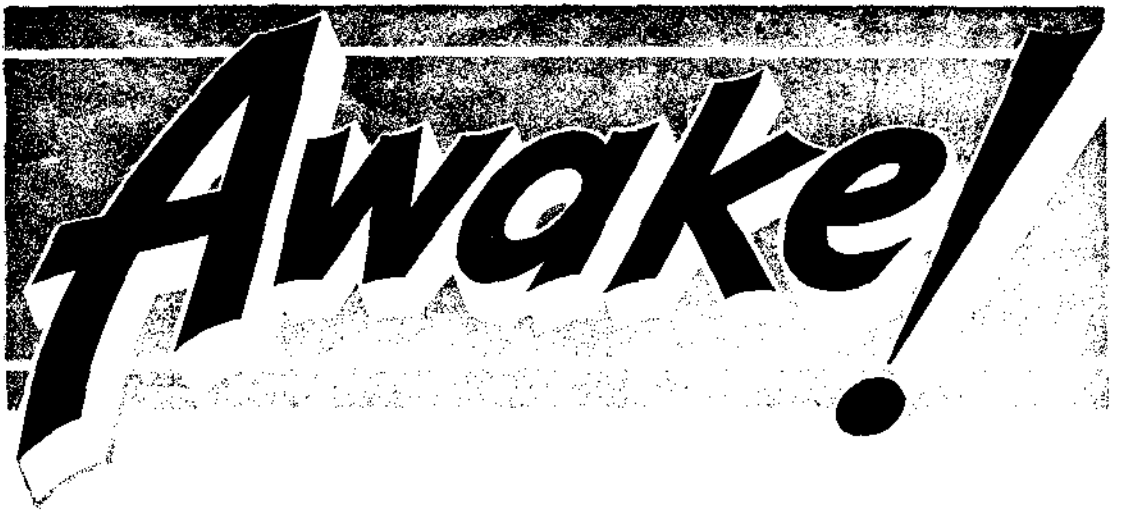

What Do People Say About Life After Death?

Indian Key to Successful Marriage

So You Want to Become a Nurse?

Why Drown?

AUGUST 8, 1961

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Is Unqualified Obedience MORALLY RIGHT?

By "Awake!" correspondent in Sweden

IN CONNECTION with the Eichmann process at Jerusalem, the old question of the individual's obligation to obey orders from government authorities has come up for discussion in many places. In the Stockholm *Dagens Nyheter* some interesting articles have dealt with the danger of unqualified obedience when it is a matter of performing acts that conflict with reason and morals. The meaning of the words "loyalty" and "treason" was thoroughly searched and debated, but it was impossible to attain to any really clear position, which is understandable because the problem cannot be fully judged without the aid of the highest existing authority in questions like these, that is, God's Word.

The daily's editor, Olof Lagercrantz, wrote that conflicts of conscience are "a chapter of serious concern." "Our ability to survey things is small, our knowledge of the motives and inducements of the opponent are insufficient and the searchlight of our understanding is easily misled." He deplored that even in the democracies the demand for loyalty and the accusation of treason are nowadays instruments of terror that are used in order to make differing ideas suspect.

"That society does not hold any unqualified right to demand our obedience is hardly disputed by anyone," wrote Professor Anders Wedberg. If a law is made that I know is going to cause harm, is it not my duty to refuse to obey it? This thesis was especially timely in the days of Hitler's rule, but is so still. Law obedience is not of unqualified virtue in all circumstances.

According to Swedish law and the law in other lands, certain acts, which in themselves are against the law, do not become lawbreaking if they are committed because of so-called collisions of interests, as, for instance, qualified self-defense and certain measures taken in cases of emergency. Thereby it is acknowledged that situations *may* arise where otherwise valid laws cannot be applied, because that would mean a violation of justice.

During the great case at court in Nuremberg in 1945, the rule was laid down that offenses against humanitarian precepts could not be justified by reference to existing orders from a higher authority,

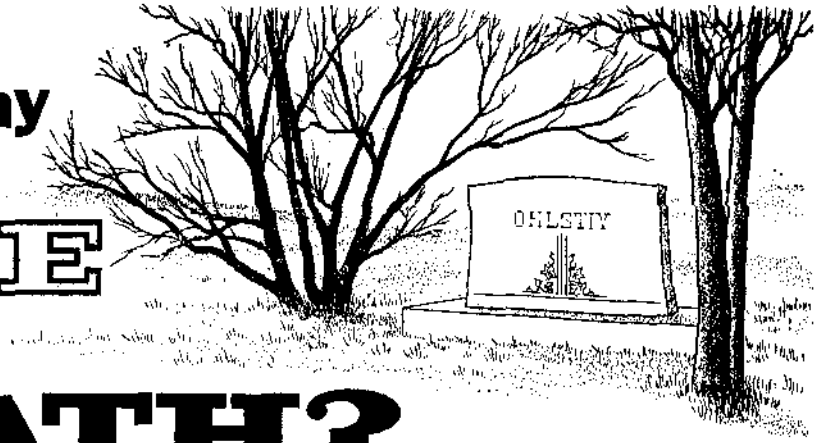
a principle that probably would be recognized by all civilized nations. So there are, it is admitted, factors in life that are of greater judicial power than governmental authority.

One writer in the *Dagens Nyheter* series, Harald Ofstad by name, reminded his readers how Hitler's soldiers in his day had to take the following oath: "I swear by God this holy oath, that I am to be unqualifyingly obedient to Adolf Hitler, the Fuehrer of the German people." But who would take such an oath today? In the present Western Germany the law expressly says that an order must not be followed if it involves committing a crime. But who decides where the borderline goes? Here the correct answer may be given only by a dedicated Christian, as he has learned to "obey God as ruler rather than men." (Acts 5:29) The rest of the people do not always know which standard they are to be governed by. If the higher authority is infallible, then I must, of course, obey it, they say. But cannot the authority also be misled, be on the wrong track? Is it my duty, then, to decide for myself how far I must go? Here they are getting into what is called serious conflicts of conscience. What was fully legal, commendable, loyal and patriotic in Germany in 1940 may today be judged as treason, madness and a crime against both God and men.

It has often happened that persons in authority have advised citizens who have declared that they hold an opinion that differs from the common one, in the matter of military service for example, that "it is better to do as the government decrees," that "to obey the authorities is the wise course," to let *them* carry the responsibility before God. But people are now beginning to see how illogical such reasoning is. Suppose that the early Christians in ancient Rome had followed that line of conduct. We learn that their uncompromising stand in matters of faith became a stone of stumbling to the heathens, who reckoned that the Christians were dissolving "the ties which custom and upbringing had made sacred, they were accused of insulting the religious opinions of their country and of haughtily despising that which their fathers had believed to be true and had venerated as sacred," says Edward Gibbon. Ought not the Christians, for the sake of peace, rather have submitted to the opinions of the heathens? Impossible. At the risk of being stamped as atheists and being sentenced to secular authority's heaviest penalty they had to stick to their conviction and worship.

Harald Ofstad stresses that it was through the rise of national states that faithfulness toward the nation became domineering. Broadminded persons, however, have always seen that the national state is not the highest authority, even if it has the power to send the doubting ones to prison. It is very interesting to note that more and more people are beginning to see that the "loyalty hysteria," as Ofstad calls it, which was earlier commonly connected with the church and now is expressing itself in the sphere of nationality, is a spiritual malady. When a person begins to see toward whom he is really obligated for his life and who it is that has promised a righteous new world, where Christ will be the King, then he also appreciates whose word and laws he is dutybound to obey in the first place. The just demands and laws of this One, that is, Jehovah God, are not altered from time to time, as is the case in national governments, but are eternally unchangeable. It is right and it pays to obey and follow them.—Ex. 20:5; 2 Pet. 3:13.

What Do People Say About LIFE After DEATH?



WHEN Professor J. B. Rhine, authority on telepathy, clairvoyance and extrasensory perception and director of the Parapsychology Laboratory at Duke University, was asked about the possibility of life after death, he said that thirty-five years of research had failed to produce scientific proof of life after death.

It is obvious that our present physical bodies do not survive, but does this mean that at death the life of man is snuffed out like a candle flame? Does man know?

When Selman A. Waksman, Nobel prize winner for his part in the discovery of streptomycin, discussed the subject of life after death from the viewpoint of a biologist, without considering the religious and supernatural beliefs, he said: "We must conclude that life, at least in a material sense, ceases with death. . . . This leaves us with the possibility that 'life' after death, in the immaterial form of a soul or spirit, might provide immortality after the cessation of life. All attempts, however, to prove the existence of such spiritual entities by the methods of science have been universally unsuccessful. . . . There seems to be no necessary scientific reason to believe in life after death. . . . Therefore, we must conclude from our stated definitions of life and death, that any belief in life after death is in disagreement with all the accumulated wisdom and knowledge of modern biology."

While such conclusions may satisfy the materialist and annihilationists, they by no means satisfy all people. In fact, the vast majority of the human race insists that life after death is a reality. As for scientific views and discoveries, H. C. Haydn in his book *Death and Beyond* says: "I hold it to be clear beyond a peradventure, that so far as Science has, to this day, gone, there is no evidence that Death ends all."

If men find a "death-ends-all" theory unacceptable, in fact, unthinkable, what reasons do they give for believing that life goes on after death? Harold C. DeWindt, pastor of Kirk in the Hills at Bloomfield Hills, Michigan, in an Easter message gave three distinct reasons why he believed in life after death. First, he says: "Our instinct tells us there is life after death. It is the most universal conviction of the human race. Psychologists say it is even more widespread than our belief in God." 'For every instinct,' DeWindt argues, 'there is a satisfaction; for thirst, there is water; for hunger, there is food. Would God put into our hearts the feeling of life after death and then mislead us?' he asks. "We be-

lieve that our souls survive after death because we cannot help believing it," he asserts. "We yearn for a life that will never end, and our yearning for it is our first assurance of it."

Secondly, DeWindt says: "Our reason, too, tells us that life is eternal. Is it sensible," he asks, "that a tree should outlast the man who plants it? That pavements should endure but pedestrians perish? That a song like the Hallelujah Chorus be immortal but not its composer? . . . The greatest thinkers believed in immortality, because if there were no other world than this, then life would be a stupid joke. Without immortality, the whole drama of life is a farce. . . . It seems unreasonable that God would leave us in the grave. It may seem hard sometimes to make our minds believe in the life beyond, but it is infinitely harder not to believe in it."

"Finally," DeWindt says, "we believe that man shall live again because of the greatest book ever written and the greatest life ever lived. . . . For the final word about life beyond the grave, you go to the one book that has stood every test through two thousand years. That book declares that 'this mortal shall put on immortality and death shall be swallowed up in victory.' The Bible leaves no room for doubt. Nor does Jesus Christ."

Other Reasons Given

To Dr. DeWindt's arguments might be added the thoughts of Dr. Robert J. McCracken of the Riverside Church in New York city. He says that great thinkers from generation to generation have believed in life after death because of logic. These men, he declares, "refused to concede that at death [life] can be extinguished." "It is a persuasion rooted in the faith that there is righteousness as well as reason at the heart of things, that the constitution of the universe is against evil." Love, McCracken added, is still another reason why Christians believe in a life beyond death.

Add to this Dr. Norman Vincent Peale's convictions. He said that his deceased mother appeared to him and convinced him that "there is no death." Up to that time Peale confesses that he had taken a rigorously scientific, rational, skeptical attitude toward psychic phenomena in general. "But now," he says, "I felt an unshakable certainty that this was real. Of course I can't prove it scientifically. But we all constantly accept as certain many things in life we can't prove, and yet would stake our lives on. For me, this is one of them. I don't think I believe it merely because I want to believe it; that has never been my way. But—what you experience at first hand, and in full possession of your senses, you know, period." He states that his "hard-bitten, philosophical"-minded father had the same experience.

Dr. Peale argues: "We do not believe in immortality because we can prove it, but we try to prove it because we cannot help believing it. Indeed, the instinctive feeling that it is true is one of the deepest proofs that it is so. When God wishes to carry a point with men he plants the idea in their instincts. The longing for immortality is of such universality that it can hardly be met with indifference by the universe. What we deeply long for, what we deeply feel, must surely reflect a basic fact of human existence. Such great truths as this are not believed because of proof and demonstration, but by faith and intuition. Intuition is an important factor in the scientific perception of truth. As Bergson pointed out, scientists often come to the end of verifiable knowledge, then, by a leap of intuition, arrive at truth."

Some men think that talk about future life is wishful thinking. But Dr. Leslie Weatherhead, minister of the City Temple

and former president of the Methodist Conference, asks: "What in heaven's name is wrong with wishful thinking? Because I wish that my dear one should recover from some terrible illness, does my wishing preclude the recovery? . . . The fact that I wish to be reunited with my dead dear ones doesn't preclude the reality. If God is what I think He is, the reality of a further life will be far fairer than the dream. . . . I have not the slightest doubt, in my own mind, that for those who love, reunion after death is certain."

Real Reason for Believing

Combine the total opinions of all men, whether they be ministers or laymen, educated or uneducated, and what do you have? You still have the thoughts of men, which is a very poor basis for building true Christian faith and hope. But if an angel from God were to speak to us about death and life, it is only good sense that he would tell us some things that we could not have found out for ourselves. Jesus Christ was a messenger from God. To the Jews Jesus said: "From God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth." "I do nothing of my own initiative, but just as the Father taught me I speak these things."—John 8:42, 28.

Therefore, Jesus Christ stands above all men. He is different. He speaks with authority and conviction as no other man has ever spoken. It is impressive that he does not argue life in another world immediately after death. He does not argue for what does not take place. He speaks, not by argument, but convincingly that life everlasting in the future is not for all men, and that a future life for some is, not through any survival of a so-called "immortal soul" into another world, but by a resurrection of the dead by the power of the living God. —Matt. 7:28, 29; John 7:46.

Jesus is positive. He is sure of life. He does not say to his followers: 'My faith is that we will meet again.' Or, 'I hope we will meet in the future.' Or, 'There is a fifty-fifty chance that we will meet again.' No! To the evildoer staked alongside him, Jesus said: "Truly I tell you today, You will be with me in Paradise." He leaves no room for doubt. His words command respect and faith. They are a guarantee that it will be so. To Martha Jesus said: "Your brother will rise." "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life, and everyone that is living and exercises faith in me will never die at all." To the Jews Jesus said: "Most truly I say to you, He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life. Most truly I say to you, The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live." Jesus allows no room for men to doubt that the dead will rise again.—Luke 23:43; John 11:23-26; 5:24, 25.

Now, if Jesus had not been sure of life by resurrection out of death, then it would have been a terribly dishonest thing to speak so positively of it. But since he was sure about a matter so much within his realm of knowledge and authority, it would be presumptuous on our part not to believe him. For by our disbelief we would be saying that we know more than he does about a matter on which he is expert. To deny the Master Teacher's teaching is like telling him that he does not know what he is talking about. The proof of the truthfulness of Jesus' words is in his resurrection, when God raised him from the dead. What men need to do is to fix these truths firmly in their hearts.—Acts 2:32; 1 Cor. 15:3-8.

Life by a Resurrection

The dead very positively will live again. This fact is as sure as the universe. (Matt. 24:35) However, not all who now die will live again. Only those who believe God and exercise faith in the Son as the Redeemer and give heed to the commandments of God will live. It would be infinitely dangerous for any lighthearted person to twist the words of Jesus to mean that it does not matter how one lives now because everyone will gain life. Not so. Jesus very frankly says: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." What could be plainer than these words?—John 3:36.

Life in the future does not come automatically through the release of a so-called "immortal soul" or by means of a reincarnation. Jesus emphatically taught that the dead will come to life by means of a resurrection. He told people: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." His apostle Paul years later told Governor Felix: "I have hope toward God . . . that there is going to be a resurrection of both the righteous and the unrighteous." Therefore, a special commission of forty-three Protestant theologians after intensive study during five years have rightly concluded that the Bible teaches "that the Christian hope is in resurrection, a being raised from the dead, rather than in a natural immortality."—John 5:28, 29; Acts 24:15.

This commission in its report published in a 126-page booklet entitled "Life and Death—A Study of the Christian Hope" stated: "It is a mistake to say, 'there is no death,' for that is a lie. The Christian faith does not try to play down the reality of death but, on the contrary, it insists that when a man dies he really dies. Deathlessness is not a quality of the human soul any more than it is a quality of the human body. Indeed, this division of man's being into an immortal soul and a mortal body does not come from the Bible and actually clashes with the Christian teaching that life beyond death is a work of God's grace, not a natural unfolding of man's constitution, and that the Christian hope is in resurrection. . . . As we have said, the idea that man consists of two separable parts, soul and body, does not come from the Bible; it comes from the Greek philosophers." Christians cannot and do not accept the popular Platonic view that death is "the separation of soul and body." Rather, they stand solidly by God's Word, which teaches that the hope of the dead is in God's power to resurrect them.—Col. 2:8.

Yes, God's Word tells us that life for the dead who lie in memorial tombs and for the living who exercise faith is sure by God's love. Therefore, anointed Christians can mock death as the apostle did: "Death, where is your victory? Death, where is your sting?" "Thanks to God, for he gives us the victory through our Lord Jesus Christ!"—1 Cor. 15:55, 57; John 3:16.

POPULATION INCREASE

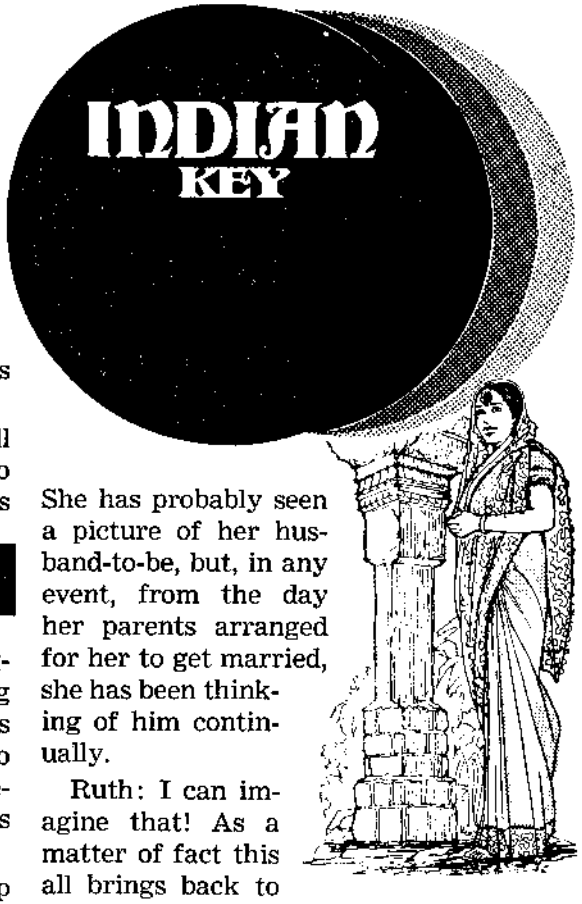
"Most of the ethnic groups in the world have birth rates which would result in fourfold to sevenfold increases if their death rates were reduced substantially. . . . Such a sevenfold rate, had it existed, could have produced our present world population from an Adam and Eve created less than 800 years ago."—*The Saturday Evening Post* of August 6, 1960.

INDIAN KEY

THE expectant crowd in the street of the small Indian town waits with keen anticipation. Veena knows why as this is her home, but for Ruth everything is new and strange, so unlike the Western world from which she has come. Listen as they talk.

Ruth: Why, you cannot see the bridegroom for flowers! His face is covered by them! And do you really mean it when you say that his bride has never seen him at all?

Veena: Yes, really I do, but I can well imagine how strange this must seem to you. For us in India things have always been this way. Look again! Do you see the little boy riding behind the bridegroom? He is probably his younger brother, and the others in the wedding procession are his relatives and friends who are going with him as his guests to the bride's home for the wedding ceremony. Do you like the music the band is playing? I am so glad we came along!



Ruth: Yes, so am I, but I cannot help thinking about the bride. I wonder what her feelings are, marrying a man she has never seen before? The very thought frightens me!

Veena: Well, of course, she will have mixed feelings, but you must bear in mind that in India we grow up prepared for our parents to make a choice of marriage partner for us. In fact, I wouldn't trust my own choice in the matter as my parents are much wiser than I am. I know they will choose what is best for me. You can be sure that this bride's chief fear will lie in the fact that she no longer belongs to her parents after her marriage. She must then learn to please her husband's family, but in all this she is confident that her parents have made the right choice for her. She has probably seen a picture of her husband-to-be, but, in any event, from the day her parents arranged for her to get married, she has been thinking of him continually.

Ruth: I can imagine that! As a matter of fact this all brings back to my mind the Bible account of the marriage of Isaac. This was arranged under the direction of his father, Abraham, to Rebekah, a woman whom he had never seen, and I remember that the account says that it was after his marriage that he fell in love with her.

Veena: Maybe that will help you to appreciate our customs. For us, love comes after marriage and grows and increases as the years go by. Can you begin to imagine now how this bride feels? She dreams how her husband will be kind and gentle to her, how she can show by her talk and actions her submissiveness to him, how she will dress her best for him with all her jewelry and lovely saris. Her mouth waters

as she plans the spicy curries and rich sweet dishes that she will cook for him. Will her husband take her part if difficulties arise with his family with whom they will be living? How will he speak to her? Whatever happens, she will want her husband to be proud of her. So many thoughts crowd into her mind!

Ruth: Tell me, Veena, will she see him now before the ceremony at all?

Veena: It is usual, first of all, for him to meet her family and friends who have already gathered and have been visiting with one another. The bride herself is in an anteroom being dressed by her girl friends and female relatives. When the preliminaries, the religious rites, with the parents are over, she is brought out and sits with him on a small platform in view of all. At this time, the bride and bridegroom may exchange garlands of flowers and the bride's sister or nearest female cousin ties the girl's veil to the boy's chuddar, a type of scarf that the boy wears over his shoulder. Even now, however, it is usual for the bride to bow her head in a submissive way, so, except out of the corner of her eye, she sees very little, and in some provinces of India both of their faces would still be covered at this point. As you know, India is a country made up of many people, and what is a custom and considered proper in one place is quite unheard of in other parts. With the Moslems, for example, the bride and bridegroom sit in separate rooms for the wedding ceremony and make their vows by proxy, through their priests.

Ruth: In the Western world, a bride usually wears white. What customs do you have here, Veena?

Veena: The Gujratis wear white, but we Indians usually wear shades of red. An Indian bride will also wear a special red veil and lots of jewelry for her wedding. Her feet and hands are ornamented with vermilion dye and her face is elaborately done up with lots of sandalwood powder, and sometimes powdered tinsel is used in different patterns on her forehead. Often, for days in advance, her female relatives and friends come to prepare her. They ceremoniously apply to her body a paste of saffron, herbs and perfume, some of which is also sent to the bridegroom for his use, but as this is expensive, these relatives must be richly entertained during these days. Everything in connection with a marriage here is governed by the couple's horoscope, although in latter years this practice has become more of a formality. With some castes, however, the couple still do not share the marriage bed until the auspicious night read in their horoscopes.

Ruth: How strange! Veena, in the West we have an amusing superstition. The bride must wear "something old, something new, something borrowed, something blue." Do you have anything like that?

Veena: Oh, yes, we have our superstitions too. In the corner of the veil some tie grain, rice, betel nut, shells and all sorts of things the bride thinks will ensure good luck and a well-provided future. All these social customs differ, of course, according to the different provinces, but the basic ceremony is according to the rites of the religious books, the Vedas, and varies little. We do not wear wedding rings as you do. In some provinces, the bride wears rings on her toes. In Kashmir they wear a special type of earring. Others wear iron bangles sometimes attractively decorated with gold or gold necklaces with black beads. The Nepalese wear a many-stranded necklace of tiny green beads; but whatever the custom, you can always easily tell a married woman immediately.

Ruth: When an engagement is made at an early age, would it be proper for one of the families concerned to break it at all?

Veena: Oh, no! For a family to break an engagement means that they will have a bad name in the community. A promise is considered to be binding whether made in infancy, childhood or just prior to the wedding. A dowry is something that has always featured prominently in Indian wedding arrangements and doubtless will continue to play some part, because a dowry is not necessarily money or property. It may be jewelry and nearly always includes clothes for the bridegroom and even his family, or maybe the girl's family will guarantee to give some specialized education to the boy.

Ruth: With parents making arrangements for the marriage of their children, it must be easy for a girl to get a husband early in life.

Veena: It would seem that way, but in actual fact it can prove to be very difficult if a girl is unattractive or has any physical defect at all. If a boy happens to have an unattractive sister, his family may insist that the girl's brother take her as a wife. Skill in music and dancing, as well as education, are also taken into account when assessing the merits of a prospective bride, and the standard is just as high for a bridegroom. Every day you can read matrimonial advertisements in the newspapers. Look at this one: "Wanted: pretty, slim bride for Sikh boy, aged 25, height 5' 3", highly respectable family of Lucknow. Income one hundred thousand yearly. Girl's merits main consideration. Poverty, education, no bar. No dowry." Here is another one: "Young lady, M.A. convent educated, of a well-connected Punjabi family, seeks matrimonial alliance with suitable young man, either commissioned officer or holding covenanted post. Man must be from well-connected Punjabi family."

Ruth: Certainly these seem very strange when seen through Western eyes.

Veena: I can imagine they do and so must all the many other customs and traditions that are peculiar to the various provinces, but of one thing you can be quite sure: An Indian woman will stick to her husband no matter what happens, whether he is good or bad. You see, our custom of arranged marriages is directly associated with our mental attitude toward marriage. We go into marriage prepared to face anything that may come along and that is why divorce is almost unheard of in most communities in India.

Ruth: What a contrast to so many Western lands where divorce rates continue to rise! I wonder, Veena, if it could be that in following the custom of falling in love before marriage, many come to expect too much of their partners? Whatever the answer, there is one thing I do feel sure about now: that the Indians have an ancient key for successful marriage!

Electrician versus Theologian

In Cyprus one of Jehovah's witnesses who is an electrician never misses an opportunity to speak about Jehovah and his kingdom when installing lighting equipment, thereby giving spiritual as well as literal or physical enlightenment. One day after he had completed his electrical work in the home of a theologian he was offered a cigarette. He refused it and began talking to the family about the kingdom of God and its blessings. The wife, amazed at what she saw and heard, said in front of her husband: "My husband is a theologian, but he smokes. Mr.—— is an electrician, but he does not smoke. My husband is a theologian, but he never speaks to me about God. Mr.—— is an electrician, but he always speaks about God." Truly, by their fruits you will know them!—Matt. 7:20.

SO YOU WANT TO BECOME A NURSE?

years ago today I became a full-fledged nurse," said Sarah, "and since then I have never had a moment of peace! There are always more beds, growth, change, challenge, always more to do, more to learn, more patients." Yet, as she reflected on the past, she smiled. "You know," she said in a softer tone, "these have been satisfying years."

Another nurse who dresses traffic-accident victims' injuries, who sews up head wounds, eye and lip cuts, said: "My career is ministering to the suffering. I have never regretted my decision to become a nurse. I don't know how I'd live without nursing." Children, however, are her specialty. She cares for them with the warmth of a mother, and loves it. This nurse is a firm believer that "nursing means more than easing physical pain and giving pills." To her it is mixture of science and sympathy, not the sympathy that simply sheds tears, but the kind that is willing to sacrifice and put itself out for others.

What moves a young intelligent girl to want to become a nurse? Certainly there are plenty of other jobs that are more glamorous, less trying and better paying. To be sure, nursing is humanitarian; it serves the needs of all people, regardless of race, creed or status. Still, this does not explain the motivating cause behind the nursing profession.

Actually, nursing is a development of the mother instinct or the mother-care-of-the-young impulse. The word itself comes from the word meaning "to nourish." In the broadest meaning it covers not only the care of the sick, the lame, and so forth, but also the promotion of health and vigor in those who are well. So behind the title "nurse" there is the idea of cherishing and promoting good health as well as helping the sick. Many psychologists say the maternal or parental instinct is the main force behind the desire to become a nurse. This drive is found in all people and in both sexes, although women seem to have more of it than men. This force can be felt in the following experience.

"God will bless you for taking care of the sick," said an old woman about to die. The nurse remarked: "With her eyes the woman was saying, 'I am not afraid to die, but I do not want to die alone.' " So the nurse sat down beside the woman and held her hand. A few minutes later the woman spoke her last words. "Just like a daughter," she said. She meant the nurse was as loving and understanding as a daughter to her. After the woman died, "I cried like a baby," the nurse said. Inwardly the nurse was satisfied for having helped at this critical moment, even though it was at a great sacrifice of herself, for it is not easy to watch people you love die.

Choosing Nursing as a Career is something that should be given serious thought before one finally decides. To decide from hearsay or impulse, to yield to the prodding of parents or friends, to be influenced by the movies or advertise-

ments, to act on the basis of very little knowledge about the profession, is to learn the hard way. Prepare yourself by asking nurses and doctors about the profession. Read, look, listen and think carefully on the subject before making your decision. Remember, every year about a third of the girls who enter nurses' training never graduate. They find the demands too great and the standards too high to meet. They will admit that they just did not have what it takes. Do you? Can you conform to the near-military discipline of the nursing school and hospital? Are you able to shoulder a life-and-death responsibility for others? Will continual association with the sick and the suffering depress you? Can you stand the smells, the sight of pain and blood?

True, a professional nurse has a certain prestige, but it must first be earned. This requires stamina, drive and determination. If you are in the habit of putting off until tomorrow things that should be done today, if you use words without understanding them, if you are not a good speller, if you do not write legibly, if you are not good in arithmetic, if you find it hard to put the welfare of others ahead of your own, then, let's face it, you are not in a good position to undertake a professional nursing career. Most likely you would be happier doing other things. Here is why:

Besides the basic subjects that a girl is expected to have studied in high school, such as biology, chemistry and arithmetic, the professional nurse today must also have a good background knowledge of anatomy, physiology, microbiology and nutrition. She is expected to read books on psychology and new therapies, reports on medical research, manuals on nursing care, bulletins and vital statistics. Through training she is introduced "to the principles not only of simply medicine and surgery but also of urology, neurology, geriatrics, pediatrics, obstetrics, orthopedics, psychiatry, sociology, gynecology, ophthalmology and otolaryngology. And she must learn the techniques of her profession as practiced in public health and clinical and industrial nursing as well as in hospitals." (New York *Times Magazine,* August 25, 1957) If you do not have the stamina or ability to master lesser subjects, certainly such formidable academic demands will prove too much for you. You will be wasting precious years trying to master them when your talents could easily be channeled in another direction more suitable to your capabilities.

Why the Shortage?

To some extent, these formidable academic demands may explain why the shortage of nurses. A recent survey indicated that at present there is a shortage of some 56,000 professional nurses in the United States. Still, three times as many girls enter college every year as take up the nursing profession. Although the country has more nurses today than ever before—some 460,000, of whom 97.6 percent are women —many hospital wards are closed for lack of nurses. Experts say there is need for 600,000 registered nurses right now and that the country will require 700,000 by 1970. Yet the registered nurses force increases by only some 19,000 a year.

The increase in the number of patients and hospitals is another reason why more nurses are needed. Hospital insurance has made it possible for millions of Americans to enter hospitals. Just because they have hospital insurance they take their aches and pains to the hospital instead of caring for themselves. One nurse said that when the doctor told a woman, "I'm sending you home tomorrow," she replied, "O no, doctor, you can't! I just got here!" "There was absolutely nothing wrong with her. She had convinced someone she was ill so

that she could be taken to the hospital. All she wanted was a place to pass the time of day," the nurse said. Some hospitals minister to as many as 55,000 patients in a single year, and altogether too many of the patients are of this same caliber. Too often these occupy beds that truly sick patients cannot get because of overcrowding.

In less than ten years the number of hospitals in the United States increased by 676, to a total of 6,956, and their number is increasing constantly. The number of hospital beds increased 12 percent in ten years, hospital admissions increased 34 percent, births in hospitals increased 63 percent in this same period. As many as 13 out of every 100 Americans go to hospitals yearly now. This, of course, can mean only one thing—more hospitals, more doctors and more nurses.

Duties and Training

In the early hospitals the duties of the nurse included a great deal of housekeeping and administrative work, such as the care and management of kitchens, linen rooms, drug rooms and other supply departments, as well as the actual cooking, scrubbing, laundry work and other menial labor. In recent years the nature of the nurse's work has changed; so has the training. Now a trained dietition prepares the food. Nurses' aides, orderlies, volunteers and practical nurses take over the routine jobs in many hospitals. About eighty years ago nurses leaned heavily on learning by doing, the trial-and-error system. Today more classroom work is required to keep abreast with the rapid medical advances, such as in the field of X-ray and atomic radiation.

The difference between a professional and a practical nurse is primarily in the amount of training each receives and, therefore, in the work each is allowed to do. The basic nursing course that 84 percent of all students take is three years of classroom instruction and on-the-job training in a hospital. Prior to World War II, the practical nurse assisted only in the care of patients not acutely ill, but due to the great shortage of nurses during the war and after, they have taken over many of the jobs once done by the professional nurse. They now bathe patients, make beds, change dressings, observe and record the patients' symptoms and reactions.

On the other hand, the professional nurse has found herself operating more in a supervisory or in an administrative capacity over the nonprofessionals. Today she very rarely takes full charge of a patient. More often she acts as a captain of a hospital team made up of one or two registered nurses, a practical nurse, two or three student nurses, an orderly, a nursing aide, attendants, ward maids and sometimes a volunteer aide as well. These generally perform their duties for which they are trained under the direction of the professional nurse. In the past twenty years this arrangement has edged the professional nurse away from direct contact with her patients to the point where she sees less of them in the flesh and more of them on paper now. Surveys show that only 20 percent of their time is spent in direct contact with patients and 80 percent on duties that keep them away from the patient's bedside. The professional nurse spends more time keeping records than she does nursing patients.

A *Look* report (July 7, 1959) stated that many professional nurses are dissatisfied and frustrated at being separated from their patients. The article said that one professional nurse when asked about this revolutionary change in her practice remarked: "The only true, soul-satisfying work to me is bedside nursing. It involves patience, skill, teaching and psychology.

By giving your best, you feel that you are giving some degree of good and happiness to others, and they in turn give to you." Another said: "Many of us are bitter over separation from patients, particularly since some of our most sacred duties have been given to others—some of whom are grossly unprepared."

The professional nurse, who is best qualified to care for the sick, reportedly spends most of her time behind desks and filing cabinets, while nonprofessional nurses are performing the more complex tasks and supplying the human warmth and comfort to the patients. A few years ago 65 percent of the nursing staff of a general hospital consisted of professional nurses and 35 percent nonprofessional help. Today the opposite is true. About 25 percent are professional nurses and 75 percent nonprofessionals.

Complaints and Pay

Both nurses and patients are dissatisfied with the way things are done in many hospitals. Nurses complain that what they have learned in the classroom about understanding the patient's needs and stimulating him toward independence is often forgotten in the ward. One nurse said: "The floor nurses don't apply any of the things they learn in class. Frankly, I think the hospital has a split personality."

The patients complain that nurses are too often curt and untactful. "Why must I drink that?" the patient asks. "Doctor's orders," is the sharp reply. "Why is my mouth dry?" "Ask your doctor." Would it not be just as easy and a whole lot kindlier to say, "The drink will do you good," and, "You have a slight fever," than to deal so severely with the patient? Qualities of love, sympathy and understanding go a long way toward making both the patient and the nurse feel better.

A United States Department of Labor survey showed nurses earn an average of $66 a week. Salaries for nurses go up sharply with experience and added responsibilities. Those at the top of the profession earn $200 a week and more. Despite these good wages, about 43 percent of the registered nurses in the United States at present are doing work other than nursing. Every year some 5 percent of the nursing force drops out. Marriage and family responsibilities claim a large percentage of these. Others find greater opportunities, more advancement and money in other fields.

A great effort is under way to woo the professional nurse back into the fold. Promises of better wages and lower rents are made. A lighter work-load and greater opportunities to get ahead are held forth. Refresher courses at low costs are offered to those who have not kept up with the latest developments. Nursery schools are set up for married nurses with small children. But despite these attractive inducements, professional nurses seem rather hesitant about returning to their first love —the nursing profession.

Whether you choose nursing as your profession in life is, of course, a decision that you must make. If you do, then know there is a great field from which to choose. There is hospital nursing, first aid, home nursing, industrial nursing, obstetrical nursing, practical nursing, psychiatric nursing, pediatric nursing, public health nursing, orthopedic nursing, Red Cross nursing, school nursing, surgical nursing, and so on. Make a wise choice. The fact that nursing brings comfort to so many proves a source of deep satisfaction to many as they devote themselves to those who very much need their help.

Why Drown?

EVERY summer there is a mass movement to lakes and seashores throughout the world. But thousands of those who plunge into the water do not come out alive. In the United States alone more than 6,000 people drown each year. Many more would drown if it were not for the alertness and skill of lifeguards.

Why drown when it can easily be avoided? Whether you are a good swimmer or no swimmer at all, you can survive in deep water for hours without tiring. But usually you need to keep yourself conscious and alive for only a few minutes until help comes. Knowing what to do can save your life.

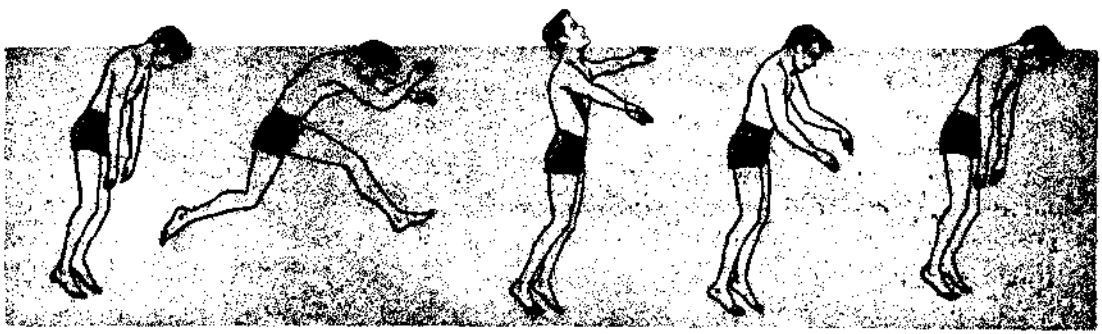
Panic is probably the principal reason why many people fail to survive the few minutes needed for saving them. Because they frantically fight the water to keep their head above the surface, they quickly exhaust themselves. This is a fatal mistake. The first requirement for survival in water is to keep calm. Besides shortening your chances for staying alive, panic endangers the life of your rescuer and makes rescue more difficult. Very often a would-be rescuer is grasped in a strangle hold by the drowning person, and unless he is well trained in lifesaving techniques he may also drown. More than one life is frequently lost in an effort to save a drowning person.

The first thought the average person has when he sees someone drowning is to jump in and swim to the rescue. If he is not a good swimmer he will be of no help to the drowning person when he reaches him. Very likely he will be so tired that he will have difficulty getting himself back to shore, much less the one he came to save. This is especially so if the victim is large. He also needs strength and skill for breaking a strangle hold if one is put on him.

If you are not a good swimmer, avoid a double tragedy by not jumping into the water. Instead, look for a boat. If none is nearby, perhaps there is somebody in a boat offshore that you can call to. If not, look for a life ring, buoy, rope, inner tube or anything else that can be thrown to the person. If he is beyond your reach, run for help.

Save Your Strength

In the event that you find yourself in difficulty while in deep water, do not use up your strength by frantically thrashing the water. Remain calm; keep your head.



Do not imagine that you will go to the bottom like a lead sinker if you stop fighting the water. The air in your lungs and the fat in your body give you a natural buoyancy that will keep you floating near the surface.

One method of floating is to roll on your back with your body stretched out and your arms and legs bent like a frog's for better buoyancy. If you have very little fat in your body, you may find that a few slight movements of your feet and hands will be necessary. Do not try to hold your head out of the water. Your head is heavy, weighing perhaps twelve pounds. Let it rest on the water. If your face is awash, you can raise your head a little each time you need air. Keep your arms and shoulders under the water. By calmly relaxing on your back, you will save your energy and be able to survive the short time it usually takes for help to arrive.

Floating Face Down

By far the best way to conserve your energy and to survive in the water is to float face down. This method, developed a number of years ago by Fred Lanoue, a swimming instructor in an American university, has saved a great many lives. It makes survival in the water for many hours possible. The method uses the water to hold up your body, including your head. Since your head is heavy, trying to hold it above the water saps a lot of energy.

This method saved the life of a seaman who fell from an ocean liner not so long ago. When the man found himself in the water, he realized that he was hundreds of miles from shore and that his only hope for survival was to remain floating until he was missed and the liner could turn around and pick him up. Three hours after he had fallen overboard, the liner returned and found him in good condition.

Another example is that of a crippled boy whose wheelchair was accidentally struck by two racing youngsters, causing it to roll off a dock and dump the boy into the water. While the two frightened youngsters ran for help, the crippled lad used the face-down floating method and kept himself from drowning. His rescuers were amazed that he was alive, because he was paralyzed from the waist down.

The face-down system can keep you alive for many hours, even in rough water, whether you can swim or not. Lanoue took a group of fifty-seven poor swimmers and put them in the water to see how long they could stay there by using his system of floating. The average quitting time for the group was four hours and fifty-two minutes. Sixteen stayed in for eight hours. A skillful swimmer that was tied hand and foot remained in the water several hours. He was as fresh when he quit as when he began.

How to Be Drownproof

The first step in Lanoue's system is to relax, letting your whole body go limp after taking a deep breath of air. Drop your head forward in the water and let your body hang vertically like a jellyfish. Do not worry; you will not sink. Your body will float in the water with only the back of your head above the surface. By hanging there, feet down, you are letting the water do the work of supporting you, and you are conserving your energy. Your buttocks may tend to swing upward if you are fat, but this can be stopped by exhaling some air.

Hang limply for a few seconds and then cross your arms in front of your head in a relaxed and easy manner. In the same easy manner lift one leg toward your chest and extend it forward while at the same time you extend the other leg backward. Now raise your head, exhaling through your nose. Since the back of your head is

above water, you will not have to raise your head very high.

To keep your head above water while you inhale bring your feet together and in a lazy, easy movement sweep your arms outward. You want the movement to be sufficient so you can get a breath of air but not so much that it brings your shoulders out of the water. As soon as you have some air drop your head in the water again, face down, and bring your arms to your sides. Rest with your body completely relaxed. Do not hang there until your lungs feel as if they are bursting for air, but come up for air before you feel the need for it. If your chest feels tight, you may be either resting too long or not taking in enough air.

COMING IN THE NEXT ISSUE

- You Benefit by Being Neat.
- Where May Real Security Be Found?
- Resistance Without Violence.
- Spotlight on the Monrovia Conference.
- Weather Made to Order.
- Zen.

By alternately resting and coming up for air in the manner just described, you will find that you can stay in the water for hours without becoming fatigued. Rather than using up your strength by continuous body movements, as when treading water, you are spending most of the time resting. This method will keep you alive for a long time during an emergency.

Traveling Without Tiring

It is possible to travel at least a mile without becoming tired by using a simple swim stroke along with this face-down method of floating. After taking in air, drop your head in the water and bring your arms in front of your head. Separate your legs like a pair of scissors. Your body will now begin to swing up to a horizontal position. Bring your legs together in a scissorlike kick. When they have come together, sweep your arms back with your palms open and fingers closed. Do this in an easy, relaxed manner, bringing your arms back to your thighs. Relax as your body glides forward.

Now rest and replenish your air supply by bringing your body back to the vertical, hanging position. This is done by bringing your knees to your chest and putting your arms to your forehead. Then extend one leg forward and one backward. Raise your head, bring your legs together gently and sweep your arms out lazily. Exhale the old air and take in a fresh supply. In this manner you can rest and also swim to safety if it is not too far away.

Precaution Best Safeguard

With a knowledge of how to float there is no need to drown, but there is also no need to get in a situation where you are in danger of drowning. In most instances a little precaution is all that is necessary. Swim only half as far from shore as you can comfortably go, remembering that you must swim back. Swim only where there are lifeguards on duty. Never swim immediately after a meal or stay in the water until you are cold. At no time should you swim alone. Observing these few precautions can help to safeguard you from the danger of drowning.

Practice the face-down floating method the next time you go swimming so it will come easy for you when it may be needed. If you have children, by all means teach it to them. Why should you or your children drown when it is possible to survive by floating?

"Let Marriage Be Honorable"

"LET marriage be honorable among all, and the marriage bed be without defilement." (Heb. 13:4) How Jehovah's witnesses help others to obey that rule is shown by the following experiences:

● After studying the Bible for several months with one of the Witnesses a young Martinique mother of two children wanted to dedicate herself to God, but she had an obstacle: she was living with a man to whom she was not married. Learning of God's requirements, she explained to him, in spite of living with him for nine years and having two children by him, "If you continue to refuse to marry me, I will leave you because my only wish is to live in harmony with Jehovah's will." The man, not taking her seriously, said: "We will see about that later." Then one day he came home to find the house empty. Locating her, he begged: "Please come back. We will get married in three months." She replied: "No, my dear; I will go back with you after marriage, not before!" In three weeks they were married and at the first opportunity thereafter she got baptized.*

● A couple living in a common-law relationship in Jamaica, upon learning the Bible principles on marriage, arranged to get married. Outsiders, some of whom had traveled far to be present, were greatly impressed, and as a result many former opposers are now listening to Bible truth. As one prominent citizen expressed it: "I thank God I was there, for I have heard many ceremonies, but in all my life nothing like this."*

● In Tanganyika a Witness was studying the Bible with a man who was planning to divorce his wife and marry another woman. When he finally bought the tickets to send his wife back to his mother the Witness made one last effort to help him see God's requirements regarding marriage. As a result he changed his mind, explaining to his friends: "These men of God have explained the proper way to live with my wife." The two are now living happily together and the man has begun to preach the good news to others.*

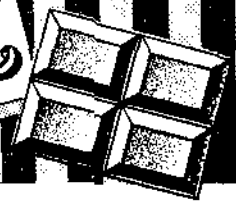
● In Panama a Witness was conducting a Bible study with a family of seven, the parents and five small children. As the parents progressed they wanted to share in preaching the good news to others, but there was some doubt about their being married. So once, just before their weekly Bible study, the Witness explained to them God's requirements regarding honorable marriage. The *señora* did not say a word, but the man was visibly shaken. He said that he had not known that and that he had never considered getting married. Because he was taking it so hard the subject was dropped and the Bible study begun. Halfway through the study the wife had to leave the room, and then the man confided that he could not keep his mind on the study for thinking about the matter but that he could not trust any woman and that he just could not see how he could possibly marry; at least he would have to think it over for a long time. He was assured that no one was trying to force him into marriage but that if he wanted to be a Witness he could not do otherwise, and that the Witnesses would be glad to perform the ceremony free of charge. However, at the conclusion of the study he said: "Well, I have made up my mind; we are getting married." They were married two weeks later, began preaching the good news of the Kingdom and both were immersed at the first assembly that followed.

● Also in Peru persons of good will toward God are learning that marriage is held in honor among Jehovah's witnesses. One outstanding example was that of a seventy-two-year-old man who finally married his sixty-four-year-old companion after they had lived together for many, many years and had raised a large family. One of their own sons, a lawyer, arranged the legal matters! Shortly after they were married the old man was baptized and since then has been a zealous witness of Jehovah in spite of failing health.*

● In Boston, Massachusetts, a man who had decided to leave his wife and live with his mistress in another city was persuaded by a Witness to hear a discourse on marriage given by the president of the Watchtower Society. After hearing this discourse he returned to his wife to remain true to her. As a result of this she is now studying the Bible with one of Jehovah's witnesses. Yes, Jehovah's witnesses do hold marriage in honor.

* 1961 *Yearbook of Jehovah's Witnesses.*

Why is CHOCOLATE so deliciously more-ish?



By "Awake!" correspondent in Switzerland

"MAY I offer you a piece of chocolate?" "Oooh! How delicious! It just melts in your mouth, doesn't it? But once I get started, I just can't stop." "Don't I know it! I have often asked *myself, Why is it so deliciously moreish?* And all the different kinds! Why, it's a delight just to look in the shops. Since World War II the chocolate industry has showered upon us the most luxurious assortment of new flavors and kinds. Every few months a new one, wrapped in the gayest of wrappers, tempting to the eye and making the water run in your mouth. Just look at them: nuts and raisins, almonds and honey, oranges and pineapples, apricots and raspberries, fondant and liqueur fillings of all flavors. The manufacturers vie with one another to offer us a new one—a veritable race in fantasy and initiative. *And the confectioners and pastry cooks* just revel in doing the same. How did it all get started, and why is little Switzerland the acknowledged leader in this race, and why, oh why, does it do things to our livers, while egging us on to eat more?"

How It All Got Started

It was away back around 1813 that young François-Louis Cailler stood watching the *cioccolatieri* making his wares at his little roadside stand in Italy. He saw brown sugar and vanilla being added to the ground roasted cocoa beans and pounded to a fine paste in a primitive wooden mill, and then rolled into the form of a sausage *and cut into slices. As he tasted* this delicious sweetmeat he reflected on the possibilities of doing this heavy work mechanically by water power in his own country, thus achieving a much finer product at a lower price and under far more hygienic conditions. He set to work. An appropriate machine had first to be invented and constructed, raw *materials were hard to procure*, and transport was slow and expensive, but in 1819 the first chocolate factory was opened near Vevey within sight of the Château of Chillon on Lake Geneva. It was uphill work, but the new product in tablet form caught on. Cailler quickly saw the advantages of attractive packing, and his name became known far over the borders.

The race was on! Other names and brands appeared on the market. Suchard in 1826 was followed by Kohler in 1830, to be joined by Daniel Peter and Nestlé in Vevey, by Spruengli in Zurich and later by Lindt and Tobler in Berne, to mention *a few. Improvement followed improvement* in mixing, kneading and blending, always something new to offer to an expectant and appreciative consumer public. But it was Daniel Peter who, in 1875, with great

patience and perseverance and after eight years of experiments and setbacks, became the indisputable pioneer in the manufacture of milk chocolate. This was outstanding owing to the limited technical equipment and the natural incompatibility of the fats of cocoa and milk, and little was known about dehydrating and sterilizing in those days.

If you drive through the luxuriant pasture land of the Gruyère down to Lake Geneva, or through the Bernese alpine valleys, then you will understand what this invention has meant to Swiss economy. Rich alpine milk, this important ingredient that has led to the popularity of Swiss chocolate, they had right on the spot. Now around 30 million liters (7,926,000 gallons) of milk is consumed yearly in chocolate making, together with large quantities of cream and fresh butter used in fillings and other specialities.

The chocolate industry today comprises thirty factories, which, with few exceptions, belong to the "Chocosuisse" Union, employing more than 6,000 persons, with a production to the value of 260 million Swiss Francs (approx. $60,400,000). Large quantities are exported to all corners of the globe. And do you know there is a selection of over three hundred varieties in tablet chocolate alone?

The Process of Chocolate Making has remained in principle the same. Two essential basic requirements must be observed throughout, namely, scrupulous cleanliness and utmost care at each step. First the cocoa beans are sorted and cleaned after their long journey from all parts of the globe, then roasted in great metal drums. This requires meticulous care, for it is here that the cocoa receives its delicious aroma and red-brown color. When cool, the beans pass into the crushing machine or mill and the worthless skins and woody germ buds are sifted out. These have no food value and impair quality. True, they add bulk, and some makers of cheaper qualities save time and skip this procedure. A most important step is the correct mixing of the cocoa beans, as each sort has its own special flavor and aroma, according to the land of origin. The blending of these has become a science and the recipes are usually factory secrets.

After milling, the fine liquid mass comes into the mixer. It is liquid because cocoa contains 50 percent fat (cocoa butter), which melts at a comparatively low temperature. Now the various ingredients are added: refined sugar, dehydrated or powdered milk, additional cocoa butter, hazelnuts or almonds according to speciality. Heavy granite rollers knead the mixture to a greasy, rough-looking raw chocolate, which passes on to the refiner fitted with five steel rollers like a mangle, coming out fine and smooth. During this process the cocoa butter is completely absorbed into the other ingredients, appearing now like a dry powder. But not enough! To achieve that velvet smoothness that makes it just melt in your mouth, a further process is necessary; and this invention became the secret of Swiss quality.

On leaving the refiners the powdered chocolate now is put into a machine called a "conche" for an average of seventy-two hours. This designation comes from the original design of this machine, it being in the form of a mussel shell. Today there are other models, and large factories have hundreds of these "conches," their rhythmic beating representing the pulsating heart of the chocolate factory. Upon the care and precision and time spent in this process depend to a large extent the quality and value of the product. Cheaper brands may be achieved by time and labor saved at this point, but as you dissolve the

chocolate between your tongue and palate you will find it a little raw and you will miss that smooth softness. This machine takes up to 100 kilograms (220 lbs.) of chocolate at a time. The chocolate is protected by a heavy lid so that the fine aroma cannot escape and is kept at a regular temperature. Ceaselessly, for three to four days the mixture is kneaded, rubbed and pushed back and forth and so refined to an insurpassable fineness.

Molding and Packing

Now comes the molding into attractive and convenient shapes and sizes for sale. This is mostly done mechanically, the chocolate flowing into rustproof metal molds or forms, which then pass along to the noisy little knocking tables. Here they are jolted and shaken to ensure that the liquid spreads out perfectly and all air bubbles are eliminated. This is essential to give it that attractive luster and glossiness. Additional raw ingredients such as almonds and raisins, pistachio or hazelnuts having been added at this stage, the forms now pass slowly through the cooling tunnel and the chocolate becomes solid, hardened and glossy. Plain or milk bars are finished at this point, but tablets with truffle, nougat, fruit, liqueur or nut-cream fillings require a complicated procedure and three times the amount of work.

On leaving the refrigerators the tablets are gently tapped out of the forms by the practiced hands of trimly capped and aproned women and passed along the conveyor to the automatic packing machines. Who would imagine that one hundred working hours had been needed from the raw bean to the finished tablet? These are now packed in various wrappers: first tin foil, then in grease-proof wrapping and finally in gay outer wrappers. The intricate wrapping machines handle sixty bars a minute and are truly technical marvels.

A certain amount of molding and decorating is still done by hand, but in spite of the thousands of different forms in which chocolate is being brought to the market, mechanization has been developed to a fine art. Even the delicious pralines or center-filled chocolates, in all their varieties and designs, are being made by skillfully constructed machines, then to be packed in layers in pretty boxes each in its dainty quilted paper cup. Finished off with a gay bow of ribbon and sealed in cellophane, it is an acceptable present for all occasions for both young and old.

A Valuable Food

Chocolate is not only a sweetmeat to enjoy, it is also a valuable food. It is highly nutritious, being rich in carbohydrates, albumen, vitamins and minerals, and thus figures high in calories. It has been reckoned that a 100-gram tablet of milk chocolate (about 3½ ozs.) equals six hen's eggs in calories, or 750 grams of fish (1.655 lb.) or 450 grams of lean meat (nearly 1 lb.). So in what other form can it be said that there is such a wealth of valuable nutrition packed in so small a space?

Chocolate is universal in its usages. Many medicines are embedded in it, restorative health foods and drinks are based on it. Pilots, mountaineers and hikers have tested its sustaining qualities, and the family enjoy it in all forms, from a steaming cup for breakfast to tempting desserts or cakes for tea. Kept in a cool dry place, the dark or bitter varieties of chocolate will keep well for a year, but milk or filled chocolate is more perishable and should not be stored more than four to six months.

An important factor in cocoa is theobromine. This stimulates the activity of the nervous system, increases bodily performance and helps the mental worker over tired spells without curtailing sleep, as so often happens with tea and coffee.

It is just this combination of bitter and sweet and the stimulating effects of theobromine that make chocolate "so deliciously moreish." But it is just this theobromine that, while stimulating the nervous system, often has a laming or slackening effect upon the intestinal muscles, causing constipation and a sluggish liver activity, although other ingredients tend to counteract this effect in good chocolate as manufactured today.

Taking this and the richness of chocolate into account, there are also several good substitutes offered in health food stores. One variety is made with pasteurized dehydrated milk whipped to a foam with malt, sweetened with grape juice and flavored with chocolate, then vacuum-dried into crisp, crunchy bars.

Oh, by the way, though, that's the real stuff in those gay cherry-brandy filled chocs, so observe the counsel "only for adults"! A little brown squirrel who was most partial to chocolate, especially the nutty ones, slipped through the bedroom window of a house near his woodland home once too often in the hope of a titbit and unfortunately could not read. So he adeptly stripped off their silver wrappings and gobbled them up—but, oh! sleep overcame him and he lay comfy and snug, drunk to the world in the middle of the eider down. When the owner looked around for the thief, he couldn't move a leg to escape! He had found them "deliciously moreish"!

If you are "line" or complexion conscious, needing to count those extra calories and keep that liver toned up, you will enjoy a piece of chocolate, but you will remember its high food value, and, well, who of us would think of eating six eggs at one time? It is good to observe moderation in all the good things of life that are provided for our enjoyment, and to bear in mind Paul's words: "Let your reasonableness [moderation, *AV*] become known to all men."—Phil. 4:5.

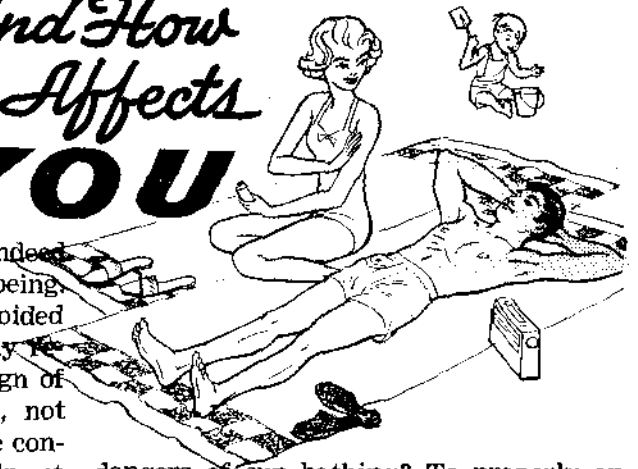
Faith Cures

● In *Psychiatry and the Bible,* Carroll A. Wise writes: "To understand what may happen in 'faith cures' one must understand the close relation of physical, emotional and spiritual processes, and that experiences on one level have a marked influence on all levels. . . . Since many physical illnesses are either caused by or complicated by such feelings as anxiety, guilt and hostility, the symptoms of such illnesses may be removed, and the affected organ may return to normal functioning through resolution of the conflict. . . . There is no doubt that many so-called faith cures are experienced by persons suffering from emotionally produced illnesses through relationships and processes which we understand today. Some persons are very suggestible and through the proper rituals and ceremonies can find symptoms relieved, but only to find other symptoms developing later, because the underlying cause is not removed. Other illnesses, created by a desire to get out of an intolerable situation, clear up miraculously when the situation is changed. However, the patient may not understand what has taken place and under certain influences may claim a faith cure. . . .

● "Many psychiatrists have commented on the speed with which an organ may return to proper functioning once an inner tension such as anxiety is relieved. But a person who undergoes this experience of immature faith healing will likely remain immature in his personal and religious relationships. He will have need to defend the kind of experience which cured him of his illness, and one way of defending it is by insisting that others follow the same practice. If his dependent relationship is threatened in any way, such as his religion being questioned, he may become ill again. Such immature faith may have personal value, and may be preferred to a diet of drugs and sleeping pills, but it should not be confused with mature faith in the New Testament sense."

SUNBURN

And How It Affects YOU



THE first warm days of late spring or early summer send millions of persons flocking to beaches and lakes, venturing up to rooftops and heading for backyards. After a long cold winter the warm rays of the sun indeed feel good, giving one a sense of well-being. A golden-brown suntan, generally avoided as distasteful fifty years ago, is today regarded as a mark of health and a sign of leisure and prosperity. This is true, not only in North America, but on all the continents and many islands of the sea, almost everywhere light-skinned people live.

The sun is a real blessing to man; its radiant energy absorbed by plants produces food necessary for his very existence. However, the sun produces no similar life-sustaining benefits when penetrating the skin of a denuded sun-bather. Its only measurable health benefit is its ability to stimulate the production of vitamin D, of which most persons receive an adequate supply from their food.

On the other hand, the powerful sun can cause a great deal of harm if not approached intelligently and with due respect. It can have serious effects on one person, whereas the same amount of exposure to the sun may be harmless to another. Then there are some people, known as heliophobes, who do not tan at all, but merely burn and peel over and over again. Therefore it is important for each person to determine, Is sun bathing wise for me? If so, how much is advisable? How should I go about getting a suntan? What are the dangers of sun bathing? To properly answer these questions it is well that you consider the following information on the rays of the sun and how they affect different persons.

How the Sun Burns

Like so many waves rolling toward a beach, so radiant energy is transmitted from the sun to the earth. The distance from the crest of one sun wave to another is called wave length. The wave length of visible radiation, giving us light, is quite long, compared to the wave length of ultraviolet radiation, which is invisible. It is only the ultraviolet radiation, with wave lengths from about 290 to 360 millimicrons, that burns or tans the skin.

This helps us to appreciate why on a cloudy or foggy day with no sunlight one can receive a severe burn. The burning ultraviolet rays coming from the hidden sun are present even though they are invisible and one does not feel them. Then, too, on the beach the cool ocean breeze may take the heat away from the body,

deceiving many people who realize only too late that they have been severely burned. Even while lying under a beach umbrella one can be burned, since the dry sand reflects some of these ultraviolet rays and fires them back at the one who thought himself safe in the shade. Water will reflect up to 100 percent and snow as much as 85 percent of these sunburn rays, which explains why a person gets more sunburn at the beach than in his own backyard, and why in the middle of winter a skier can develop a suntan. While lying in front of a window that has the sun shining through, a person can get really hot, even reddening his skin, but since ordinary window glass screens out the ultraviolet rays he will never get a sunburn.

What, then, is sunburn, and what causes a suntan to develop? The short-length ultraviolet rays penetrate the epidermis, the outer layer of skin, and in the case of overexposure, the dermis, or middle layer, causing inflammation and congestion of the capillaries, which, in turn, produce redness and pain. As most people well know by experience, it usually takes three or four hours before the skin turns red and one feels pain—this is sunburn!

A suntan develops when the penetrating ultraviolet rays cause capillary congestion, thus stimulating the production of melanin in the lower areas of the skin. Melanin is the dark pigment responsible for tanning. It takes about twenty-four hours after exposure before these granules of melanin begin their journey toward the surface of the skin. In three or four days after exposure and after the redness of moderate sunburn has subsided the melanin reaches the surface of the skin to give it the desired tan appearance. Some persons naturally have quite a bit of pigmentation in their skin and they sometimes acquire a tan in a few hours or overnight as a result of the darkening of this pigment that is already in the skin. However, a true tan acquired by the production of melanin takes several days to develop.

Contrary to what a person might think, it is not this dark coat of tan that affords the primary protection against further burning, but rather it is the progressive thickening of the skin's surface that comes as a result of exposure to the sun. All too quickly the tan begins to fade. What happens? The melanin continues to work its way out, so that eventually the tan literally falls off.

Since one must experience some sunburn to produce a true tan, it is only the part of wisdom to be extremely careful. A person should start by getting only enough sun to produce a slight pinkening of the skin, and then daily increasing the doses as protection is afforded by the gradual thickening of the horny layers of the skin's surface. Since the skin of different persons varies in thickness, oiliness, and so forth, it is impossible to say how much sun at one time is safe for everyone. Redheads, blondes and those with blue eyes, who usually are fair-skinned people, should be particularly careful, and the heliophobes might just as well forget about sun bathing altogether. Sun bathers should keep in mind that when the sun is directly overhead the burning ultraviolet radiation is most intense, and that no sunburn is likely before 8 a.m. or after 4 p.m.

The public spends millions of dollars a year on suntan lotions. These are designed to screen out a percentage of the more noxious ultraviolet rays, having wave lengths between 290 and 330 millimicrons, and allowing the longer wave lengths to shine through. This allows the sun bather to spend more time in the sun, and consequently to develop a tan faster and with less pain. Olive oil and other vegetable oils have a limited ability to screen out some of the ultraviolet rays, whereas

mineral oils are useless in this regard. For those who want protection against sunburning one can buy creams on the market that will screen out harmful ultraviolet radiation.

Too Much Sun

Too much sun can scorch unprotected flesh just as painfully and seriously as can a red-hot stove or an open flame, only it often does it so subtlely that the victim does not realize what is happening until it is too late. It was reported in a United States publication that absenteeism resulting from sunburn amounts to about 7,500,000 workdays a year, with approximately an equal number of days lost due to inefficiency of workers suffering from sunburn. Severe cases have even resulted in death.

Millions of persons every summer sacrifice themselves hour on end to the blazing sun. Why? Primarily it is a matter of vanity; they want to look wholesome and attractive, and according to present standards a golden-brown suntan contributes to that end. However, you who are interested in being beautiful, consider what the sun is doing to your skin. In order to protect itself from the penetrating ultraviolet radiation the skin surface thickens, and, repeated year in and year out, exposure causes it to develop a dry, leathery aspect. On a man this may look masculine, but it only makes a woman look old. Many women in their forties who have regularly kept up that suntanned appearance have skin as lined and furrowed as that of an elderly farmer. Is keeping up a suntan worth it?

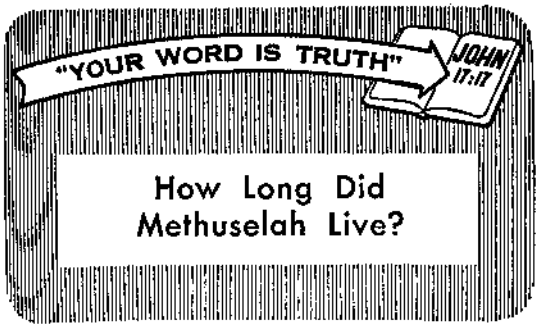
There is a more serious aspect to consider. Evidence proves that sunburn is a factor in causing skin cancer. According to Dr. Charles S. Cameron, of the American Cancer Society: "Repeated sunburn is perhaps the most widespread of the known causes of cancer." Dr. Blum, who for many years studied ultraviolet light as a cause of cancer, summed up the evidence this way: "There are several converging lines of evidence: 1. About 90 percent of skin cancer is found on exposed areas, principally the face; 2. Skin cancer is rare in Negroes, who are also little susceptible to sunburn; 3. North and South distribution of cancer follows the North and South distribution of ultraviolet light; 4. We are able to produce skin cancer in mice 100 percent of the time by using ultraviolet light. . . . apparently repeated doses over a long time can cause cancer of the skin."

When asked about the danger of a single overexposure or developing an occasional tan Dr. Blum replied: "A single overexposure, one severe sunburn, doesn't mean a thing. It takes long years of being outdoors, as in the case of a cowboy, an athlete or a sailor."

Therefore the wise counsel to be moderate in all things would apply well to the sun bather who continually exposes his body to the fiery blast of the sun. It is true that the sun's warm rays feel good after a long cold winter, giving one a sense of well-being. Then too, the relaxation of frolicking in the surf or lying on the beach may be just what the doctor ordered. Yes, the sun can be a source of blessing to those who use good sense and exercise moderation. But remember, too much sun can be harmful; it can make you look old before your time and perhaps even lead to skin cancer.

WATCH AND PRAY

A church notice near the Tower of London says: "Not everyone who enters this church is converted. Please watch your handbag."



"AS OLD as Methuselah." That is a popular expression throughout Christendom, for it is common knowledge that according to the Bible Methuselah lived longer than any other human.

Did Methuselah actually live as long as the Bible says he did? No, say the wise men of this old world. That simply could not be. According to *The Encyclopedia Americana* Methuselah "is remarkable as the oldest man mentioned in the Bible, his age being stated in Genesis 5:27 as 969 years. According to Hebrew chronology . . . he died in the year of the Flood. . . . Few will be found who believe that a man ever attained such an age. The most rational conclusion is that the original writer had in mind a period different from the year of 365 days."

And the *Interpreter's Bible* says: "The stories of the patriarchs with their immense longevity are a sort of wistful reflection of what men have liked to believe might be." The *Standard Reference Work* makes a similar observation: "Some of the ages ascribed in the Scriptures, as that of Methuselah at 969 years, are evidently due to some misapprehension of the chronicler." Some fifty years ago *The Encyclopædia Britannica* tried to tie in Methuselah to some Babylonian epics, even as do certain current Bible reference works, but in its more recent editions it admits: "Attempts . . . have been made to find etymologies for the name, and to equate it with a name in similar Babylonian lists, but all are precarious." What about these arguments? Did the Bible writer Moses have in mind a different kind of year? Are these immense ages given for those who lived before the Flood merely wistful reflections or due to some misapprehension on the part of Moses? No, these ages cannot be explained away. The Bible is consistent and furnishes its own proof, even as it does in countless other instances.

How is that? It gives us the clue in connection with the length of time that the flood of Noah's day lasted. The Bible account shows that when Noah went into the ark he "was six hundred years old," or more exactly, "in the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month," the Flood began, and that "in the six hundred and first year . . . in the second month, on the twenty-seventh day of the month, the earth had dried off."—Gen. 7:6, 11; 8:13, 14.

Regarding this year and ten days that Noah spent in the ark the Bible records the following: At Genesis 7:24 we read that "the waters continued overwhelming the earth a hundred and fifty days," at which time "the waters began receding from off the earth, progressively receding." Then "in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountain range of Ararat. And the waters kept on progressively lessening until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains appeared."—Gen. 8:3-5.

Next the record tells of Noah as waiting forty more days and then of an unspecified time period and then two intervals of seven days. During this time he first sent out a raven and then three times a dove, the second time the dove coming back with "an olive leaf freshly plucked in its bill,"

and the third time the dove failed to return. Then the record speaks of "the six hundred and first year" of Noah's life. —Gen. 8:6-13.

Obviously the months involved were thirty days long, for we read of the twenty-seventh day of a month. And the year must have been twelve months long, because we read of the second month, the fifth month, the seventh month, the tenth month, then of a period that exceeded fifty-four days, all in this six hundredth year of Noah's life. If his six hundredth year consisted of twelve months of thirty days, we are forced to the conclusion that all the other years of his life were equally as long.

True, we do not know by what means these patriarchs harmonized the difference between their lunar year and the solar year, but that difference has no bearing on the point here made. The ancient Babylonians made use of an intercalary month and so did the Jews. What is important is that Moses had in mind a year in the sense that we use the term today. The fanciful explanation of some that he meant lunar months instead of lunar years poses more problems than it solves, for it would have us believe that Seth became a father at the age of about nine years, Enosh at the age of seven and a half and Kenan at the age of less than six, and so forth. —Gen. 5:6-12.

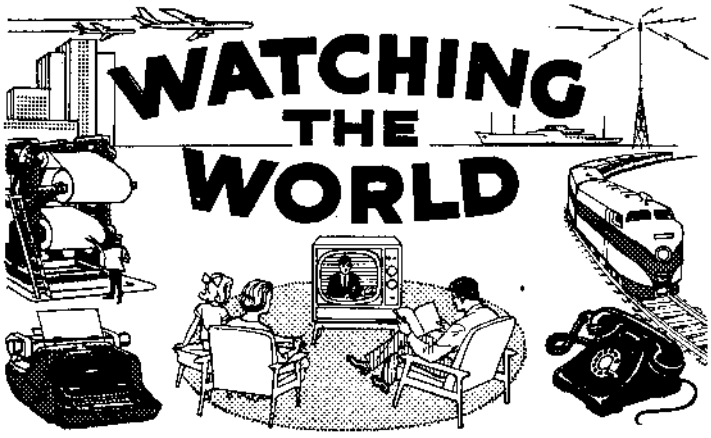
That these antediluvians lived so long should not be difficult to understand. Jehovah God created man to live, not to die. Had Adam not sinned he would be living today. Since he was created with the potential of living forever, it should not be so very hard for us to believe that it was possible for him and his early descendants to live over 900 years.

True, after the Flood we see a definite decline so that in some 900 years Moses was obliged to write: "In themselves the days of our years are seventy years, and if because of special mightiness they are eighty years, yet their insistence is on trouble and hurtful things, for it must quickly pass by and away we fly."—Ps. 90:10.

Pertinent here is the point made by Dr. Foissac in his *Le Longevité Humaine:* "The long life of the Biblical patriarchs is a fact more rational, more in accord with the known facts of physiology, than is the brief existence of men who inhabit earth today." And not a few other scientists have stated that there are more reasons, scientifically speaking, why man should not die than why he should die.

In further support of this are certain archaeological findings made in the cradle of humankind, in Asia Minor. These show that the men who lived before the Flood were not only vastly superior to modern man in mental and physical endowment, but also that they must have lived to an extreme old age, as their remains show teeth that have been worn down by reason of their use for a great many years.

In view of all the foregoing facts, reasons and scriptures, the only answer to the question, How long did Methuselah live? is 969 years, solar or lunar. The figures given for the lives of the men born before the Flood are not due to using another kind of year, not due to wistful reflection or to some misapprehension, regardless of what all the authorities without faith in the Bible may say to the contrary!



Cold War Intensifies

◈ On June 15 Soviet premier Khrushchev increased world tensions by warning that if the West used force to maintain West Berlin a nuclear holocaust could result. He declared that "if any country violated the peace and crosses the borders—by ground, air or water—of another country, it will assume full responsibility for the consequences of the aggression and will receive a proper rebuff." Two days later the United States warned the Soviet Union that it may resume testing of its nuclear weapons. Khrushchev replied that if the United States resumed testing so would the Soviet Union.

Britain's Crime Increase

◈ In a statement before the House of Lords, Lord Bathurst, undersecretary for Home Affairs, reported that indictable crimes known to the police in England and Wales totaled 743,714 last year—a 10-percent increase over 1959.

Prison Population and Executions

◈ In 1960 the population of the United States federal prisons increased for the eleventh consecutive year. In December prisoners numbered 23,160, for an increase of 847 over the same period in 1959. Even this swelling prison population seems small when one considers that J. Edgar Hoover reported that some 1,500,000 serious crimes were committed in 1959, with close to a 10-percent increase in 1960. Executions in 1960 numbered only 57, the lowest of any year on record except for 1958 and 1959, when the record low of 49 was recorded in each year. All prisoners executed were males and their median age was 30.8 years. Forty-five were murderers, 8 were executed for rape, 2 for kidnaping, one for robbery and one for aggravated assault by a life prisoner.

Earthquake in Iran

◈ On June 11 fifty persons were killed and all 1,500 inhabitants of the south Iranian village of Dehkuyeh were made homeless by a devastating earthquake, according to a government radio broadcast.

Family Headship

◈ Dr. Thomas T. Jones, associate professor in medicine at the Duke University School of Medicine, explained to a gathering at the opening of the New Orleans Graduate Medical Assembly that the failure of the husband to take the lead in the family and exercise proper headship was responsible for the nervousness of many women. He said that "unless the male is dominant in the home or family life there is a great deal of unrest on the part of the woman." Dr. Jones observed that women also become nervous when they usurp the role of major responsibility. Therefore he said that "it is the wise woman who boosts her husband's ego even though she may be far superior to him in intelligence."

Train Disasters

◈ On June 18 a French express train en route to Paris jumped the tracks at eighty miles an hour near Vitry-le-Francois, killing at least twenty-four persons and injuring over a hundred. Just five days earlier thirty-three were killed and forty-seven injured when two commuter trains hit head-on near Stuttgart, Germany.

Age at Marriage

◈ *Science News Letter* reports that in the United States in 1960 the median age at first marriage was 22.8 for bridegrooms and 20.3 for brides, half of the brides and bridegrooms being under those ages and half over. More men married at 21 and women at 18 than any other age. According to the 1890 census half the U.S. bridegrooms were under 26 and half the brides were under 22, revealing that today there is a trend toward earlier marriages. In Europe the bridegrooms and brides are usually about three years older than they are in the United States, being very similar to the U.S. marriage-age pattern at the turn of the century. In Canada the median age for grooms is 24.8 and brides 21.7. The oldest brides and grooms, on an average, are found in Ireland, where the men average 31.4 years of age and the women 26.5, and in India they are the youngest—20 for grooms and 14.5 for brides.

"Compensation Neurosis"

◈ A British doctor, Harry Hall Tomkin, described a new disease that he labeled "compensation neurosis," which afflicts those temporarily disabled by accidents and who are waiting for compensation to be paid. Dr. Tomkin said that he had known many persons actually to become paralyzed, "but as soon as they get the cash they've been waiting for they recover almost immediately." He recommended as a cure getting the ailing person back to work as soon as possible, even if it means modifying the machine to let him work it while in plaster.

Inconvenience

◈ On June 13, on the hottest day in two years, New York city experienced a major power failure during its evening rush hour. At 5:05 p.m. the power went off and full service was not restored until 9:27, nearly four and one-half hours later. In the meantime hundreds of thousands of persons from Forty-third Street to Seventy-seventh Street were subjected to various degrees of inconvenience. Offices and homes were without light, hundreds sweltered in stalled subways (the mercury hit 96° during the day), loaded elevators stalled, traffic lights went out, causing traffic jams, and air-conditioning failed. The Consolidated Edison Company blamed the trouble on "mechanical failure" in a circuit-breaker at its West Sixty-fifth substation.

Shoplifters' Take

◈ In a survey of 308 food store operators representing 2,918 stores, 64 percent of the respondents reported shoplifting to be on the increase. The survey revealed Saturday as the favorite shoplifting day, with Friday in second place. Lone women were listed as the most frequent offenders, followed by children alone. The average value of thefts was $1.11, but in large stores, doing a half million dollars in business annually, the average theft was $1.45. It was reported that last year shoplifting cost food stores in the United States one half of one percent of gross sales, or $260,000,000.

Fertile Cat

◈ According to an *AP* dispatch a twenty-year-old cat owned by Mac Tooill of Columbus, Ohio, gave birth to a lone kitten recently. This brought her total number of offspring up to 193.

Paid Priest Helpers

◈ In California young men are being given a special course of instruction and then sent out to work as "priest helpers" in order "to tell people what the Catholic Church is all about." Catholic priest Eugene R. Zimmers, University of San Francisco philosophy teacher, with approval from higher church authorities, founded the project. Zimmers explained that "there are 80 million people in the United States who do not belong to any church. We do hope to tell them what the Catholic Church believes and teaches." In June seven young laymen, who had quit their regular jobs, finished a ten-month course of special instruction at the University of San Francisco in preparation for their work. Catholic parishes will hire them and pay them salaries. They will start at $500 a month and may eventually make more than $10,000 a year.

Church Raided

◈ On May 30 in San Bernardino, California, a parish fund-raising festival was broken up by police in a raid on a room at the playground of Our Lady of Guadalupe Church. A "chuck-a-luck" game, estimated to be worth $150 to $200, dice, playing cards and two posters listing blackjack rules were confiscated, according to Lt. W. Arnold Yost, head of the vice detail.

Explosive Underwear

◈ Chemist J. L. Howlett told a conference of the Royal Society for the Prevention of Accidents that girls wearing nylon underwear can cause explosions or fires. He said that "tests on female clerical staff wearing nylon underwear and leather shoes revealed charges of 600 volts after walking 25 yards." As prevention against accidents Howlett advised that girls working in dangerous locations wear "conducting footwear," that is, shoes that would dissipate the electricity as fast as the undies generated it.

Increased Use of Drugs

◈ The amount of sleeping pills and other barbiturates given out by Health Service doctors in Britain has doubled in six years. According to a Health Ministry report on drug addiction, the amazing total of 72 tons of these drugs is consumed by Britons every year. The reasons for the alarming increase of drug consumption was said to be the increased tempo and heightened anxiety of modern living, vigorous advertising, and the widespread belief that drugs are capable of combating a person's every ache, pain and mental quirk.

Clergy Trade Union

◈ Priests all over Britain have pledged to support a clergy trade union, according to Peter Blagdon-Gamlen, vicar of St. Bartholomew's in Derby. He argued that "our troubles must be aired and we need a body to do the airing." "I don't know whether we would strike," he continued, "—certainly not in priestly ministrations—but it

would not be beyond possibility for priests to act to support any of their fellows whom they feel to have been wronged.... Bishops would not be in the union—they are more like employers."

Wealth of the Vatican

◈ In the London *Daily Express* of May 6, 1961, journalist René MacColl gave some idea of the wealth of the Vatican. "Today the Vatican owns:—1. A series of important and famous banks, including the Bank of Rome, the Banco di Santo Spirito (the Bank of the Holy Ghost), and the Credito Centrale del Lazio. 2. A controlling interest in Italy's biggest gas, light, water, telephone, and public transport services, real estate concerns, hotel chains, and insurance companies. 3. The Bastogi Finance and Holding Company, a huge concern through which the Vatican makes deals in real estate, railways, and cement. 4. Voluminous interests in countries including Britain, Switzerland, and the U.S. The T.E.T.I. telephone company, one of Italy's biggest, is Vatican-owned, and in the Generale Immobiliare the Church has the largest real estate company in the whole country." The fortune of the Vatican was conservatively estimated at £5,000 million (14 billion dollars).

Accidental Drownings

◈ The U.S. National Office of Vital Statistics reports that for the year 1958 persons drowned in bathtubs numbered 140, compared to only sixty-two that drowned in swimming pools. More than half of those drowning in bathtubs were under two years of age, three fifths being under five, whereas only 39 percent of those who died in swimming pools were under five years of age. The total deaths from accidental drowning in the United States during 1958 was 5,605, almost 11 percent of the 47,300 deaths from all nontransport accidents.

U.S. Export Up

◈ Business is looking up for American exporters; especially is this true in the field of machinery. Export sales have been running slightly ahead of last year, at a seasonally adjusted annual rate of $20,000,000,000.

Cattle in India

◈ According to the Canadian Press, India has 160,000,000 cattle, which is almost one fourth of the world's total cattle population.

Is God to Blame?

Is God to blame for all your misfortunes? Is it God's will that suffering and death are everyday occurrences? When you pray, "Thy will be done on earth," what is your hope? To find in the Bible God's purpose for you and your loved ones, read the book

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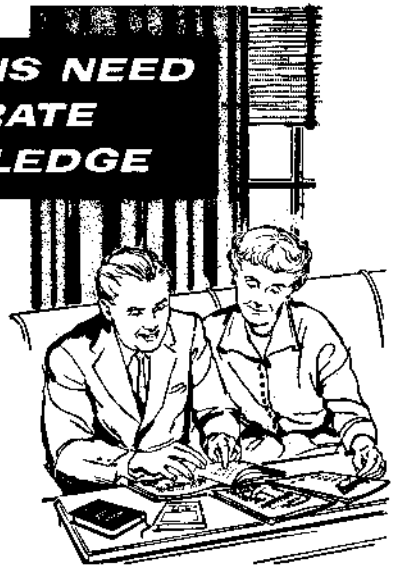

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Awake!

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AUGUST 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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YOU BENEFIT BY BEING

NEAT

WHY not enjoy the benefits of neatness and orderliness? Those who do have found greater efficiency, emotional contentment and happiness. All it takes is a little thoughtfulness, a little time, a little care. The results are amazingly beneficial.

Neatness should begin at home. If the outside or inside of a home is unsightly or disorderly, it casts an unfavorable reflection upon the occupants of that home. Orderliness, on the other hand, reflects favorably on all members of a family and also on any organization of which they may be a part.

Neatness also saves time and lightens household cares. Disorder and untidiness are wasteful of energy. Cluttered-up drawers and closets rob one of much time when something needs to be found. Disorderly closets bulging with things that will seldom if ever be used also irritate the nerves. How many closets bulge with stored-away things that might more profitably be discarded or given to others who could use them!

A spring or fall cleanup campaign often clears out items that may really be junk, and such dejunking promotes greater freedom from cares and aids neatness. A letter written to *The Listener* tells of one man's joy in this regard: "I have been collecting things almost ever since I can remember. . . . They have gone with me from house to house, but now . . . I have got rid of them. A great van came and took them all away. . . . In the past I have found it so hard to throw things away. That shabby leather strap . . . that picture I thought so beautiful so many years ago . . . the amount of rubbish! . . . They have gone in such quantities that we found it advisable to tip the junkmen to take them all away. I feel better and younger without them."

But many things are needed and used from time to time. Where are they stored? Many places are often used as storage sites —attics, basements, spare rooms, front and back porches, back yards, garages, automobile storage compartments and even stairways. What is the condition of these places? Are they neat and orderly? Too often they are in a state of disarray. Trying to find something in such an attic, for instance, can be a most frustrating experience. But if boxes are clearly labeled as to contents and orderly arranged, storage places can be kept tidy.

There is a most vital benefit in orderliness that is sometimes overlooked: the

avoidance of hazards. Stairways cluttered with objects are hazards. Though experienced family members may be able to hurdle such obstacles, outsiders may not be as successful. People often fall over something on a stairway and end up with broken bones or worse. Scrap paper, old oily rags and open paint buckets can be a fire hazard. Neatness and orderliness can thus save not only one's home and property but also one's health and life.

Enjoying the benefits of neatness calls for family co-operation. A husband who throws magazines, newspapers and other things around adds to his wife's work and may well be irritating her. The tidy person hangs up clothes and puts away shoes and socks. Strewn about the room, they are a source of constant personal embarrassment when others come in. It shows a lack of respect for other members of the household who like a pleasant atmosphere and who are also embarrassed when they bring friends in and find the wife's or husband's clothing thrown about the room.

You will get more done in neat, orderly surroundings than when things are not neat. Disorder produces depression or tension and causes distraction. At your place of work or study keep tools, equipment, books, papers, drawers and file cabinets in an orderly way. Discussing the matter of greater efficiency through orderliness, the volume *This is the Way to Study* says: "While your chief object should be to establish a workshop suggestive of the use to which you are going to put it, it is also important that it be neat, pleasant, and colorful. You will do better work in cheerful surroundings than you will in a drab and unpleasant work room. Why this is we do not know. Perhaps pictures on the walls, curtains on the windows, an orderly arrangement of the furniture, and a clean and neat condition of things produce an unconscious feeling of satisfaction, relaxing tensions that interfere with the best mental work. . . . Depressing surroundings do nothing for the brainworker, except to slow him down."

A neat personal appearance also contributes to one's well-being and reflects well upon one. Having one's clothes pressed, shoes shined, hair combed and pockets not overly loaded contributes to a neat appearance. Disorder in a woman's pocketbook often comes to light when something has to be taken out in a hurry. The businessman or minister who carries a brief case needs to be certain it is in an orderly condition. The minister wants to imitate Jehovah God, "for God is a God, not of disorder, but of peace." So he heeds the divine principle: "Let all things take place decently and by arrangement." —1 Cor. 14:33, 40.

Enjoy the benefits of neatness by making it a continual process. This avoids time-consuming tidying-up campaigns every few weeks. Day by day be orderly. Put things back in their places after using them. All members of the family should know where things properly belong.

Parents should teach their children neatness. Let them clean up after themselves. Teach children to keep their rooms neat, to clean the bathtub after use, to put things away after using them.

Though we should strive for general neatness, we must remember that even good practices can be pushed to extremes. Guard against making a fetish of neatness, for fussiness builds up tension among all members of a household. Fussiness can be as annoying as sloppiness. Be neat, not fussy.

Put neatness to work, serving you, not enslaving you. It will pay for itself every hour of the day, bringing benefits in personal relationships, personal efficiency, safety, contentment and happiness.

WHERE MAY REAL SECURITY be found?

SECURITY is like a rare metal. To find it you have to know where to look, but where can it be found in this modern world that lives by the code of survival of the fittest? How can there be any sense of security when people in all nations are lacking in moral principles? Instead of living like civilized humans, they act like savage animals that continually fight among themselves and prey upon one another. How can there be any feeling of safety when you must constantly be on the watch to avoid being cheated or having things stolen? How can there be peace of mind when there are people who seek to take advantage of you and still others that put your life in jeopardy?

Can anyone feel secure in this morally corrupt world? What security is possible now and in the future?

From general appearances the world seems to be without upright men, men of loving-kindness in whose presence you would feel secure. Its disregard for moral principles creates a condition that is similar to what existed in the ancient kingdom of Judah. Regarding this the prophet Micah said: "The man of loving-kindness has perished from the earth, and among mankind there is no upright one. All of them, for bloodshed they lie in wait. They hunt, everyone his own brother, with a draghet." Today, as in the days of Judah, it seems that no one can be trusted, often not even those in one's own family. Self-interest seems to destroy natural family affection. What the prophet goes on to say about Judah could well be said regarding the world today, especially apostate Christendom: "Do not put your faith in a companion. Do not put your trust in a confidential friend. From her who is lying in your bosom guard the openings of your mouth. For a son is despising a father; a daughter is rising up against her mother; a daughter-in-law against her mother-in-law; a man's enemies are the men of his household."—Mic. 7:2, 5, 6.

The insecurity that is experienced because of the world's mad, selfish scramble for material possessions, riches and personal advancement has been augmented by the awful power of atomic weapons and the bad relations among nations. Nevertheless, a sense of security can be had today that brings peace of mind and hope for the future.

Source of Real Security

Most people fail to find security because they look in the wrong places for it. It cannot be found by looking to political leaders, men of science or Christendom's clergy. All are part of this world and manifest its spirit. The clergy talk about moral principles but give their support and blessings to political leaders who have no regard for such principles. They preach the Christian gospel of peace but bless weapons of war and support international wars. How can such men who have made themselves an integral part of this corrupt world be a source of security? How can they give what they do not possess themselves?

To find real security it is necessary to turn to a source that is outside this worldly system of things, that is no part of it. Jehovah God, man's Creator, is that source. Being the Supreme Sovereign, he has complete security himself and is able to give security to those who look to him as the source of it.

In times of trial he gives strength to those trusting in him. He becomes a stronghold to them. "Jehovah is good, a stronghold in the day of distress. And he is cognizant of those seeking refuge in him." Although he permits persecution to come upon Christians in order to try them, his spirit strengthens them in their distress, helping them to stand firm. He notices those seeking him and is readily found by them. "God is for us a refuge and strength, a help that is readily to be found during distresses."—Nah. 1:7; Ps. 46:1.

Because of his strengthening spirit, trusting Christians have a sense of security that dispels fear of men. It enables them to stand before prejudiced judges and rulers without fear. Regardless of how they may be threatened or mistreated because of their faith, they will not break integrity to God. They will stand firm as a rock. An example of this is the experience of Jehovah's witnesses in Nazi concentration camps and now in Communist prisons. They refuse to renounce their faith in exchange for their freedom or their lives.

During such times of distress the one who seeks refuge in Jehovah feels secure because he knows that he is assured of a resurrection if his enemies kill him. The harm they may do to him is only temporary. This knowledge gave early Christians a sense of security when they faced the wild beasts of Roman arenas. They knew that Jehovah is faithful to those trusting in him.

The apostle Paul tells of the sense of security he felt in Jehovah when he was at Ephesus in Asia Minor. It appears that he was compelled to face wild beasts there that put his life in danger. He felt secure in the knowledge of Jehovah's promise of the resurrection. Since God had more work for Paul, he did not permit Paul's enemies to kill him at that time. "For we do not wish you to be ignorant, brothers, about the tribulation that happened to us in the province of Asia, that we were under extreme pressure beyond our strength, so that we were very uncertain even of our lives. In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead."—2 Cor. 1:8, 9.

Security can also be found in Jehovah's truth. It is a protective shield that safeguards the mind from being brainwashed by the corrupt ideologies and vain philosophies of the world. It is a protection from worldly reasoning that would lead a Christian in the world's path of opposition to God. It is a defense against religious falsehoods that imprison people to empty superstitions and to an unnecessary fear of religious leaders. This is the truth that

Jesus said would make people free.—John 8:32.

New System of Things

Jehovah's new system of things involves the provision he has made for human salvation, the establishment of a unifying government for earth that will insure peace, the enthroning of a king of his choosing that will rule in righteousness and the building up of a theocratic organization for unifying dedicated Christians. Those who seek refuge in Jehovah as a stronghold must come within this new system of things. They must exercise faith in its provisions for bringing life and peace to mankind.

The people who already have come within the new system of things and found security there form a new-world society of dedicated Christians. They have separated from the world by refusing to participate in its political activities, its schemes for world domination or world peace and in its violent differences. Because they, like Jesus, take no part in the political affairs of this world, they are not responsible for the unscriptural actions taken by worldly leaders and governments. They live as a new-world society that acknowledges Christ as rightful Ruler of earth and that looks forward to the security of the righteous new order that will come by means of his kingdom.

These people live in peace and unity world-wide. National barriers, race and language do not break that unity. Because they obey Jesus' command to "love one another," you have no reason to feel unsafe in their presence. Unlike in the old-world society, your life is respected in the New World society.—John 13:34.

Since the high principles of God's Word guide the New World society of Jehovah's faithful witnesses, there is no uneasy feeling of distrust in it. When you come among them you are not associating with thieves, cheats and liars, but with trustworthy people, men of loving-kindness. Your possessions are safe with them, and you can expect to be treated honestly and uprightly. Here among these dedicated people of God in his new system of things, you can find real security now.

Hope for the Future

Within Jehovah's new system of things can be found a hope for future security on earth that brings great peace of mind and a sense of safety today. That security will come by means of God's kingdom. It is a real security that is certain despite today's threats of nuclear extinction.

In that new order of divine making, all peoples will live in perpetual security from attacks by fellow humans or by wild beasts. A prophecy that was spoken to Jehovah's covenant people of ancient times will then be true even of their physical circumstances. "They will no longer become something to plunder for the nations; and as regards the wild beast of the earth, it will not devour them, and they will actually dwell in security, without anyone to make them tremble."—Ezek. 34:28.

To get the security Jehovah provides requires you to be instructed in Scriptural truths, in God's purposes, that you may have a basis for absolute trust in him. It requires you to walk with God by following a course of obedience to his commands and laws, having faith in his promises. It requires you to work in unity with the many dedicated Christians who already have sought refuge in him.

A sense of real security can be had now, but you must seek it where it can be found. You must look to Jehovah. You must seek it in his new system of things. There you can find safety and peace of mind "under the very shadow of the Almighty One."—Ps. 91:1.

Mardi Gras Rooted in Magic

MAGIC IN NOISE

● "In the case of the Mardi Gras," states the *Swiss Lexicon*, Vol. 3, p. 247, "heathen customs (Greek, Roman, German) have been joined with Christian customs. . . . The usage of instruments to make noise during the parade was originally intended not only to drive away evil spirits but also to awaken spirits which would bestow blessings."

"MAGIC DEMONIC DOINGS"

● The following items are from the volume *German Mardi Gras Customs*, by Adolf Spamer, authority on Germany and its folklore: "From the very earliest days, masquerading has also included making the face unrecognizable by smearing it with paint or by putting on a mask, phantoms. Without such a change in facial characteristics the mask would remain human and the desired demonic and magic compulsion would be missing. . . . While the 'phantom' shows a frozen, icy smile, the wooden masks are designed to characterize more than to frighten, yet many other masks show demonic-devilish facial contortions. . . .

"The original type of mask, reminiscent at quick glance of the related forms of Polynesia and Central Africa, are still seen in Lötschental (in the Wallis Canton of Switzerland). . . . This original purpose of masquerade and masking still appears in the customs of remote mountain valleys: the one dressed as a demon actually becomes a demon and possesses thereby magic powers. . . . Although the entire week of Mardi Gras celebrations used to be filled with such magic demonic doings all over Germany, yet today only remnants of this old custom are still existent, a custom whose basis goes back to almost one and a half thousand years."

MAGICAL FIRE

● "On the first Sunday during Lent, on Invocabit Sunday, sometimes known in certain sections as Disk or Torch Sunday, an old Mardi Gras custom becomes apparent especially in Western and Southern Germany, that of lighting fires and torches. . . . So the old Mardi Gras includes magical fire which is a defensive as well as at the same time an awakening action of magic productivity."

ROOTS NOT PULLED UP

● "Mardi Gras is the term for an old, widely-held custom of early spring, and just like all pre-Christian customs of folklore must be tested as to strength in its fight with the Christian Church, which attempted to introduce it into its ecclesiastical year after attempts to destroy it had been proven futile. From the Church fathers on, from Tertullian, Chrysostom, Jerome and Augustine, throughout the entire Middle Ages, the Church fought against the noisy and degenerating masquerading carried on by the people. . . . Lutheranism was first successful to any great degree in causing Protestant Germany to do away with or at least to reduce the Mardi Gras customs, calling them a heathen-papal degenerating of the folk and a 'great abomination in the sight of God'. . . . In 1687, the city council of Zittau banned the arranging for or the carrying out of all Mardi Gras parades, dances and banquets, so that, as history records it, 'the old heathen Mardi Gras doings, allowed by the Papacy up until that time, should be finally brought to an end'. . . . But the renewed flare-up of the Mardi Gras doings . . . is indicative of the vitality of these old customs."

'FIGHT OF FRIGHTENED MEN'

● "The pre-Christian Mardi Gras was . . . a period of wild enchantment at the threshold between the two seasons. In the fight traced back to our very beginning against the winter-like powers of death and destruction, the hope in the productivity of summer was mingled, the summer whose coming one attempted to insure through various kinds of defensive and alluring magical tactics. These customs . . . appear to have been solidified into a set form of cult early in the German era, as expressed in parades, races and demonic masquerade dances . . . and which to an extent had to do with belief in the dead. . . . Here and there, even today, the nonsense of all this foolishness flickers through as a desperate fight of frightened human souls striving for life and happiness."

RESISTANCE WITHOUT VIOLENCE

ON April 29, 1961, 826 persons sat down in front of Scotland Yard in London and refused to move despite threats of arrest. "The demonstrators," said *The Sunday Times*, "made no attempt to resist. They sat in the roadway, and when police picked them up, they went limp and had to be lifted bodily into vans." This was a typical demonstration of passive resistance, a method of protesting that has grown in popularity in recent years. Since it is puzzling to the average person, especially because it advocates the use of nonviolence against force, you may be interested in some of the reasoning behind it and how a Christian should view it.

By their act of civil disobedience, the demonstrators in Britain were endeavoring to focus public attention on their opposition to nuclear weapons. It may seem strange that a group of people should conclude that the best way to voice their protestations is by breaking a law, but that is one of the basic methods of passive resistance. The object is to get publicity. That is why demonstrators in Scotland and the United States have invited arrest by trying to board nuclear submarines.

American Negroes have turned to passive resistance as a more effective way to fight racial segregation than violent resistance. On February 1, 1960, Negro students began a nonviolent demonstration by sitting at lunch counters that were reserved for white persons. This was in a section of the United States where the races are segregated. Their demonstration spread into an organized movement of passive resistance at lunch counters in six states and twenty cities, later including washrooms, libraries, beaches and other public facilities.

Arrests and violent opposition brought suffering to these Negro resisters, but that was what they expected, and it helped to publicize their grievances. Reporting on their conduct, *The Christian Century* stated: "When lighted cigarettes were thrust down the collars of Negro students sitting at dime-store lunch counters in Nashville, Tennessee, when the sit-downers were reviled and spit upon, they did not strike back and they did not run away." By suffering violence, but not retaliating with violence, the students hoped to swing public sympathy in their favor by causing their opposers to appear intolerant and cruel.

Negro resisters in South Africa succeeded in this when a cry of protest arose all over the world against the violent action used on them by the South African government. The sympathies of the world

were for the resisters, much to the embarrassment of their rulers. These African demonstrators accomplished their aim as far as favorable publicity is concerned, but they did not accomplish their principal objective of changing the hearts of the men in power into being more liberal toward them.

Reasoning Behind Passive Resistance

The reasoning of nonviolent resisters is that by bringing suffering upon themselves instead of causing others to suffer, the conscience of their oppressors will be stirred, causing a change in treatment. Dr. William Nelson, vice-president of Howard's School of Religion, put it this way: "The object is to convert, not by making someone else suffer, but by suffering yourself. The very sight of that suffering will draw attention to the problem." Besides impressing on the rulers the urgency of their problem, the passive resisters hope to embarrass their rulers by attracting world attention to the suffering they are causing.

In the reasoning of passive demonstrators can be seen the influence of the philosophy of Mahatma Gandhi, the Indian leader who became famous through passive resistance. He astounded the world by fighting force with nonviolence, first in South Africa and later in India. His idea was that suffering brought upon one's self for a cause was far more effective than causing someone else to suffer, as when demonstrators resort to violence. Thus the resister must be the one that suffers, not those whom he is resisting. Gandhi's passive resistance movement was called *Satyagraha,* and regarding it Leo Kuper states in his book *Passive Resistance in South Africa:* "The effect of Satyagraha is thus to set both oppressive laws and force at nought. . . . In relation to this force, the passive resister has so subjected himself to ascetic discipline that the range of effective sanctions is greatly reduced, and the hurt he sustains is a means toward the much desired self-purification. The mechanism of change in Satyagraha is not the embarrassment or coercion of the government, as in the first type of passive resistance, but a change of heart in the rulers, their conversion through the suffering of the subordinates."

Disobedience and Non-co-operation

Civil disobedience is the method of nonviolent protesting that is commonly used. The resisters invite arrest by violating a law. This they may do en masse to overwhelm the penal facilities of the civil authorities as well as to attract publicity to themselves. When 20,000 Africans milled around the police station on the outskirts of Johannesburg, South Africa, inviting arrest because of not having their hated passbooks, the police could not arrest and imprison that immense crowd. Neither could the authorities at Evaton, another South African town, imprison the 70,000 passive resisters that gathered there. Usually civil authorities are baffled by such large crowds of nonviolent demonstrators.

Small groups of resisters are another matter. They usually are arrested and jailed when they are guilty of civil disobedience. This punishment they bring upon themselves makes them martyrs to their cause and gives them a certain amount of prestige among their associates. Their suffering is a dramatic way of bringing to the attention of the authorities and of the public their pleas for a change in official policy.

Another method of nonviolent resistance is by non-co-operation with the rulers. This requires good organization among a large number of resisters whose services are needed by the government. The loss of their services forcefully brings to the at-

tention of the officials the need to consider the protests of the resisters. A similar method of nonviolent resistance is boycott. When a large number of persons are organized to participate in a boycott, economic damage can be done to force oppressors to change their policies. This was used successfully by Negroes in Montgomery, Alabama, to help force the desegregation of municipal buses.

How Effective

There is some question as to the effectiveness of passive resistance. In the case of Mahatma Gandhi, it helped free India from British rule, and in the southern part of the United States it has helped to bring about some concessions in the segregation issue there. But its effectiveness depends to a great extent upon the type of government and the temperament of the rulers against which it is used. In a liberal nation where there is freedom of the press, it may have a measure of success, but what could it possibly accomplish under despotic rulers or under rulers that stubbornly refuse to consider the protests of a minority no matter how much they may suffer? Cruel rulers will not be moved by the suffering of passive resisters.

In some societies any act of civil disobedience is considered an act of rebellion and is punished harshly and ruthlessly. The number of people involved makes little difference. In fact, the more there are the more convinced a despotic ruler becomes that the passive demonstration is inimical to the interests of his rule.

How could the suffering of passive resisters move despotic rulers to compassion when such rulers are hardened to human suffering? When hundreds of thousands of people have been made to suffer, why should they be moved to compassion by the suffering of a few thousand nonviolent demonstrators? Did the suffering of millions of persons in Nazi concentration camps change the hearts of the Nazi leaders? It seems evident that the reasoning behind passive resistance is weak when an authoritarian state is involved.

Note what Leo Kuper states about this in his book *Passive Resistance in South Africa:* "There is no historical warrant for the basic assumption in Satyagraha 'that the sight of suffering on the part of multitudes of people will melt the heart of the aggressor and induce him to desist from his course of violence.' . . . There is no doubt that the threshold of indifference to extreme forms of suffering may be very high indeed. We must therefore question Gandhi's belief that conversion by the suffering of others is universally effective."

The publicity that passive resistance also depends upon for its effectiveness cannot be relied on in a state where the rulers control the press. They would not permit the suffering of passive demonstrators to be publicized. Instead of accomplishing their aim of attracting public attention to their cause or of melting the stony hearts of their rulers, such demonstrators would be ushered quietly off to prisons or concentration camps. Their self-sacrificing would not have accomplished a thing for their cause.

Another factor that bears on the success of nonviolent demonstrations is the willingness of the demonstrators to submit to increased or prolonged suffering. A large number of people may be willing to participate in a demonstration of civil disobedience when the penalty may be a suspended sentence or a short period in jail, but when the penalty becomes extreme, there is very likely to be less enthusiasm for self-sacrifice.

Contrary to the reasoning of passive resisters, the rulers in South Africa were not conscience-stricken or moved to have a change of heart when passive resisters

filled the prisons. Instead, they enacted laws that provided a penalty of five years in prison and a fine of £500 for any kind of resistance. Commenting on the effect of this severe penalty, *The Christian Century* remarked: "It takes a brave or a very foolish man to risk such a penalty for simply standing where he is not supposed to be. Sooner or later he is going to resort to action he feels will not be wasted."

Christian's Position

The growing popularity of nonviolent demonstrations against oppressive restrictions or against nuclear weapons that threaten the existence of mankind confronts a Christian with a problem. Should he participate in such demonstrations? Since the purposes that demonstrators seek to achieve by nonviolent protests are not necessarily contrary to Scriptural principles and since clergymen take part in them, you may be inclined to conclude that participation in such demonstrations is the Christian thing to do, but is it?

When Jesus Christ was on earth he set the example for Christians to follow. In fact, it is written: "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) Although the Roman government was very oppressive in its policies toward the Jews, we do not read about Jesus' organizing a violent or nonviolent demonstration in protest. Neither do we read about any effort on his part to demonstrate against slavery, which was generally practiced in those days. Study carefully the record of his life and you will find no mention of his attempting to reform the Roman government or the customs of that time.

The policy that Jesus followed was that of strict separateness from the political affairs of the world. He came to earth to do the will of his Father, not to become embroiled in heated political differences and struggles for emancipation. He confined his energies to preaching and teaching the life-giving truths of God's Word, and he expected his followers to follow his example. On one occasion he said: "They are no part of the world just as I am no part of the world."—John 17:16.

In view of the position that Jesus took, how can Christians today involve themselves in protest demonstrations and still be following his footsteps closely? How can they participate in movements to reform customs or political policies and still keep separate from the world as Jesus did? When a Christian is arrested or made to suffer, it should be for keeping integrity to God, not for civil disobedience in a protest demonstration. "If someone because of conscience toward God bears up under afflictions and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being struck blows, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God."—1 Pet. 2:19, 20.

Although nonviolent resistance may have some limited successes in liberal lands, it is an ineffectual instrument for world reform. A Christian would be most unwise to permit it to distract him from the means God has chosen for changing the policies and customs of the world's political states. Instead of becoming involved in political and racial demonstrations, he does better by "seeking first the kingdom [of God] and his righteousness." —Matt. 6:33.

EASILY BELIEVED LIES

A frequently repeated lie is easier to believe than a seldom-heard truth.

SPOTLIGHT ON THE MONROVIA CONFERENCE

By "Awake!" correspondent in Liberia

MONROVIA was quiet, a solemn atmosphere prevailing. Previous radio announcements had called attention to this day, April 14, 1961. Printed proclamations by the government were posted along the streets appealing to all religious leaders, bishops, priests, deacons, evangelists, and the laity of all religions to assemble themselves in their respective edifices of worship on this day with prayer and fasting. But why an appeal for prayer and fasting? An event of far-reaching importance was soon to take place in Monrovia, and divine guidance was sought for its success.

During the following days radio and press played up the event. Sometime later flags, bunting and palm branches began to gaily decorate the city. Expectancy was in the air!

On May 7 police sirens began to wail throughout the day. What was happening? The heads of nineteen independent African states from the Sahara to the Congo were arriving. The prime minister of the Federation of Nigeria, Sir Abubaka Tafewa Balewa, had arrived. President Sylvanis Olympio of Togo was here. The prime minister of Sierra Leone, Sir Milton Margai, had come. The heads of government of the Cameroons, Central African Republic, Chad, Congo Republic, Dahomey, Ethiopia, Gabon, Ivory Coast, Libya, Malagasy Republic, Mauritania, Niger, Senegal, Somalia, Tunisia, and Upper Volta were also present.

Why had they come? To attend a conference of independent African states. Africa, like a sleeping giant, had awakened from her age-long slumber. Many African states have attained independence and problems have arisen, problems of unity, security, peace, co-operation and leadership. The radio and press hailed the conference as historic, the largest and most important conference of independent African states to take place on African soil. President Leopold Senghor of Senegal declared: "For the first time in Africa's six-thousand-year history African leaders of twenty independent states have met to consider solely the problem of Africa."

Plans for "New World Order"

Many African leaders see widening horizons. They foresee freedom from European domination and the African as boss from the Mediterranean Sea to the Cape of South Africa. Many feel that the hour has come for Africa to rise to greatness and assume world leadership. President Tubman of Liberia, in his keynote address, stated that Africa was once the cradle of world civilization and could again become a pivot for a "new world order." Who would assume leadership in building this

new Africa? President Tubman stated that the idea of one nation being first among African states would be destructive to African unity and peace. Rather, he urged that all states, large and small, should co-operate in good neighborliness as equal partners. By doing so they could set a new pattern of social and political behavior and thus help to bring order to the present world disorder.

Somewhat disturbing to the delegates was the fact that Ghana, Guinea, Morocco, United Arab Republic and Mali were not present. Why had they not come? Some months previous these had met in Casablanca and there discussed the problems of African unity and peace. Their belief was that such could be attained only by a union of all African states under one leadership and not by each state maintaining its political identity while trying to co-operate with others in an economic, technical and cultural way as the Monrovia powers favor.

Accomplishment

For four days the conference met in Monrovia's beautiful city hall. Outside waved the flags of each state, and a huge map of Africa carried the slogans, "All Africa Must Be Free," and, "One for All, All for One." What had the conference resolved and proposed? They reaffirmed their faith in the United Nations and said they would take joint action through that instrument in working toward world peace.

They proposed that a technical commission of experts be set up within three months to meet in Dakar, Senegal, to work out detailed plans for economic, educational, cultural, scientific and technical co-operation as well as improving transportation and communications between the states. To overcome the language barrier, effort is to be made to teach French and English to citizens of all African countries.

The conference heads declared that the fight of their brothers in Angola, Mozambique, Algeria, South-West Africa and South Africa was their fight also, and that technical and moral support would be given them. As for South Africa, its continued policy of apartheid was declared to be open declaration of war against the black race, and they said that practical and effective measures would be taken to bring South Africa to her knees. All states were called on to apply immediate political and economic sanctions, collectively and individually, against the government of South Africa.

A spokesman for the Angolan People's Union addressed the conference, charging Portuguese colonial oppression in Angola. He declared that Angolans have no rights of representation and participation in the executive, legislative and judicial organs of government, that there was no development of democratic expression, such as political parties, trade unions, or youth or women's movements. All such movements are organized in absolute secrecy, he said.

Although conference members are pledged not to interfere in the domestic affairs of each other, it was held that this applied only to states already independent and sovereign, therefore rejecting Portuguese claims to Angola as a "province" of Portugal. The conference did pledge "their wholehearted material and moral support to the Africans in Angola in their struggle for autonomy."

With reference to the Congo, the twenty heads of African states reaffirmed "faith in the United Nations as the only organization which is best adapted to achieve a real solution to the Congo problem." However, the conference noted the past "weaknesses and mistakes of the U.N. in its work" in the Congo.

Without referring to any specific country, the Monrovia powers called upon Af-

rican states to "desist from such activities as the hasty recognition of break-away regimes in the Republic of the Congo, and generally from taking sides with rival groups in any form or manner." This seemed to be a direct challenge to the Casablanca powers, which have all recognized the Stanleyville regime of Gizenga as the only legitimate government of the Congo.

The nuclear powers were called upon to bring about a cessation of nuclear stockpiling and explosions. Particularly was France singled out to give assurances that she will not explode any more nuclear devices in Africa.

Machinery was set up to take care of differences between the African states and peacefully solve any territorial disputes. When the conference ended, all expressed satisfaction and looked forward to the next meeting, to be held in Lagos, Nigeria.

Reaction to the conference was quick. Some hailed it as a real step toward unity and peace. Still others condemned it. President Kwame Nkrumah of Ghana spoke against it, declaring that the present political boundaries of the independent states were carved out by the colonialists and that no African solidarity and peace could come by each one maintaining its political identity. Rather, all vestiges of colonializing must be removed from Africa, he said, and all these states would have to give up their sovereignty and merge into a union of African states. Nkrumah stated that he would continue to work toward this end.

Will the African's desire for unity lead to disunity? Will his desire for peace result in dividing Africa into two blocs with each struggling for mastery? Time will tell.

While peoples strive through conferences and political efforts to bring about unity, Jehovah's witnesses in the New World society are already united—and that in Africa! Whether they be Zulu or Xhosa of the South, the Cibemba of the Rhodesias, the Yoruba of Nigeria, the Twi of Ghana, the Kpelle of Liberia, the Kissi of Guinea, or the Egyptian of Egypt, all are one. There is no division among them. This is because they have accepted Jehovah God as sovereign and they advocate no political government or alliance as the answer to Africa's problems, but only God's kingdom under his Son as the government to rule, unite and bring peace, life and blessings to obedient men.—Isa. 9:7.

NEXT ISSUE

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- Totalitarian Inquisition Revived in Spain.
- Caution! Your Credit Is Good.
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- How God Kept Israel a People Apart.

Prayer: Senator versus Chaplain

Indicative of the fact that a United States senator, a "layman," may know more about prayer than the chaplain paid by the government to offer prayers is the following resolution that a senator presented to his colleagues:

"Resolved: That the Chaplain of the Senate be respectfully requested hereafter to pray to and supplicate Almighty God in our behalf, and not to lecture him, inform him what to do, or state to him, under the pretense of prayer, his (the said Chaplain's) opinion in reference to his duty as the Almighty, and that the said Chaplain be further requested, as aforesaid, not, under the form of prayer, to lecture the Senate in relation to questions before the body."—*Church and State in the United States*, Stokes, Vol. 3.

WEATHER *Made to Order*

IMAGINE ordering clear skies for Sunday and rain for Monday and getting them! That may sound a bit fantastic to some people, but not to meteorologists interested in climate control. Captain Howard T. Orville, who for four years headed former president Eisenhower's Advisory Committee on Weather Control, says weather control will be a reality in twenty or possibly fewer years. Dr. Joseph Kaplan, head of the United States Committee for the International Geophysical Year, declared: "Control by man of the earth's weather and temperature is within the realm of practicality now."

As yet man cannot produce large amounts of rainfall in the natural atmosphere whenever and wherever he chooses. But he can and has produced both snow and rain in copious quantities. In the early 1950's American farmers and water-power companies in the western part of the United States were paying from $3,000,000 to $5,000,000 annually to cloud-seeding concerns in an effort to increase rainfall.

In the few years since it was found possible to control or modify weather to an appreciable degree, the cloud-seeding industry has expanded into an $8,000,000-a-year business. Commercial cloud-seeding companies now regularly "water" some 200,000,000 acres of grazing and farm land at two to twenty cents an acre. Today made-to-order snowstorms are created to insure good skiing, and thunderstorms are formed to prevent drought. During the winter months, with man's help, mountains are covered with heavy falls of snow to make sure that there will be plenty of water in the spring to turn the turbines of big power plants. A United States presidential Advisory Committee on Weather Control reported that five out of six of man's efforts to produce rain succeeded, that rain increases of from 9 to 18 percent above normal have been due to human efforts at rain making. Other reports show that California is ahead $50,000,000 a year from man's rain making, and that the Midwest states are reaping at crop time $40 for every $1 that they are paying rain makers.

So Mark Twain's statement that everybody talks about the weather but nobody does anything about it is no longer true. There are a number of people doing plenty about it; some are even making the weather their life's work. They are devoting themselves to weather forecasting and weather control.

If man were able to control tornadoes, typhoons and hurricanes effectively, there

is no question that such control could be a blessing. Think what a saving this would be in lives and property! In 1900 a hurricane claimed 6,000 lives at Galveston, Texas. As recently as 1935, 400 persons lost their lives when a hurricane hit the Florida Keys. In India, in 1876, a hurricane produced an inundation in which more than 100,000 were killed.

If heavy thunderstorms could be controlled, $275,000,000 worth of property a year in the United States could be saved. If freezing rain, snow and sleet that stall surface traffic and damage communication lines might be reduced by control, think of the savings here! Adequate control would mean the diverting or the dissipating of heavy snowstorms, such as hit New York city in December, 1947, and in the early months of this year. In addition to the inconvenience suffered, these storms cost taxpayers millions of dollars for snow removal. Control would halt hailstorms that wreck crops and do away with droughts, such as the one in 1934 that cost the United States an estimated $5,000,000,000. Fog banks that delay airline flights, smog that plagues cities and rain that ruins the farmer's hay crop would all be in the past. Dust-bowl areas and desert lands would gradually be transformed into fertile crop-productive lands, thus reducing famines the world over. Forest fires, which destroy an average of 16,000,000 acres of timber yearly in the United States, would be curbed. Fruit growers and outdoor-sports promoters could all benefit by weather control.

The Weather

Earth's weather, for the most part, is brewed in the comparatively "thin," eight-mile-deep layer of the lower atmosphere, by an exquisite balance of cosmic and terrestrial forces. High overhead, the atmosphere, like a glass roof of a giant greenhouse, traps the heat of the day and prevents it from escaping into outer space at night. This heat balance, together with the rotation of the earth, propels the night ocean currents and the great rivers of air that determine what kind of day it has been and what kind of day it will be tomorrow. Like a huge engine driven by the sun, the hot air goes up from the equator and is drawn toward the poles. The cold air from the poles rushes downward and heads for the equator. Within this over-all interchange are many movements, often sudden concentrations of energy that break out into thunderstorms, tornadoes, typhoons and hurricanes. Some researchers believe violent weather, particularly thunderstorms, occurs when the delicate electrical balance between the earth and the ionosphere is disturbed. The storms, they say, restore the balance.

How to change the weather and change it safely with a full understanding of the global implications is the problem. With imperfect knowledge it is quite possible to have weather changes boomerang. The massive efforts under way to harness climate could precipitate droughts, initiate violent storms or bring on glaciers and huge ice floes. Despite these warnings, however, the race to master the weather accelerates among nations of the world.

Methods of Control

Modern man has the tools for understanding and controlling weather to some extent. For example, at present the best-known method of starting a rain or thunderstorm or "modifying" a cloud is probably by "seeding." The method is called "seeding" because it calls for introducing into the cloud certain particles that collect moisture and fall to the ground as rain or snow. This method got its start about fourteen years ago when Dr. Vincent Schaefer breathed heavily into a family-

type deep freezer. His warm breath in the cold formed a little cloud. He then dropped a piece of dry ice into the freezer, intending to make it colder. As the dry ice passed through the cloud a miniature snowstorm occurred. This miniature snowstorm set Schaefer's brain to working. Soon he was up in an airplane scattering dry ice grains in the clouds, and on earth observers watched man produce real precipitation for the first time. Dr. Schaefer actually exercised control over the atmosphere! This experiment proved that man could, to an extent, either produce rain or make the clouds disappear if he pleased.

The most efficient agents to make a cloud disgorge snow were found to be silver iodide and cerium oxide. In the cold clouds, 12,000 to 14,000 feet up, the tiny particles of silver iodide, nuclei so small that 10,000 of them would be the equivalent of a grain of salt, are sown. The seeding seems to make the droplets merge and grow big rapidly so that the cloud does not have to grow tall in order to form rain. According to United States Naval Institute Proceedings (July, 1951), seeding experiments carried out in one day, when two ounces of silver iodide augmented by less than sixty pounds of dry ice were used, resulted in a total rainfall of 800,000,000 tons. This is approximately equivalent to 200,000,000,000 gallons of water! Dr. Irving Langmuir, Nobel prize winner in chemistry, estimated that only two hundred pounds of silver iodide would be required to seed the earth's entire atmosphere.

The seeding system cannot be made to work at will. Weather conditions must be favorable. Thought must be given to cloud type, available moisture, temperature in the upper cloud (the upper portion of the cloud must be well below 10 degrees Fahrenheit), wind flow and numerous other factors. Equally as important are knowledge, skill and experience in using a seeding agent. Only small amounts are needed to produce precipitation. It is very simple to overseed a cloud. In the case of overseeding, the cloud usually disappears and the seeding actually prevents the cloud from giving the rain that might otherwise have formed and fallen.

By seeding the cloud, when all factors are just right, man merely duplicates what takes place in nature. The updrafts pick up tiny particles of dust from the earth's surface or salt from the oceans. These enter the clouds. There infinitesimal cloud droplets begin to cling to them. Soon a small ice crystal is formed. When enough droplets cling to the ice crystals—and it is estimated that it takes a million to make a normal-size snowflake—they become heavy enough to fall. If the air in the lower portion of the cloud is warm enough, the snowflakes melt and fall as raindrops or they may be swept earthward by the downdrafts.

Lightning and Hurricane Control

Ways to control violent lightning storms, which start about four hundred devastating forest fires every year in the United States, are being studied. To weaken or shorten these storms, the threatening clouds are seeded with silver iodide to bring rain. If rain comes, the cloud is dissipated before it grows big enough to generate much lightning. This has yet to be tried on a large scale, however.

Plans are under way to tame hurricanes. Dr. R. H. Simpson, an aviation weather specialist, says hurricanes spend energy at the rate of 500,000,000,000,000 horsepower a second, which is the equivalent of "several thousand atomic bombs per second." During a ten-day period a hurricane liberates heat equal to about ten million atomic bombs. So Dr. Jerome Spar, research associate professor of meteorology, believes

it doubtful that exploding an atomic bomb would have any effect on a hurricane. The bomb does not have enough punch to reverse the vast forces in nature. An atomic explosion "might" prevent a baby hurricane from development, he said. But, he warned, the explosion might also "cause a worse storm. The best guess is that there would be no effect."

Hurricanes grow by "feeding" on the warm water over which they move. It is believed that if hurricanes can be spotted in their early stages by earth satellites equipped with sensitive photoelectric cells that report to earth on earth's entire cloud system, then it might be possible to break up the hurricane into small thunderstorms by seeding the clouds with silver iodide.

Other weathermen have suggested spreading oil over a large area of the sea and setting it afire, believing that such a maneuver might cause hurricanes to dissipate. Some scientists have suggested spreading a colored dye in a checkerboard pattern over the ocean to change the reflection pattern and thus interrupt the feeding of a hurricane. But none of these methods have been tried on a large scale.

Dr. F. W. Reichelderfer, a leading weatherman, believes that a tornado's energy might be released by cloud seeding, if the seeding is done before the destructive funnel clouds are formed. Other scientists have suggested building giant windmills with 150-foot windmill blades. These presumably would control the weather over semiarid regions. Dr. Werner Spilger estimated that ten such windmills, each powered by a 5,000-horsepower motor, would free Los Angeles of its smog problem.

Changes from Coal and Dams

The polar icecaps and their freezing temperatures are breeding places for much of the world's weather. Scientists have charted gigantic bands of wind forty miles high that crown the poles during winter nights. The cold weather coming from these parts may soon be drastically modified by huge engineering projects made possible by nuclear power. Some engineers talk about trimming mountains and melting icecaps. Others speak of sprinkling sunlight-absorbing coal dust, lampblack and other color pigments in a thin layer over snow and ice. This would bring about a great thaw. In Alaska the method has already been used to extend the growing season by several weeks in the spring and fall. The Russians reportedly have been using such methods to grow vegetables, flowers and grasses on experimental farms above the Arctic Circle.

According to one report, Soviet engineer Arkady Borisovich Markin proposed to build a dam that would stretch forty-six miles across the Bering Strait. He told a team of international scientists and engineers that the cold Arctic Ocean water could be pumped out by huge atomic-powered pumping stations and be replaced with warm water from the Pacific Ocean. This fantastic proposal, if carried out, would no doubt change the weather on an intercontinental scale. Many parts of the United States would become desert wastelands. Temperatures in Sweden, Scotland and Moscow would rise ten degrees or so. New York city would be under thirty to forty feet of water, depending on how much of the glaciers would melt. Russia would have a 3,000-mile ice-free Arctic coast line and Siberia would become habitable.

But the largest-scale weather control of all time is being carried out by man quite unwittingly. This he is doing by upsetting nature's balance of carbon dioxide. The present amount of carbon dioxide in the atmosphere is about 2 percent. However,

man by burning coal and oil is adding to this amount daily. If it reaches 15 percent the average temperature would become high enough to melt the polar icecap, which would bring vast climate changes world-wide.

On the other hand, if man were to explode two thousand hydrogen bombs in the next twenty years, Dr. Edward Teller, the "father" of the hydrogen bomb, says, there would be enough radioactive dust aloft to lower the earth's normal air temperature by 15 degrees and bring on an ice age.

So future possibilities are legion. The road to weather control, however, is slow and difficult. Many suggestions are purely theoretical. Some methods used now are even crude and primitive. The possibility of man's controlling climate on a world-wide scale is slight indeed. And as for his proposed weather projects, none of them are weekend jobs.

DISASTER on "HILL OF RIVER WATER"

THURSDAY, May 25, 1961, dawned bright and clear over Singapore, promising to be just another sweltering day in the current heat wave for its one and a half million inhabitants. It was to be a day of festivities for the Malay population of the island, this being their *Hari Raya Haji* and a public holiday for all people in the state. But for the people living in the section of the city called Bukit Ho Swee it proved to be the blackest day of their lives. This was the day *Bukit Ho Swee*, meaning "Hill of River Water," became the scene of Singapore's worst fire disaster—a fire that in its destructive fury left in its wake four dead, scores of injured, as well as a densely populated fifteen acres of dwellings a charred and desolate ruin.

To understand how a fire of such proportion could ravage so many homes in a city that is claimed to have one of the most efficiently equipped fire departments in the world, one has to have a mental picture of the setting where the disaster occurred. Bukit Ho Swee was one of the many *kampongs* or squatter villages scattered on this island. These kampongs consist of wooden

By "Awake!" correspondent in Singapore

shacks or huts (some mere lean-tos constructed of driftwood) with *attap* or palm-thatch for roofs. As more huts are added to the village they do not follow any order or symmetry of design but are merely built one after another, with the result that a whole village comes into existence without a street in it—only a labyrinth of footpaths zigzagging in between the houses. Water for all household needs is carried by the housewives from community standpipes scattered conveniently throughout the village. Here at these standpipes it is not uncommon to see the womenfolk do their family wash or the menfolk having a bath by holding a sarong around their body with one hand and pouring water over their heads with the other.

Fire! Fire!

At 3:30 p.m. on May 25, while the tropical sun was beating down upon the parched, dry attap roofs of Bukit Ho Swee and life moved on in the usual slow tempo in the heat of the day, the atmosphere was suddenly electrified by an outcry in Chinese: *"Foh!" "Foh!"* "Fire!" "Fire!"—the most dreaded word in the attap dweller's vocabulary.

A thick black cloud of smoke began to rise ominously from the southwestern corner of the kampong. In the vicinity panic broke out as people made a mad scramble to get to their huts and salvage what they could of their possessions. The maze of crooked paths became literal streams of humanity as people staggered out under their burdens, some carrying the older and sick members of their family, others their children, and still others pigs and chickens or furniture and bundles of clothing. Fanned by a stiff breeze from the sea, the fire began to pick up speed, leaping from hut to hut, greedily devouring everything in its path. As the conflagration reached Tiong Bahru Road, a wide paved street running through the village, many were hopeful that the destruction would end there with the road as a barrier, but alas! a waft of wind threw a firebrand across the road and the flames raged on deeper into the kampong. With flames leaping up to a hundred feet in the air and a pall of thick black smoke rising to the sky, pandemonium broke loose over many square miles.

Due to the public holiday many of the firemen were off duty, but when the alarm spread, all regular and reserve men sped to the scene of disaster. All available fire-fighting equipment was directed to the disaster area. Twenty-two fire engines were used, but water pressure in the hydrants was too low, rendering many hoses useless after being hoisted up onto the ladders.

Worse still, the black column of smoke spiraling skyward had attracted the attention of people all over the island, with the result that thousands of holiday makers began streaming by bus, car, bicycle and on foot toward the scene of the fire. The milling crowd of curious onlookers grew to tremendous proportions, seriously obstructing the work of the fire and police departments. Road blocks were set up on all traffic routes leading to the area, and police diverted sightseers from the scene. Troops were called out to help control the crowds. The prime minister broadcast appeals to the public to stay away from the disaster zone.

As darkness fell the fire was still raging at its height. Wind and fire seemed to combine in a spree of destruction as the stiff breeze changed course three times, directing the flames into every nook and corner of the kampong. Havelock Road, another main street, proved no barrier as sparks flew across igniting the huts and shops on the opposite side of the road. Heart-rending scenes were enacted as the menfolk re-

turned from work only to find a wall of flames barring their paths to their homes. Cries of anguish pierced the air from children separated from parents and from mothers frantically searching for their missing children.

Nightfall saw desperate attempts to stop the onward march of the destructive blaze. Axes, knives and all available implements were used to hack away inflammable materials, such as thatched roofs and flimsy wooden walls, from the path of the flames, but to no avail. The danger heightened as the blaze reached the industrial section along the river bank, where several warehouses, oil and timber mills became the target of attack. Explosions rent the night air as the flames licked at oil and gasoline drums. Trees, bricks, concrete walls and even steel bars twisted and toppled in the path of the searing heat. Overhead power lines fell, narrowly missing people below and adding to the hazards already faced by those fighting and fleeing the conflagration. As the fire came close to four-storied concrete flats at the end of the village people began to throw mattresses and clothing out of the windows. Soon the wooden windows caught ablaze and four blocks of flats were burned out. Like a giant monster stampeding on a course of destruction, the havoc-wreaking fire finally spent itself by midnight, leaving only eerie glowing embers in its wake.

Relief Measures

In the darkness that followed, relief measures swung into operation, with the prime minister and cabinet ministers directing the tedious task of directing victims to rehabilitation centers and registering them. Numerous voluntary organizations responded in aiding the homeless. Truckloads of mattresses, blankets and clothing supplied by the army began arriving. Field units of the armed forces set up kitchens and gave free meals to those who suffered loss.

The first light of dawn revealed to some extent what the damage was. It was estimated that nearly one million dollars in damage had been caused by the fire. Fifteen acres of inhabited land had become a charred wasteland, leaving over 15,000 people homeless. In addition to dwelling huts, two oil mills, three timber mills, two junk stores, two tire shops, three motor workshops, one coffee mill and numerous smaller shops and market stalls were gutted by the fire.

A relief fund was immediately launched by the government, and generous contributions began to flow from various public bodies, associations, individuals, and foreign lands. The Singapore Housing and Development Board held an emergency meeting with the cabinet ministers to discuss allocation of accommodations to those who lost their homes. Victims have been given priority to move into 1,150 flats now available in four housing estates. Other flats in course of construction have been earmarked for the same purpose. Already the government has drawn up plans to acquire land on the site of the fire in order to build multistoried flats, shops, a market and recreation center.

As to how the fire started on the Hill of River Water no one knows. Some see the fire as a blessing in disguise. What was once a gangster-ridden slum area will now be a modern residential suburb. People who lost their humble homes will be given better abodes in which to stay. Some of the material losses will be repaid and repaired by generous contributions from public-spirited organizations and individuals. But at times such as these it is only those who have sound spiritual values, those who have not placed their hope in material things, who can confidently face up to the future.

PARENTS AND CHILDREN

OUR CHILDREN AS MIRRORS

● Among the pointed observations made by radio commentator George Putnam in his address before the 1960 convention of the California Peace Officers' Association were the following:

● "We are deeply involved in a conspiracy against ourselves. We are traitors, in a way, to everything for which this nation stands. It permeates the guts of America—this hypocrisy, this abandonment of moral concepts, this willingness to look the other way in our search for the almighty dollar. Stealing from the public—stealing from each other—has become a highly specialized science.

● "Where does it begin? It begins with the payoff in the home. It's easier to buy Junior a bike, or a TV set, than to spend any time with him. It's easier to buy him off.

● "Unless you and I have respect for *all* laws, our kids are going to have respect for *few* laws. Perhaps some of our children today, as a result of what they see and hear, are finding it difficult to clearly understand whether success is *how* you lead your life—or how much you can get away with as you live it. When crime and delinquency increase, it serves no good purpose to become indignant, or to strike out at our children. It's like breaking the mirror into which we are looking because we do not like the reflection we see. We're not going to instill in our children good concepts of sound citizenship by spasmodically preaching it. We're going to have to consistently practice it, for we see the future when we look into the face of our children. We create it day by day right in our own homes. . . .

● "A young student, writing her thesis on juvenile delinquency, phoned up ten parents at nine p.m., to see if they knew where their children were. The first five she phoned the children were at home doing their homework, but they didn't know where their parents were! . . .

● "The underworld could not live ten minutes without the co-operation of the overworld."

CHILD WITNESSES

● Though banned behind the Iron Curtain, Jehovah's witnesses do not remain silent. Not even their young children, as can be seen from the following experiences:

● "I used to go with my six-year-old daughter into the public park near our home because there were many opportunities to give a witness there. Once when we were there I told my little daughter to go and sit on the opposite bench and when somebody came along she should do as I did and speak to the person the truth about Jehovah. Soon a lady came and sat down beside her. A conversation was immediately started. After a while my daughter came over to me and said that the lady wanted to make my acquaintance. When I went to this lady, she said: 'Your little daughter has told me such interesting things, she made me curious to know where she got it all from and who her mother is who is teaching her these things.' I then spoke to her about God's kingdom, stirring her interest to such an extent that she is now an earnest student of the Scriptures herself and wants to dedicate herself to Jehovah God."

● "I traveled in the train with my five-year-old daughter. On the opposite seat there was a married couple with their little girl of the same age as mine. The children soon became friends, and they started a conversation. After a while I heard my daughter speaking about the new world to her playmate and her parents. She was telling them in her childlike language how beautiful everything will be in the new world, the flowers, the trees, that animals will be tame and children will play with them and that then there will be no bad people. The parents then turned to me and asked: 'What is this child talking about?' I first told my daughter to tell them how one can get into the new world and then I continued and explained the truth of God's Word to them. And the results? One of them is now a dedicated Witness and the other is on the verge of making a like decision."—1961 *Yearbook of Jehovah's Witnesses.*

禅 ZEN

By "Awake!" correspondent in Japan

A GENTLE breeze carries with it the fragrant smell of green tea. Hideyoshi, the Napoleon of sixteenth-century Japan, is ruling the land with an iron hand. His one-time friend, Rikyu, has just finished drinking his last cup of tea. Silence fills the small tearoom. The few guests accept articles from the tea ceremony as souvenirs. Only the cup used by Rikyu remains. "Never again will this cup, polluted by the lips of misfortune, be used by man." So saying, he breaks the vessel into fragments. Now all the guests leave except one, chosen to witness the end. Removing his tea robe, Rikyu reveals an immaculately white death robe. The dagger for the occasion is placed in front of him. Calmly Rikyu bares his waist and, taking a firm hold on the dagger, he looks at the gleaming razor-sharp blade for a moment and then thrusts it into his abdomen on the left, slowly pulls it across to the right and then a sharp turn up. Thus, disemboweling himself, died one of Japan's great masters of the tea ceremony; condemned by Hideyoshi for suspected treachery but granted an "honorable" death by hara-kiri. He passed away, it is said, with a smile on his face.

What could have fostered the original friendship between the uneducated despot Hideyoshi and the scholastic Rikyu? How could a painful death by hara-kiri be faced so calmly? Where did the tea ceremony originate? Many other questions could be added to these and the answer would be the same—*Zen*. This simple form of Buddhism, with a following today of over nine million persons, has reached out and touched many cultures in the field of gardening, flower arrangement, drama, architecture, calligraphy, sculpture, painting, pottery and poetry, and has contributed to important patterns of Japanese thought.

Contemplation Sect

We are told that, before making its debut on the Japanese scene, Zen had a long history going back to the sixth century before the Christian Era. Apparently, in that century, Gotama Buddha was traveling around doing a lot of teaching, teaching as many as eighty-four thousand doctrines, it is said. However, there was one that he did not teach because it could not be expressed by words or letters. One day, while together with a multitude of followers, he held up a golden flower, gazing at it in silence. No one understood except

the honorable Mahakasyapa, who merely smiled. This, the story has it, was the beginning of the Contemplation sect. It was handed down from master to master, reaching China through the efforts of the Indian philosopher and mystic, Bodhidharma, in the sixth century of the Christian Era. After flourishing there for several hundred years the sect was introduced into Japan, in the twelfth century, as Zen.

Zen means meditation. Those who have seen pictures of Zen monks sitting cross-legged in deep meditation have seen Zen in a nutshell. In this same way sat 35-year-old Gotama, twenty-five centuries ago, under a bodhi tree in Gaya, India, waiting for enlightenment after many years of fruitless searching. Zen cuts out the effort, the searching, claiming to be the way of instantaneous enlightenment. Zen is a means to that end, like a finger pointing at the moon. The practice of "sitting" and "meditating" is expressed in Japanese by the word *zazen.*

Zazen is practiced in a monastery surrounded by a beautiful garden. In the subdued light and quiet atmosphere of the meditation hall the monk sits on two well-padded cushions with his right foot on his left thigh and his left foot on his right thigh, left hand on the palm of his right hand with thumbs touching at the tips, nose in line with the navel, mouth closed, eyes perpendicular with the shoulders, looking at the floor about three feet in front, breathing lightly with emphasis on the outgoing breath. This induces a form of self-hypnotism, giving him the feeling that, like a leaf blown from a tree, he is floating on a stream or being carried weightlessly and effortlessly by the wind. Under constant surveillance, any monk who inadvertently slumps will get a beating on the shoulder. Periods of *zazen* are interspersed with work around the monastery.

"Enlightenment"

Meditation is done during *zazen.* The problems meditated upon have no logical solution. Of the many hundreds in use today, the following will suffice to illustrate this: "If you clapped with only one hand, what would it sound like?" Another: "A man is hanging over a precipice by his teeth, which are clenched on the branch of a tree. His hands are full and his feet cannot reach the face of the precipice. A friend leans over and asks him, 'What is *Zen?'* What would you answer?" Do you smile? Then perhaps you are on the verge of enlightenment. "Enlightenment" cannot be attained by the conventional intellectual methods of reasoning and logic. During his mental grappling the monk is forced to realize this. Suddenly he sees it all for the first time—a flash of enlightenment, awakening, and he *knows!*

Reasonably (for, not being "enlightened" yet we still indulge in this form of mental activity), we ask, What does he know? But with this question we have come to the precipice; no work on Zen goes any farther than this. Beyond this there is only the smile of the one who knows but cannot tell. Volumes have been written about Zen, but on what the "enlightened" know, not a single page, not a single word.

Effect on Life

More than the actual enlightenment, the by-products of the methods to attain it are much easier to appreciate. Drinking tea as a stimulant during meditation developed into the tea ceremony. The various schools of flower arrangement started, no doubt, with the simple custom of offering flowers before images in monasteries and temples. Gardening around the monasteries to keep close to nature spawned the art, which is so typically Japanese today. Zen monks developed the incomplete monochrome

paintings that allow the viewer to "step into the picture" and complete it with his imagination. This creating of a vacuum, which is the essence of Zen, can also be seen in short Japanese poems that are mere suggestions of a scene. For example: "A brushwood gate. And for a lock—this snail." Jujitsu, which is fast becoming a world institution, uses the principle of the vacuum in exhausting the enemy's strength while conserving one's own. Zen teaching of "spontaneity," when thought and action become one, appealed to bowmen and swordsmen whose lives often depended on split-second timing. Closely related to this is the art of calligraphy by which one is taught to write without being conscious of the action of writing.

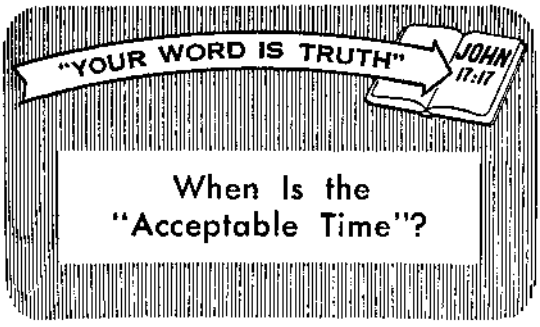
In addition to the foregoing there are two other features of Zen that cannot be overlooked. In Japanese they are called *jiriki* and *akirame,* "self-reliance" and "quiet submission to the inevitable." Particularly did these two factors appeal to the knights (samurai) of bygone feudal days. Here was a philosophy upon which they could base their uncertain lives. The picture of the spartan sword-swinging samurai ceremoniously sipping tea shows the calm spirit that he derived from this philosophy. If forced to die by hara-kiri to save his honor he could face it with equal calm and ceremony. With the help of Zen he could be indifferent to the vicissitudes of life; the past was forever gone, the future uncertain. Zen also gave him confidence in himself. Today the samurai are dead, but *akirame* and *jiriki* are everywhere to be found very much alive.

Yes, Zen has contributed to Japanese art and patterns of thought and seems to be popular in the West. Zen, no doubt, appeals to many as a form of "escapism" in this noisy, nerve-racking jet age. To others, who like to be "different" and enjoy dabbling in spiritism, mysticism, yoga, and the like, Zen may be "just the thing." In Japan, for the majority of its nine million followers, it is just the family religion into which they were born or married.

One thing is certain: the followers of Zen, whether "enlightened" or not, are not aware that we are living on the threshold of a new world in which death will be no more. As to the destruction of this wicked system of things and its empty-headed philosophies and the way of preservation, Zen has no revelation. Not self-hypnotism, but a study of the Bible and its unerring prophecies will enlighten you on these vital matters and help to keep you mentally awake. When the end comes, Zen may help you to go down smiling, but only the Bible can show you how to survive.

"Why Evolution Is Believed"

¶ Under the above heading, the book *Modern Science and Christian Faith* has this to say: "Many people believe in evolution because so much has been written on the subject. A look at one of the large volumes on evolution impresses one that surely the subject is proved; but on reading it one finds data on genetic experiments, cytological studies, fossils from far and near, comparisons of skeletons, etc., showing slight changes in some species and great stability in others. The result is that before one is through one has gone off into a number of interesting side lanes and has lost sight of the usual definition of evolution. But the tendency on the part of the reader is to feel that a man who can cite so much that actually has been observed must be correct in his main thesis, and to forget the fact that the data do not all support his thesis."



When Is the "Acceptable Time"?

IT IS one thing to read the Bible and another to understand fully what one reads. If understanding the Bible were as simple as most persons think, the apostle Paul would not have counseled Timothy on the need to handle "the word of the truth aright." Thus we find that at times a prophecy has a number of separate and distinct fulfillments, not merely the one that most readily suggests itself upon reading it.—2 Tim. 2:15.

A case in point is the prophecy about the "acceptable time," which first appears in the Hebrew Scriptures at Isaiah 49:8, 9, where we read: "This is what Jehovah has said: 'In an acceptable time I have answered you, and in a day of salvation I have helped you; and I kept safeguarding you that I might give you as a covenant for the people, to rehabilitate the land, to bring about the repossessing of the desolated hereditary possessions, to say to the prisoners, "Come out!" to those who are in the darkness, "Reveal yourselves!" ' "

The context shows that these words concerning an "acceptable time" were originally addressed to the nation of Israel and hence had a miniature fulfillment at the time the exiles returned from Babylon. Then it was that the prisoners in Babylon were told to come out, and they went to the land of Palestine to rehabilitate the land that had lain desolate for seventy years and to repossess their desolate heritages. This, then, is the first application, one understood by the faithful sons of the exile as they returned to their homeland.

However, the text had an even more pertinent application to the Son of God, Jesus Christ, the Messiah. How can we be certain? Because he is identified as the one Jehovah is giving as "a covenant for the people." This is the one also mentioned at Isaiah 42:6, 7, where we read: "I myself, Jehovah, have called you in righteousness, and I proceeded to take hold of your hand. And I shall safeguard you and give you as a covenant of the people, as a light of the nations, for you to open the blind eyes, to bring forth out of the dungeon the prisoner, out of the prison house those sitting in darkness." Jehovah is here addressing the one he calls "my servant," and the apostle Matthew, in his account at chapter 12, verses 18-21, applies this prophecy to Jesus Christ. Further, we have Jesus' own words applying to himself a similar prophecy of Isaiah: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release." So clearly this prophecy applies to Jesus Christ.—Luke 4:18.

When was the "acceptable time" in which God answered and helped Jesus Christ? This "acceptable time" for him was during his earthly ministry, from his baptism A.D. 29 until his death A.D. 33. During this time, "the days of his flesh," he repeatedly called upon his heavenly Father for help, was heard and delivered. —Heb. 5:7-9.

As for the third fulfillment of the prophecy of Isaiah 49:8, 9, the apostle Paul enlightens us on this, for he quotes it in his second letter to the Corinthians and applies it to Christ's anointed footstep followers: "Working together with him, we also entreat you not to accept the un-

deserved kindness of God and miss its purpose. For he says: 'In an acceptable season I heard you, and in the day for salvation I came to your help.' Look! Now is the especially acceptable season. Look! Now is the day for salvation."—2 Cor. 6:1, 2.

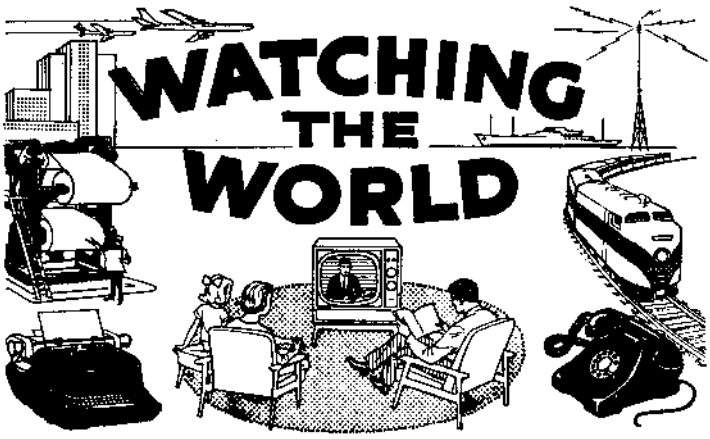
When did these words begin to have their application in this sense? Since the prophecy is directed to the anointed footstep followers of Christ in particular, it follows that this acceptable time must have begun for his followers at the time Jesus began to build his disciples and apostles as his congregation, beginning with Pentecost. From then on was the acceptable time for the calling out of those who were to become members of God's "servant," members of Christ's body. The fact that the apostle Paul quoted from Isaiah 49:8, which text has its chief fulfillment in Jesus Christ, would argue that the application of it by Paul would be primarily to those who will eventually comprise Christ's spiritual body, namely, the 144,000 who will share heavenly glory with him and of whom it was written: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads."—Rev. 14:1.

How long will this "acceptable season" last for these members of the body of Christ? Until the last one of the 144,000 has demonstrated his worthiness and there is no more opportunity for others to become members of the body of Christ. There is reason to believe that the oncoming battle of Armageddon will mark that time.

However, let it be noted that this prophecy of Isaiah 49:8, 9 is a restoration prophecy and therefore has peculiar application to spiritual Israel in modern times. The facts show that spiritual Israel in modern times went into Babylonish captivity in 1914 and came out in 1919, corresponding to the seventy-year captivity of the nation of Israel from 607 B.C. to 537 B.C. Thus in 1919 spiritual Israel returned to their land of worship of Jehovah God, and so a new "land," as it were, was born. Hence this prophecy concerning an "acceptable time" would also in a special sense apply to the anointed remnant from that time forward.—Isa. 66:8.

It was from this time forward that the prophecy at Psalm 69:13, 14, which also speaks of an "acceptable time," had an application: "But as for me, my prayer was to you, O Jehovah, at an acceptable time, O God. In the abundance of your loving-kindness answer me with the truth of salvation by you. Deliver me from the mire, that I may not sink down. O may I be delivered from those hating me and from the deep waters." The psalmist here spoke prophetically concerning Jesus and concerning the remnant of Christ's body in our day, which prayers Jehovah heard and answered.

In this time of the end Jehovah has showed that it is an acceptable time for others to gain salvation too, for there is a great work of ingathering that is taking place and hundreds of thousands of men of good will are taking their stand for Jehovah God and his kingdom. Once gathered these constitute the 'great crowd out of all nations,' referred to at Revelation 7:9. For these it has proved to be the acceptable time to embrace Jehovah's provision for salvation particularly since 1931, and this will continue until Armageddon. Just as the apostle Paul indicated an urgency regarding the Christian congregation in his day, so today there is an urgency regarding these, the great crowd of "other sheep." They must seek Jehovah, righteousness and meekness, and they have no time to lose.—John 10:16; Zeph. 2:3.



World Leaders Confused

◈ On June 14, while visiting England, Billy Graham, speaking at a luncheon in Derby, said: "In the past five or six years I have spoken to leaders of 50 or more countries. Although they may not show it in public, they confess they just do not know where the present situation is leading."

Crime and Its Cause

◈ Edward Dodd, chief constable of Birmingham, England, reports that in his city crime has nearly doubled since 1955. He said that serious crimes rose to a peak of 22,963 cases, and that "the forces of law and order have so far failed to provide an effective answer." C. G. Burrows, chief constable of Oxford, struck at the basic cause of the problem, saying: "While I am sure there can be many causes for young persons committing crime or wilful damage, I adhere to my theory—that lack of a good Christian life and parental responsibility are two of the largest reasons for this anti-social and criminal proclivity by people around the age of 21."

Illegitimacy on the Increase

◈ According to the Department of Health, Education and Welfare, 5 percent of the children born in the United States are illegitimate. It was reported that in 1958 some 208,700 illegitimate children were born. Mrs. Katherine B. Oettinger, chief of the department's children's bureau, said that about one fourth of the babies are adopted, a few are placed in orphanages and the majority are kept at home. In England it was reported that illegitimate births to girls sixteen years old and younger rose from 595 in 1958 to 782 in 1959—an increase of 31 percent in one year. Reflecting the failure of both parents and youths to meet their responsibilities, youth conference leaders say: "Give us a mother and dad who will say 'No' and mean it. We really wish they would put their foot down. This would give us an excuse not to do some of the things that we do."

Traffic Congestion

◈ On the Norwegian Arctic island of Bjarkoy there is but one road, and to travel it there are only two vehicles, a car and a truck. Recently they crashed head-on.

Accidents in the Rurals

◈ It is reported that in the United States during the past ten years some 58,000 rural residents were killed in highway accidents and some two million were injured. Every year more than a thousand persons die in farm tractor accidents, with about a third of such fatalities occurring on the highways.

Archaeology Confirms Pilate

◈ Pontius Pilate, the Roman governor of Jerusalem in the time of Jesus Christ, was known only by the record concerning him in the Bible and the writings of Josephus, but now, for the first time, archaeological evidence has been found of his existence. An Italian archaeological expedition from the University of Milan found near Caesarea a stone slab 31 by 23 inches on which Pilate's name appears.

Bible Sales Skyrocket

◈ During the second week of March the *New English Bible* became available to the public, and in approximately three and a half months its sales passed the 2,500,000 mark, according to the joint publishers, the Oxford and Cambridge University Presses. Orders for thousands of copies are still pouring in daily. About 40 percent of the Bibles sold have been sent outside of Britain.

Flattering Titles

◈ Religious leaders of Christendom take upon themselves high-sounding flattering titles and they delight in being greeted by these. Recently retired as Archbishop of Canterbury, Dr. Fisher showed this to be so when he said: "I suppose my style will be Lord Fisher of Lambeth. But I hope that some will still call me 'Archbishop' and even 'Your Grace,' and address me in writing as some kind of Reverend, whether 'Most' or 'Right' I do not know."

Tipping Habits in London

◈ A questionnaire sent to members by the Consumers' Association, relative to their tipping habits, revealed that practically the only ones giving service who do not receive

tips are coal or oil deliverymen, workmen, elevator operators and garage attendants. Tips to waiters and wine waiters, as well as taxi drivers, usually amounted to 10 percent of the bill. About 40 percent would on occasion tip hotel porters and bellboys.

Child Rule

◈ Gibson Winter, professor in the Divinity School of the University of Chicago, tells the story of a visiting Japanese clergyman trying to locate the seat of authority in the American family. He found that the American father was "not a significant person in the family" and that he had to deal with the children since they seemed to be the dominating figures in the family. Dr. Winter observed that "child rule is the inevitable result of the father's abdication" and that it is more prevalent than most people realize. He said: "It is like the host who lets his guests impose and then resents the guests for imposing. Parents suddenly wake up to find that they are waiting on their children hand and foot. This is a miserable discovery to make. They cannot help resenting their children, even though it is their own fault."

Shoot to Kill

◈ On July 6 the Philadelphia *Evening Bulletin* carried a picture of eight-year-old Neil Wortman drawing two six-shooters and aiming them at a live target in a quick-draw competition. Six days later the New York *Times* reported an incident where Robert Gross playfully aimed a revolver at his companion David Weinberg. The gun went off with deadly accuracy, killing the Weinberg boy. Why teach children to play with guns?

Too Many Religions

◈ A minister of the United Church of Christ, Ben M. Herbster, asked the question on the minds of many: "If churches can't walk together, how can Christianity survive?" Herbster expressed the popular opinion that "the backgrounds, emotions and patterns of people are different and need different approaches to Christ," but he added, "not so many." One wonders what such ministers believe is too many. The apostle Paul said that true Christians "should *all* speak in agreement, and that there *should not* be divisions among you."—1 Cor. 1:10.

Catholics Do Street Work

◈ In response to the Christian missionary work of Jehovah's witnesses a group of young men could be found this spring at busy street corners in Quebec, Canada, offering Catholic literature to passers-by. They offered the publication *Je Crois* (I Believe), which discusses the tenets of the Catholic faith. The young men are "Messengers of the Catholic Bible," a group formed to counteract the work of Jehovah's witnesses. The men also visit the homes of people as well as business establishments. Some are part-time workers and others devote their full time to this religious work. The blessing of Quebec's Roman Catholic bishops is upon the experiment.

Birth Record

◈ On June 26 the United States Public Health Service estimated that for the first four months of 1961 there were 1,382,000 registered births in the U.S., more than ever before in a comparable period. The previous record was in 1959, when there were 1,362,000.

Pigs and More Pigs

◈ Recently an *AP* dispatch from Denmark reported that a sow owned by Aksel Egedee gave birth to thirty-four piglets, fifteen one day and nineteen the next. This was thought by Danish veterinary experts to be a world record, but evidently not so, for on May 31 a young Canadian sow belonging to Alex Rhynes gave birth to thirty-nine of them. This is nearly four times the size of the average litter.

Meteorite Lands

◈ On July 12 a *UPI* dispatch from Marshall, Texas, reported that while Troy Petersen was standing on his back porch watching fiery meteors flash across the sky, one fell at his feet only ten feet away. It weighed sixteen pounds and was said to resemble a piece of charred petrified wood.

Car Thefts

◈ Last year, in Britain, more than 20,000 cars were officially listed as stolen, that is, missing for more than a month. In the first three months of 1961 there was another alarming increase, with 6,000 cars being stolen in Central London alone. Many of them were taken by youths out for a "joy ride."

Court Upholds Atheist

◈ Roy R. Torcaso was denied a notary-public commission by the state of Maryland because of refusing to take an oath declaring belief in God. Article 37 of Maryland's constitution states that "no religious test ought ever to be required as a qualification for any office of profit or trust in this State, other than a declaration of belief in the existence of God." The Supreme Court of the United States reversed two lower-court decisions and upheld the right of atheists to hold public office, by stating that Maryland's "religious test for public office unconstitutionally invades . . . freedom of belief and religion."

Jury Awards Polio Victim

◈ On June 26 Bryan John May, eleven-year-old polio victim from Los Angeles, California, was awarded $600,000 by a jury on the claim that he

was stricken shortly after being vaccinated with serum made by the Cutter Laboratories of Berkeley, California. It was found that the serum contained live polio virus. His mother was awarded an additional $75,000. The boy has been completely paralyzed since the age of five, having regained the mobility of only two fingers of his right hand and the toes of his right foot.

Justifying the Means

◈ Catholic bishop George Patrick Dwyer used the argument that the end justifies the means, when he said at the opening of two new Roman Catholic schools in Huddersfield, England, this summer: "It is always a great sorrow to me that we have to use such undignified methods of raising money as bingo and pools. But let me make it clear that we shall use these methods, and perhaps even more undignified methods, so long as they are this side of dishonesty to get money for our schools."

King-Size Worm

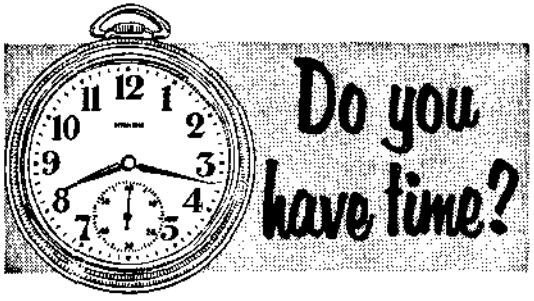
◈ Some 15,000 feet up in the Andes mountains of South America Mrs. Marte Latham, a United States explorer, found "Gertrude," the world's biggest earthworm—five feet six inches long. "Gertrude" was carefully packed in leafmold in a refrigerated box and sent to the London Zoo for experts to examine.

Correction

◈ In the February 22, 1961, issue of *Awake!* appears the following quotation from an article entitled "The Question of Hypnosis in Medical Practice" in the *Annals of Internal Medicine*, for June, 1960:

"There is a very persistent and fallacious idea that hypnosis can in some mysterious way remove undesirable impulses, thoughts and sensations from the mind. It is often naïvely hoped or believed that symptoms can be destroyed without a trace. . . . This illusion is based on the universal wish to avoid the unpleasant aspects of reality. . . . The idea of being hypnotized and thus in some mysterious, painless, ununderstandable way finding oneself rid of pain or psychologic problems has great appeal to the human mind, as does the idea of being omnipotent and able to do this to someone else."

In *Awake!* this statement was mistakenly ascribed to Dr. E. W. Werbel, whereas the article was actually written by Dr. F. Gordon Pleune, of Rochester, New York.



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Awake!

How Long Can I Hope to Live?

Totalitarian Inquisition Revived in Spain

Caution! Your Credit Is Good

The East-West Center

SEPTEMBER 8, 1961

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News sources that are able to keep you awake to the vital issues of our *times must be unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. *This journal's viewpoint is not narrow, but is international. It is* read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

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AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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DOES YOUR HOBBY HOBBLE YOU?

DO YOU have a hobby? No? Perhaps you should. Millions have found a hobby very rewarding.

True, there was a time when hobbies were the exception rather than the rule. In those days the farmer did not limit himself to a single crop, nor did he do everything by machine. Every farm had its horses and cows, its pigs and chickens, its cats and dogs. Life was rich and varied, and not just for the farmer.

Then the average man living in town had his own house for his family, with a back yard where he grew fruits, vegetables and flowers. Caring for his family, house and garden gave him all he needed in the way of variety and relaxation. His wife found herself in a similar position. She sewed, knitted, quilted and crocheted, did her own baking and cooking and raised a large family besides. She was the praise of her husband.—Prov. 31:10-31.

But as people keep moving into crowded cities to live in ever smaller apartments and to have ever smaller families, their lives tend to become ever more restricted. Specialization, assembly lines and keener competition tend to make it even more so. The more life is marked with routine and pressure the more we have need for a change, for relaxation, for something that gives variety, that is beautiful and may also be creative; in other words, a hobby. For mental and physical health there must be time, not only for eating and sleeping, but also for wholesome relaxation and play. Nor is the dedicated Christian minister an exception to this rule.—Eccl. 3:1-8.

Of course, if you should happen to be the parent of a houseful of children, you may well find all the variety, all the change, all the creative and heart-warming activity you need right within the walls of that house, or its accompanying back yard. Your looking after the mental and emotional needs of your children may give you all the satisfactions that a hobby gives others.

If kept in its place, a hobby, or two or three, can prove the source of many satisfactions. Your hobby can bring happiness to others as well as to yourself. Others will enjoy seeing your color slides, watching your tropical fish, listening to your music and smelling your flowers. But it must be kept in its place—and there's the rub. For the more pleasure you derive

from a hobby the more danger there is of going to an extreme, letting it get out of control, letting the hobby hobble you. —2 Tim. 3:4.

To hobble means to cause to limp, to restrain or hold back. A hobby can very easily hobble you if it takes an undue amount of your time, money, attention and strength. The Scriptural injunction to "keep your balance in all things" also applies to hobbies.—2 Tim. 4:5.

The photography hobby, if not properly regulated, can easily become a time-consuming one. Fascination may lead you to subscribe to periodicals, join camera clubs and go in for developing your own pictures. You may come to be in demand for taking pictures of parties, weddings and what not; and while all such may turn out profitably, the question is, How much time does it take? Is it worth while? Does it hobble you?

Or your hobby may be plants, African violets, or something more ambitious, such as growing orchids. Unless the hobbyist is careful, the daily attention they demand as well as the allure of literature and catalogues on the subject will seriously hobble him, perhaps even to the consternation of others of the family.

Unless one is careful, the cost of a hobby can likewise seriously hobble the hobbyist. The music lover may start out with an AM-FM radio set. Then he learns of high fidelity, and so buys costly hi-fi radio and phonograph equipment. Now he subscribes to hi-fi magazines, attends hi-fi shows and buys ever better equipment, all running up into many dollars. Along comes stereophonic music, and then it is the same thing all over again. He may easily let his hobby hobble him financially, spending more on it than he really can afford in view of other obligations.

Or the hobby may be tropical fish. At first a small tank will do, a few plants and a dozen modest fish, such as "neons," "angel fish" and "zebras," costing about twenty-five cents each. But then the hobbyist wants a larger, more interesting tank, or more than one, and larger and fancier fish, some costing from $2.50 to $25 apiece. Soon the hobby may hobble the hobbyist.

Not to be overlooked is the attention, energy and interest a hobby requires. Unless kept in check, a hobby can become a jealous master, requiring exclusive devotion. Members of a family, and especially fathers, must be on guard here. The bowling hobby can easily cause a father to neglect his family, and so can golfing or fishing. If he cannot take his family along with him to enjoy his hobby, he would be wise to find another hobby or to indulge in it only occasionally. This shoe, of course, applies also to the other foot. Children may become so absorbed in a hobby that they make unreasonable demands on their parents and seem to live just for their hobby, neglecting duties around home as well as school homework.

So keep perspective. If you have a hobby, make it something for which you have a natural aptitude or that especially appeals to your sense of beauty, that satisfies your instinct to do, make or collect things or to match wits with others. But keep it within the bounds of reason; do not let it run away with you. Exercise self-control as to the time and money you will spend on it.

Avoid the snare of pride and vanity. Do not go in for it big so as to have something to brag about. If your hobby is music, you do not try to rival a virtuoso; if it is a sport, you do not try to outdo a national champion. So keep your hobby in its place. Let it be pure recreation. Do not let your hobby hobble you!

HOW LONG Can a Man Hope to Live?

What is responsible for aging and death? What evidence is there they can be stopped?

YOU cannot hope to live very long if your hopes are based upon man's average life span. For man "is short-lived . . . Like a blossom he has come forth and is cut off, and he runs away like the shadow and does not keep existing." How true are these inspired words of the Bible writer of over 3,400 years ago! Man's existence ceases all too soon. "In themselves the days of our years are seventy years, and if because of special mightiness they are eighty years, yet their insistence is on trouble and hurtful things, for it must quickly pass by and away we fly."—Job 14:1, 2; Ps. 90:10.

So man has found the case to be. For one who lives in the United States the average life span is close to seventy years. In Norway and Sweden it is somewhat higher, being closer to seventy-two or seventy-three years. In India, if one's hopes for life are based on the average for the people, then he cannot hope to live beyond thirty-two years of age. For a native of the Republic of Congo, Africa, the average life expectancy is thirty-nine years. In Chile, South America, it is fifty-two. These figures are based on the latest statistics compiled by the United Nations. They confirm what is so evident from observation, that when one reaches seventy or eighty years his vital energies are so diminished that "he runs away like the shadow and does not keep existing." In many countries, because of the hardness of life, famine and disease, millions are cut off before old age sets in, accounting for much lower average life expectancies.

But cannot one hope to live longer than seventy or eighty years? Is it inevitable that we reach old age and approach death so soon? No, is the hopeful reply of medical science. A world-famous medical scientist, Dr. Hans Selye, says that "if the causes of aging can be found, there is no good medical reason to believe that it will not be possible for science to find some practical way of slowing it down or even bringing it to a standstill." Studies of the human organism indicate that potentially man is perpetual. Last year, before a University of Southern California Faculty Club, Nobel prize winner Dr. Linus Pauling testified that "theoretically man is quite immortal. His bodily tissues replace themselves. He is a self-repairing machine." Yet man continues to grow old and die—why?

Cause of Aging and Death

Dr. Pauling blamed improper living habits. "We constantly insult ourselves by doing things for which our bodies were never intended. The result of these constant, recurrent insults is aging and death." But is this the real reason for aging and death? Do not people who take the best of care of themselves still grow old and die?

After spending well over a decade in pursuing the cause for aging and death, Dr. Johan Bjorksten, while not finding the answer, concluded that man's life could

average 900 years if one had the resistance to disease of a ten-year-old. According to Dr. Bjorksten, at that age the molecules in the child's body are being destroyed and rebuilt at the rate of about one percent an hour. As a result the entire body is rebuilt every four days. He pointed out that when one grows older more and more of the body molecules become inert and are incapable of being replaced, leading to aging and death.

With man's potential life span being endless, medical scientists press on in their search, spending untold hours of research in laboratories. However, they are looking in the wrong place. The answer has already been found and it is recorded in a book that is open for investigation to all. Turning to that book, one recognized as the highest authority by many of earth's greatest men, we find the most logical, reasonable answer.

That book, the Holy Bible, in harmony with the findings of medical research, testifies that man was created perfect and therefore capable of living forever. Its opening chapter says that "God proceeded to create the man," and in another place it says of his creation: "Perfect is his activity."—Gen. 1:27; Deut. 32:4.

Life originates with God. "For with you is the source of life," the psalmist declared. After being created, man's continued life was dependent on its Source, Almighty God. If man was cut off from the "source of life" he would perish. As the scripture says, "If you take away their spirit, they expire and back to their dust they go." —Ps. 36:9; 104:29.

The first man Adam was created a "son of God," part of His great family, which already included untold multitudes of spirit children. God showed Adam from the beginning that life as a part of His family was conditioned on obedience to Him as the family Head. A disobedient child would not be tolerated but would be dismissed from the family and, thus cut off from the Source of life, would eventually die. Adam and Eve showed no appreciation for God's family arrangement. They willfully broke the requirement for life by disobeying God's instruction 'not to eat of the tree of the knowledge of good and bad.' So after using up the tremendous vitality of their once-perfect bodies and within the thousand-year-day limit set by God, they died; Adam after 930 years of existence. —Luke 3:38; Gen. 2:17; 5:5.

Aging and death therefore are a result of our first parents' disobedience and dismissal from God's family. On their ejection from the garden of Eden Adam and Eve were subject to the stresses and strains of hard work under imperfect conditions, disappointments and heartbreaks, and even the stark tragedy of the first human death, that of their own son at the hand of a murderous, maddened brother. All these trials tended to throw out of balance the functions of their once-perfect organisms. Finally death ensued. Since all of Adam and Eve's children were born after their disobedience and since children inherit the assets and liabilities of their parents, the entire human race became subject to sin, sickness and death. Adam and Eve were unclean sinners condemned to death and therefore could produce only individuals like themselves. It is as the scripture says: "Who can produce someone clean out of someone unclean? There is not one." This explains why all today grow old and die.—Job 14:4; Rom. 5:12.

Aging and Death to Be Stopped

Man cannot stop the aging process and prevent death; only the Source of life, Almighty God, can do that. His Word promises that if you take in wisdom from him and knowledge of his purposes "your days will become many and to you years of

life will be added." Creatures must turn to the law of the all-wise One, Jehovah, and not to medical science, if they would find the source of life. "The law of the wise one is a source of life, to turn one away from the snares of death."—Prov. 9:11; 13:14.

God's law, his written Word, declares that Adam and Eve lost their position as children of God, as well as the right to life for themselves and all their offspring. Governed by perfect justice, yet motivated by undeserved kindness and love, Jehovah provided a redemptive price, whereby humans could again become children of God and receive the right to life. By sending his heavenly Son to earth as a perfect man, and by his Son's giving up his right to earthly life in sacrifice, Jehovah had a basis for declaring men righteous for life. This is explained at Romans 3:23-25: "For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. God set him forth as an offering for propitiation through faith in his blood." God's provision of the ransom of his Son Jesus is the only sure means of stopping degenerative aging and death.

Soon now, by means of the application of the benefits of the ransom sacrifice of his Son, Jehovah "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." Yes, aging and death will be among the former things done away with! Rejoice, for by Jehovah's power "death is to be destroyed" forever!—Rev. 21:4; 1 Cor. 15:26.

The Real Hope for Long Life

The real hope for long, healthful life is not in men of science. They are completely helpless when faced with the enemies old age and death. So heed the words of the inspired psalmist: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. Happy is the one that has the God of Jacob for his help, whose hope is in Jehovah his God." —Ps. 146:3, 5.

But how does one today show that his hope is in Jehovah? How can he be assured of realizing the hope of everlasting life, which God has promised? Effort is necessary. "With the heart," the apostle says, "one exercises faith for righteousness." Only by hearing an accurate report can one develop a faith that will motivate to a righteous course. So take in accurate knowledge. Study and build up faith in Jehovah's provisions for life. But more is needed. "With the mouth," the apostle continues, "one makes public declaration for salvation." One can hope to live forever only if he follows the apostolic example of publicly declaring to others the good news concerning Jehovah's marvelous provisions for life.—Rom. 10:10, 17.

Therefore the answer to the question, How long can I hope to live? depends on your response to Jehovah's provision. Will you trust in Jehovah with all your heart, hoping in his promises for life? Will you give evidence of your faith by pursuing a righteous course? Will you fulfill Jehovah's requirement for salvation, publicly declaring this good news of God's kingdom to others? If you do, you can hope to be among the millions who will live forever in happiness in God's new world.

They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full.—Isa. 65:22.

TOTALITARIAN INQUISITION REVIVED IN SPAIN

OFFICIAL government decrees have mobilized the police of the nation to hunt down those who read the Bible and to put an end to any free discussion of it with others. Long-time residents have been forced to leave their homes; workers have been denied employment; private homes have been raided by the police; citizens have been kidnaped, held incommunicado and brutally manhandled because of their religion. Even tourists and residents from America, England, Argentina and Germany have been expelled from the country because they did not embrace the religion of the State.

This is a commentary on the deeds, not of the atheistic Soviet state or of Red China, but of a nation professing to be part of the Western bloc of "free" nations. It is a country that has reached out its hands for money from democratic lands, while writing a history of cruel religious intolerance. It is Spain that has revived in this twentieth century the ruthless suppression of the Inquisition.

Religious oppression is nothing new to the people of twentieth-century Spain. During this generation non-Catholics have long accustomed themselves to putting up a costly fight of many years for the right even to get married without having to submit to idolatrous Catholic ritual, and even after all that they are granted only a civil ceremony. Spaniards who have been legally married by civil authorities in the United States, England or some other country have resigned themselves to the fact that in Catholic Spain they will be viewed as fornicators by the Catholic Church and any child born to them will be registered by the Spanish Catholic government as illegitimate.

Government Policy of Oppression

Yet the present onslaught has gone farther than ever before. Sincere Christians have been constantly harassed, the privacy of their homes has been violated, and they have been abused while in police custody. What is happening in Spain is not simply that local police are acting out of personal prejudice or as a result of local instigation by a priest of the Catholic state religion. Rather, a systematic nationwide program is being carried out to

deprive an entire segment of the population of basic human rights and the freedom that the law of the land guarantees for all its citizens.

It was Dictator Franco's own First Minister of Government who authorized a police order, signed by the Chief of the General Directory of Security (the national police) and communicated to the police in all parts of Spain and its possessions, to stamp out the Christian educational work of Jehovah's witnesses. That order, circulated during the past year, says in part: "On various occasions, instructions have been circulated from this Directive Center to the respective Chiefs of Police, to intensify the repressive work against the referred-to activities [of Jehovah's witnesses], without having reached the desired results, principally due to the extensiveness of their action and also, that those who carry on this proselyting work usually come from different places than the zones where they operate, existing also the circumstance that foreign elements intervene in these tasks. . . . Consequently, in order to fulfill orders of the Most Excellent Minister of Government, I entreat that Your Excellency adopt the services and preventive and repressive measures, pertinent to stopping such activities absolutely and definitely." In mid-March of this year another police order from Madrid directed that "the graveness of the repressive methods be accentuated" and that "foreigners" participating in the Christian activity of Jehovah's witnesses be subjected to "immediate expulsion from the national territory."

Homes Invaded

The fact is that the Spanish Rights, while declaring that the Catholic religion is the religion of the state, also says: "No one will be molested for his religious beliefs nor the private exercise of his cult." And, in Article 16, the further guarantee is given: "Spaniards can meet and associate together freely for lawful purposes in accord with that which is established by the laws." Yet the police have illegally forced their way into private homes in province after province to arrest any who might be studying the Bible.

Such was the experience of a group of humble Christians on the night of December 24. Although that is a time set aside for special religious observance throughout Christendom, residents of the city of Las Palmas in the Spanish Canary Islands spent that night in jail simply because they were caught reading the Bible. At 8:30 that evening, while policemen guarded the stairs and entrance of the apartment house and stood guard at each corner of the street, five others wearing gabardine raincoats and with pistols held inside their pockets illegally forced their way into a private home where a small group was engrossed in Bible study. One snarled at José Orzáez Ramírez, the owner of the house, that it was his custom to enter such gatherings with his pistol blazing with intent to kill.

Having confiscated the Bibles of everyone present, the police noted the names of the children and sent them home, while the fourteen adults along with a three-month-old baby were herded to police headquarters. Those under arrest were given nothing to eat that night, although suppertime in Spain is usually at ten or eleven o'clock, nor was any food provided the next morning. Cries of hunger from the three-month-old during the night and repeated pleas for the release of the mother and child were ignored until the next day.

All were fingerprinted as if they were dangerous criminals, and, for the majority, release did not come until the next afternoon, after eighteen hours of imprison-

ment without food or sleep. The owner of the house where the Bible study was being held and another man present were detained as the responsible ones. They were thrown into a dark, dirty cell where there was nothing but a stone bench, and they were still given nothing to eat. At eight o'clock that night they were taken from their cells and led to the court; finally at 11 p.m. their case came under consideration. Three hours of intense interrogation followed, in which it was intimated that they were Communists and subversives; then they were put into a small and dirty, humid, bedless cell, where three men were already sleeping on the floor. The next morning they were moved into solitary confinement in parasite-ridden quarters. Request for a copy of the Holy Bible was refused. While they have been released on bail, court judgment against the owner of the home can result in a six-month jail term, for he has been formally charged with holding "illicit associations."

Just a few days after the police raid in Las Palmas, at 10 a.m. on December 27, on the island of Tenerife in the Canary Islands, four secret policemen forced their way into the house of Antonio Dorta, one of Jehovah's witnesses, while four more guarded the street below. After a thorough search of the house, the owner of the home was fined 2,000 pesetas, as was Antonio Rodríguez Luque, the presiding minister of the local congregation of Jehovah's witnesses who happened to drop by the house. The formal charge, as stated, was: "They devote themselves to carrying on propaganda of Jehovah's witnesses."

Upon refusing to pay the unjust fine, the men were handcuffed and thrown into prison for thirty days. Appeal to the governor brought no reply. A copy of the New Testament carried by one of the men was taken from him. Visits were limited to five minutes a week for the wife of one of the men. When she left a copy of the Catholic Bible so that her husband could have something to read, the prison authorities rejected it as *unsuitable reading material.*

Punishment for Studying the Bible

If a person has a knowledge of the Bible he becomes a criminal suspect, and if he is caught studying it he stands condemned, according to the police standards of dictatorial Spain. Such is evident from an experience in the city of Talavera de la Reina, in the province of Toledo, where Domingo González was accosted by the police while he was engaged in his secular work. They questioned him carefully as to what his religion was, how he acquired his Bible knowledge, who taught him, and so forth, and then threatened that they would have him thrown out of the city.

Later he wrote: "Eighteen days later they notified me that they were imposing a fine of 2,000 pesetas, accusing me of 'public scandal and unauthorized propaganda'! Since they did not pick me up while witnessing and they had no proof, other than that I am one of Jehovah's witnesses by admission, I made a plea to the Ministry of Government, notifying them that the accusations against me were not true. They answered that *merely studying the Bible condemned me to the mentioned fine.* While my visiting friend was taken to Madrid to serve his prison sentence, I was taken to prison for thirty days in the pueblo, the prison being in very bad medieval conditions. . . . [The police] notified all the shops not to give me work. They persecuted my wife who was working as an attendant, refusing her work in all places."

Another such incident took place in Madrid, where the police invaded a home where a small group was having a private discussion of their Bible text for the day. Names were taken, Bible literature was

seized, and three of the group were escorted to Madrid's Puerta del Sol central police headquarters. All concerned were subsequently fined, and for refusal to pay the fines they were thrown into jail.

Prison sentences were staggered so that none of the group would be imprisoned together. Carmen Navacerrada Barea was the first of the group to go to jail. To make the arrest as distasteful as possible, she was apprehended by uniformed police at her place of employment. At Madrid's Ventas prison she was made to associate with prostitutes and other vile women, had to attend Catholic mass, and by twisting her arm they forced her to kneel before the prison priest to have ashes sprinkled upon her head.

What unmistakable evidence that the inquisitional tactics of the Roman Catholic Church, using the arm of the political state to blot out a knowledge of the Bible and the practice of all non-Catholic religion, are the same in Spain today as they were in the Dark Ages!

A Crime to Talk About God

While Article 12 of the Spanish Rights guarantees freedom for all to express their ideas as long as they commit no crime against the fundamental principles of the State, the worst treatment has been meted out to those who have used this freedom to talk to others about God and his Word the Bible.

In Madrid, on several occasions recently, when women were caught talking to neighbors about God they were arrested, charged with "scandal" and fined. Imagine it! In Catholic Spain it is considered scandalous and illegal to talk about God!

Last September Manuel Mula Giménez, presiding minister of the congregation of Jehovah's witnesses at Granada, was arrested along with another Witness for preaching from the Bible to others, and all his Bible literature as well as that in the archives of the congregation was confiscated. After questioning and even hitting this minister, they ordered them to cease preaching, and turned them loose. The next month, on October 5, Manuel Mula was standing on a street corner chatting with some others of Jehovah's witnesses when one of the secret police again accosted him. Simply because he had in his possession a small case containing some Bible literature he was charged with breaking the previous order against his preaching.

Writing about the experience, he says: "The policeman that arrested me treated me very brusquely, threatening me with all kinds of things. When I reminded him that the only motive he had for arresting me was that I was talking with some people on the street and that I would like to know why I was being arrested, he became so infuriated as to say to me: 'I arrest you because I have a badge like this and a pistol with which I can fill your head full of holes,' and he then took out the pistol and pointed it at me. This was in the middle of one of the most central streets of Granada."

After his being charged with the "crime" of teaching others from the Bible as a witness for Jehovah God, bail for this minister was set at 50,000 pesetas ($833.00—a fantastic sum in Spain!), and because he was not able to pay the sum he was held forty-three days in prison. For twenty days he was held in solitary confinement, and after that he was forbidden to speak to anyone about religion, under threat of punishment. In the prison library was a Bible, but the priest ordered this to be removed so he could not use it. When another prisoner loaned him some Gospels that he was reading, these were snatched away and never seen again. Constantly the guards shouted at him and tried to make life unendurable.

Upon release from prison he was ordered to leave Granada.

Forced Out of Their Homes

The cruel oppression meted out to Jehovah's witnesses has been designed to make it impossible for them to carry on even the normal activities necessary for life. In one place after another they have been arbitrarily and unscrupulously forced to move out of their homes and leave behind their employment.

Such has been the experience of José Cusó Xaxo, his wife Carmen, and their friend Carmen Caelles Sauch, all of Murcia. On July 29 last year they were asked to present themselves at the police headquarters. After four hours of questioning they were told to go eat dinner and then report back. Upon their return the man was immediately snapped into handcuffs and paraded through town on the way to see the judge. On November 16 each of the group was fined 1,000 pesetas for refusal to obey a police order to move out of the province. When José Cusó argued that they had broken no law, the government replied with sentences of fifteen days in prison for all three of them. A week after their release they were again asked to report to police headquarters, and again they were thrown into jail.

In writing to a friend on December 29 José Cusó said: "They ordered us repeatedly to leave the province, because they would not stand for our preaching work, and said that we would be in jail much more of the time than we would be free. One of them put himself heatedly before us and pulled from his pocket a rosary and cross and said: 'These are my arms, and for them I will die; and now not as a policeman, but as a Catholic. I don't want to see you in Murcia and I will pursue you as though you were my shadow.' "

The group little realized just how far the police would go in making good their threat. On January 9 the two girls and the man were jailed again. After being held for about a week in Murcia they were secretly moved to the seaport province of Alicante, then to the prison at Valencia, and finally to Barcelona. Attempts of the mother of one of the girls to visit her daughter were refused "for sanitary reasons."

Spain's habeas corpus law, which forbids the holding of anyone for more than seventy-two hours without formal charges, has been mercilessly trampled upon. Civil authorities in Barcelona even refused to admit that the three were being held. Finally, after thirty days in a Barcelona prison, they were released, and the government treated the whole incident as if it were all just a mistake, and no further charges were filed.

Another outrageous example of such action by the police occurred in the northwestern seaport city of Gijón. Although they had had no previous contact with the police in the city, after a year and a half of residence there two women, both Jehovah's witnesses, were visited by the police and ordered to leave the province. When they refused, the police grew halfhearted about the matter, saying that they were only following orders from Madrid. However, two months later one of the women was arrested while simply walking along the street, and then they went to her home and arrested the other woman with whom she lived.

For over a month they were held in the jail at Gijón, after which they were taken under police guard to be returned to the provinces of their birth. One of them had not lived in her "home" province for about forty years, but that made no difference to the police. For both women the trip was made as unpleasant as possible by taking the long way around and using only slow-

moving milk trains, traveling only a short distance each day before getting off to be registered in another local prison. For one the trip of seven hundred miles took about fifteen days, and it was all under male guards. In the process, arrangements that had been made by her to get married were disrupted.

Hardly a province in Spain has remained untouched by this cruel campaign against Jehovah's witnesses. In recent years at least fifteen ministers have been run out of such famous cities as Cartagena, Alicante, Palma de Mallorca, Murcia, San Sebastián, Santander, Zaragoza, Vigo and Gijón. And Witnesses have been searched out in Málaga, Tarragona, Cuenca, Cádiz, Córdoba and Sevilla and in the province of Pontevedra.

Tourist Centers Now Cities of Oppression

Government oppression has been directed, not only against Spaniards, but also against tourists. Vacationers in the Canary Islands—persons of such diverse nationalities as Canadians, Germans, Belgians and Danes—have been treated as criminals because of their belief in God, and some were even fingerprinted and photographed for INTERPOL, the international police.

The summer tourist city of San Sebastián has carried out a determined campaign of religious persecution. Early in 1959 a young Spanish woman was relentlessly pursued by the police because she was one of Jehovah's witnesses. In August of that year a young German citizen whose wife was Spanish was thrown out of the country for talking about God, and since that time there has been hardly a month when various ones of Jehovah's witnesses have not been summoned to police headquarters. Catholic priests have constantly contributed to the agitation by false reports printed in the newspapers and broadcast over the radio.

In the same city Angel Martín, who devotes all his time to the ministry, was arrested last November for speaking from the Bible to a householder. He spent the night in a cell where there was not even a cot, and on Sunday the prison attendants virtually dragged him from his cell in an endeavor to force him to attend Catholic mass. Later he was put in solitary confinement for twenty days and given as food rice with blood and blood sausage, which, as a Christian, he could not eat. After forty-two days he was released with instructions to get out of the province. Lawyers who were consulted on two occasions about the case said that it would be futile to try to do anything, since the order had come down from the Ministry of Government.

In another resort city, Alicante, on the shores of the Mediterranean, Gregorio Sánchez Valdepeñas was thrown into jail and held incommunicado for twenty-five days, and then ordered to get out of the province—because of his religion.

Even the United States Air Force Base at Zaragoza has not been immune, and members of the military mission there have been harassed by police and priests alike for studying the Bible in their home.

What freedom is there for the people of Spain or for any who take up residence or visit there? None if you happen to cherish any religion other than that of the Roman Catholic Church. When it was explained to the secretary of the judge at Las Palmas that Jehovah's witnesses are recognized in all free countries, the secretary retorted: "And who ever told you that this is a free country?"

Persecution Backfires

In spite of the constant persecution fomented by government officials and the Roman Catholic clergy, many honest-hearted Spaniards are reaching out for the

help offered by Jehovah's witnesses in studying the Word of God, and every month increasing numbers of persons are joining with Jehovah's people in urging others to take life's water free. (Rev. 22: 17) They know that the persecution of Jehovah's witnesses is not for political agitation on their part, because Jehovah's witnesses have absolutely no part in political activity of any kind in any land; rather, this persecution is solely because they are Christians. When they see the treatment that is meted out to Jehovah's witnesses by the police, these sincere persons become convinced that Jehovah's witnesses are indeed the ones spoken of by Jesus when he said: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name."—Matt. 24:9.

Illustrative of this is the case of a person who was only newly interested at the time of her arrest in the Canary Islands. She said: "What I least expected was on that day so sacred for them, being the 24th of December, that they would do such an outrageous thing as to put us in prison. After that my faith kept growing," and now she has been baptized. And a thirteen-year-old girl said that she was happy about the experience that she had undergone, because "it was a very good proof of the fulfillment of Jesus' prophecy in Matthew 24:9. I wasn't nervous. It was as if it were not the first time that I was being arrested for being one of Jehovah's witnesses."

Such persecution only strengthens the faith of those who love and serve God. Wrote one full-time minister who had been imprisoned for about two months: "I am very happy to have suffered such an experience and at the same time to see how Jehovah never abandons us and that he is with us in these difficult moments. It is my purpose to continue serving Jehovah with all my strength." How like the apostles of the Lord Jesus who, when they had been arrested, beaten and ordered to stop preaching, "went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name"!—Acts 5:40, 41.

Lawyers and judges too have expressed their disgust with the cruel treatment given to Jehovah's witnesses. In one city three good lawyers offered their services free of charge to Jehovah's witnesses. Another remarked that the local judge had even told him privately that what had taken place was a "dirty action." How much good is any government doing even for itself when it alienates its own officials and other prominent persons by unlawful action taken to stamp out a religious minority?

Protest

It is evident that it is not alone in Communist lands that the religious freedom of Jehovah's witnesses and others is being trampled underfoot. Time and again in recent years the people in professedly Christian nations have been deprived of their freedom to such an extent that liberty-loving persons in all parts of the world have been aroused to deluge government officials with letters of protest expressing their disgust with the action of the government and pleading on behalf of the beleaguered people of those lands.

How do you feel about the inquisitional treatment being accorded non-Catholics in Spain? How do you react to this record of constant harassment that has been the lot of Jehovah's witnesses there? If you do not agree with the actions of the government of Spain that show they consider it to be a crime for non-Catholics to talk to their neighbors about God or to read the Bible with their friends, if you feel that men should have the freedom to share with one another the good news that they

learn from the pages of the Word of God, then write to the Spanish government on behalf of the people of Spain who have been deprived of these privileges. If you disapprove of the policy of deporting tourists because they are found to espouse a religion other than the one officially endorsed by the State; if you recognize the injustice of forcing men out of their homes and away from their jobs because of their religious faith; if you decry the totalitarian practice of throwing men into jail and holding them incommunicado for long periods of time without trial, then write to the Franco government of Spain and make your protest. If you feel that it is wrong for a democratic nation such as the United States to give financial support to a government that deprives its people of the most fundamental freedoms and if you agree that, as a member of the United Nations, Spain ought to guarantee to its people the religious freedom advocated by that organization in its Universal Declaration of Human Rights, then write to the government officials in Spain and say so.

Rulers of all lands have long been sensitive about the opinion of the people and about their relations with other nations. If you say nothing, they conclude that you find no fault. As it has often been said, silence is consent. Show that you do not give your consent to what is going on in Spain by making your protest known. Do it now!

Address your protest to: Your Excellency Francisco Franco Bahamonde, Caudillo of Spain, El Pardo, Madrid; also to: Most Excellent Camilo Alonso Vega, Minister of Government, Ministry of the Government, Madrid, Spain.

One Human Race

"THE Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin. Science describes the intricate make-up of the human body: all its different organs cooperating in keeping us alive, its curious anatomy that couldn't possibly have 'just happened' to be the same in all men if they did not have a common origin. Take the structure of the human foot, for instance. When you list all the little bones and muscles and the joints of the toes, it is impossible to imagine that that would all have happened twice. Or take our teeth: so many front teeth, so many canines, so many molars. Who can imagine finding the same arrangements in two human species if they weren't one family?

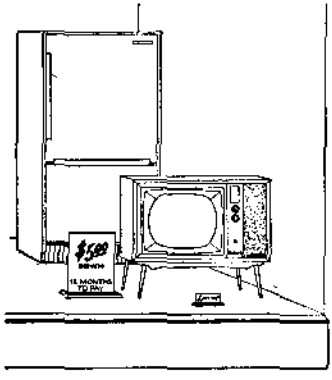
"The fact of the unity of the human race is proved, therefore, in its anatomy. It is proved also by the close similarity in what all races are physically fitted for. No difference among human races has affected limbs and teeth and relative strength so that one race is biologically outfitted like a lion and another biologically like a lamb. All races of men can either plow or fight, and all the racial differences among them are in nonessentials such as texture of head hair, amount of body hair, shape of the nose or head, or color of the eyes and the skin. The white race is the hairiest, but a white man's hair isn't thick enough to keep him warm in cold climates. The Negro's dark skin gives him some protection against strong sunlight in the tropics, and white men often have to take precautions against sunstroke. But . . . today white men in hot countries wear sun helmets and protect themselves with clothes and rub their skin with suntan oil. Very dark-skinned people in the north, too, can add cod-liver oil and orange juice to their diet, and, if they need to, take a vitamin pill or two. . . .

"The races of mankind are what the Bible says they are—brothers. In their bodies is the record of their brotherhood."—*The Races of Mankind,* by Professors Benedict and Weltfish, Columbia University Anthropologists. Published by Public Affairs Committee.

CAUTION! Your Credit Is Good

BUYING on the installment plan is a modern Aladdin's lamp. When the hero in the *Arabian Nights* rubbed his magic lamp a jinni appeared and helped him build a wonderful palace. Through the magic of "easy" credit, millions of twentieth-century households enjoy conveniences fit for a king.

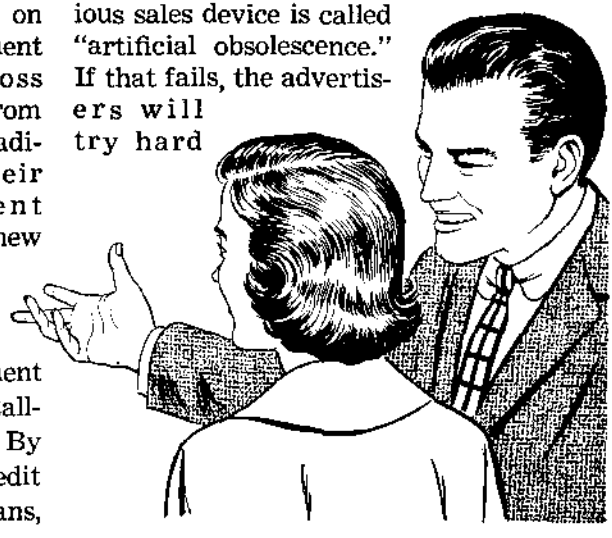
"Hire purchase," as it is called in England, is a way of life on both sides of the Atlantic. It has inspired all kinds of literary effort from quips and cartoons to magazine articles and a new book. There is even a novelty wall plaque available with a bit of satire: "We may not have much, but at least what we have isn't our own." Soon that may be suitable for translation and sale in Russia, if communism has not made it apt already. Until recently the Communists denounced installment buying as a folly of capitalism, but the fall of 1959 brought the first products to Russian consumers on the installment plan. Across the ocean from Russia Canadians ran their installment debt to a new high of $2,219,000,000 last year.



This was something like a down payment compared to the $40,200,000,000 installment load Americans carried in 1960. By last October American debt on credit cards, charge accounts, installment plans, medical and utility bills soared to a record $54,201,000,000!

There is little doubt that America is the leading disciple of those who preach the "blessed expedient of going into debt." But even in Uncle Sam's credit paradise the postwar rush for durable household goods has just about ended. Not so credit buying. Now the accent is on education, travel, vacation, recreation, boats, mobile homes and private airplanes—all on "easy" terms. If the private plane for $750 down does not interest you, it is possible to fly now and pay later, courtesy of the commercial airlines.

To stimulate sale of more down-to-earth products, manufacturers have hired motivational experts to discover the colors and designs that will impel you to buy. Millions of advertising dollars are spent to sell you 1961's "miracles," on the theory that progress has made 1960's "wonders" obsolete! For the same reason fashions are constantly changed. This ingenious sales device is called "artificial obsolescence." If that fails, the advertisers will try hard



to convince you that you really need two cars, two television sets, two telephones or one more of whatever the manufacturer is trying to sell. The wizards of motivation assure him it pays to advertise, because consumers are notorious for putting personal pleasure ahead of self-denial.

Credit for Sale

Credit itself is a major "commodity" in today's installment world. Dealers often make more on credit charges than they do on the merchandise. Recently a store in St. Louis complained that its customers were repaying installment debts too fast! This marketing of credit has outmoded the old interest-free charge accounts. The practice now is to steer customers into charge accounts that bear 1 to 1½% *monthly* interest on the unpaid balance, or into expensive credit plans. "Revolving credit" is a newcomer in the field, but it has proved a bonanza for stores and banks. A dealer will allow you a fixed amount of credit against which you shop and on which you pay once a month along with interest on the unpaid balance. In "charge-account banking" the bank issues you a credit card that you can use in any store participating in the plan. You write checks against the bank and you are billed once a month. After thirty days interest is charged on any balance due. These plans may be convenient, but they can also keep you under pressure of constant debt.

Deception has added greatly to the profits gained by selling debt. No longer true is Benjamin Franklin's quip: "If you would know the value of money, go and try to borrow some." Consumer expert Sidney Margolius says: "The deceptive way in which finance charges are stated is one of the biggest foolers of the public." Surveys show that even college graduates are hoodwinked by the deception, which, Margolius warns, "is practiced by almost all lenders."

The deception is worked very easily. If you open a charge account that costs 1 to 1½% a *month* on the remaining balance, you may pay from 12 to 18%! (The yearly interest rate is learned by multiplying the monthly rate by twelve.) Lenders will say the interest rate is "6% a year or $6.00 per $100.00." The catch is they mean 6% on the *face value* of the loan, not on the declining balance. Since you must repay the loan in monthly installments, you obviously do not have use of the $100.00 for a full year. In fact, your average debt for the year would be only $50.00. (This is learned by adding your first and final payments and dividing by two.) A lender that charges you "$6.00 per $100.00" on an average debt of $50.00 has actually received 12%, not 6%! Likewise, "$7.00 per $100.00" is not 7% but 14%. However, if a store charges only ½% a month on the remaining balance, that is a true 6% a year, which is reasonable.

In Washington Senator Paul Douglas has been working to get a law passed that will force lenders and dealers to tell the true interest rate. Meanwhile, remember the words of Alexander Pope: "Blest paper-credit! last and best supply! That lends corruption lighter wings to fly."—*Moral Essays.*

Uneasy Credit

There are other grievances against "easy" credit. New York Domestic Relations Justice Nathaniel Kaplan believes that too much installment buying is a cause of family problems that produce juvenile delinquency. He pointed to the example of a young person now in trouble with the law who had committed $50 of a $68 weekly income to credit payments! As a preventive Justice Kaplan urges adoption of an educational program to convince

businessmen they have "gone too far in this extension of credit."

To facilitate an installment purchase one housewife forged her sister-in-law's name on the contract as cosigner. When time payments lapsed and the innocent relative's salary was attached, the forgery came to light. Legal action is pending against the forger, with the likely result that her next time payment will be in prison.

Often personal bankruptcy is the direct result of too much buying on credit. According to the Northwestern National Life Insurance Company, personal bankruptcies in the United States increased 300% in ten years! There were 114,116 last year. Respectable people pressed into bankruptcy by unpaid bills find it a road of shame and humiliation. As one woman described it: "The people you are cheating—and you are cheating them in fact, if not in law, when you declare yourself bankrupt—had trusted you." She told of a steady diet of tranquilizers and a nightmare of worry. Soon she was "near collapse from the constant hounding, hiding and nervous tension."

Over fifty years ago the Norwegian dramatist Henrik Ibsen made a wise observation: "There can be no freedom or beauty about a home life that depends on borrowing and debt." Families carrying heavy installment debts live in fear of unemployment or sickness that would interfere with time payments. Said one housewife whose husband cannot work due to illness: "I'm almost out of my mind!" It is typical of many who keep "robbing Peter to pay Paul."

Debt for Christians?

The nature and possible consequences of credit buying pose some thoughtful questions for the Christian. Jesus said: "You cannot be slaves to God and to Riches." (Matt. 6:24) Long before that the Bible warned: "The borrower is servant to the man doing the lending." (Prov. 22:7) Even an ancient law maxim declared: "Who can not pay with money, must pay with his body." Paul advised: "Do not be owing anybody a single thing," except love. (Rom. 13:8) In view of this, to what extent is debt wise for a Christian? Is he wise to obligate himself to the point that he must work extra time, to the neglect of his family and ministerial duties? Certainly not. Nor can a dedicated Christian afford to spend himself into bankruptcy on the installment plan. If you personally went bankrupt, could you still effectively preach Bible truths and Christian principles to local businessmen and neighbors? Or might they angrily apply to you the scripture that says, "The wicked one is borrowing and does not pay back"? —Ps. 37:21.

The Christian is wise to ask himself: Am I cautious about using credit? Is it leading me into materialism? wasteful buying? self-indulgence? economic slavery? In short, does my reasonableness in money matters recommend my Christian way of life to all men?—Phil. 4:5.

Let the Buyer Beware

Whether you view it from the moral standpoint or from the practical standpoint, installment buying is serious business. Your credit is valuable in a financial emergency, but are your emergencies chronic? Have you learned to distinguish between wants and needs? Remember, buying on impulse has been the death of many a healthy budget. On shopping trips be sure to take along your self-control. Beware of "sales" that offer big savings compared to manufacturer's "list" prices. These prices can be inflated just to give retailers a selling point. The warning of Colston E. Warne, president of the Con-

sumer's Union, is worth noting: "In many fields, the person who can't get 30% off list prices is a fool."

Just as physical health can depend on your doctor, so budget health can depend on your dealer. Be wary of stores that make sensational advertising claims or dealers who repossess many items from customers. Reliable dealers who aim to win steady customers are modest in their advertising and careful about extending credit. They would rather you be able to meet the terms than to put them to the trouble of repossessing purchases. A lender who lets you select the amount of monthly payments may get you to sign a "balloon" note that obligates you to make one very big payment as the final installment. This could prove very inconvenient. It is good business to know your dealer well.

Maximum Load

You may decide to incur debt if you are certain your future assured income will cover it. However, if your income is automatically absorbed each month by payments, or if bills begin to carry over into another month, you are operating on too close a margin. Normally, income should keep ahead of outgo. Some experts estimate that you reach a *maximum* debt load when your total obligations reach 20 to 25% of your annual income. If you earn $4,000 a year, your debt limit would be $800 to $1,000. Others say the limit is 12% of income after taxes. If you have exceeded your maximum load and anticipate difficulty in meeting a payment, do not suffer in silence. Advise your creditor immediately. He will appreciate your good faith and will likely accommodate you.

If arranging a credit purchase, be sure you will pay reasonable interest on the declining balance at a true *yearly* rate. Remember, the larger the down payment and the shorter the credit period, the more you save on interest. Rather than carry payments that are too steep or too long, you do better to shop around for a less expensive product. In credit buying your taste must be adjusted to future income.

Advertising to the contrary, it is not advisable to finance travel, vacations and similar intangibles on the installment plan. Debt is a liability. For every installment purchase you should be able to show a substantial asset to balance the liability. A house or car can be converted back into cash if necessary, but travel is gone with the wind.

Cash Customer

He may be getting extinct, but the cash customer is still the happiest shopper around. Rather than "Buy now and pay later," his motto is "Save now and buy later." By keeping his purchases on a cash basis he can actually buy more. He does not have to worry about deceptive interest rates, finance charges or bankruptcy through installment spending. He has a savings account that draws interest. When he sees what he needs, the money goes into quality, not into the dealer's pocket as interest. The alert cash customer makes sure he learns the price of the item before announcing his intention to pay cash. This saves the salesman from the temptation to pad the price and make up for lost interest charges. Never does the cash customer have to worry about repossessed goods. He may not have quite as much as the prodigal who goes on a credit spree, but what he does have *is* his own.

Granted that credit has its place, the problem is to keep it there. It is a valuable asset, but so is your good name. Protect it and your peace of mind by exercising caution when the dealer says, "Your credit is good!"

LIGHT VERSUS DARKNESS

"IN THE BEGINNING GOD CREATED"

Aptly contrasting the debased pagan worship in the time of Moses with the logical account of creation as Moses presents it in the first chapter of Genesis is the following quotation from the best seller *This Is My God,* by the popular author H. Wouk:

"The first chapter of Genesis cut through the murk of ancient mythology with a shaft of light—light that the whole world lives by now, so that we can scarcely picture its effect when it first shone forth. The universe was proclaimed a natural order created and unfolded by one Force and set going like a vast machine to proceed under its own power. There were no man-made gods. Nor were the animals gods, nor were the gods animals. There was no sun god, or moon god, or love god, or sea god, or war god. The world and mankind were not the product of titanic incest and sodomy among monsters in the skies. Sun, moon, wind, seas, mountains, stars, stones, trees, plants, beasts were all part of nature, without any magic of their own. Mumbo-jumbo was a mistake. The gods and priesthoods which demanded burnt children, or hearts cut from living men, or ghastly obscenities, or endlessly draining gifts, were useless, silly, doomed libels on the universe. The childhood nightmares of mankind were over. It was day. The Genesis account of creation cut the cancer of idolatry out of human discourse."

ASTROLOGY AND MEDICINE

In the book *Four Thousand Years of Pharmacy,* Charles H. LaWall discusses the origin of the abbreviated sign now used on medical prescriptions. He traces it to the pagan symbol for Jupiter and says: "It was shortly after the beginning of the Christian era that the astrological sign of Jupiter was generally placed at the head of prescriptions, a remnant of which sign still persists in the present abbreviation, ℞. This practice was said to have been instituted by the physician Krinas, in the time of Nero, when Christians were so fiercely persecuted, to indicate the conformity of the physician with the State religion of Rome. At this time, Christians were forbidden to practice medicine in Rome, and as late as the fourth century, in the reign of Julian, no Christian teacher was permitted in medical schools."

Discussing the same matter, an item in *The Merck Report* of July, 1949, said: "As an astrological sign, the symbol of the planet Jupiter first found its place on horoscopes. Later, as the 'science' developed, it was extended to and associated with formulas of drugs for body administration. The reason given for the latter association was to assure the influence of the lucky star whereby, in the course of time, both the planet and the god Jupiter were identified. Thus, the ℞ conveys the supplication to the highest god and, as Sir William Osler (1849-1919) puts it, 'to remove harmful properties from the prescribed drugs used in prescribed formula.'"

"A STAUNCH WILL AND FAITH"

Interest in the Eichmann trial in the spring of 1961 caused the Jewish quarterly, *Midstream,* Winter, 1961, to publish the memoirs entitled "LaGuardia's Sister—Eichmann's Hostage." Among other things it contained the following quotation:

"Now I shall describe briefly the Bible students in the camp. They belonged to a religious sect which believes only in the Bible. Most of these women were very simple, honest wives and mothers and a very hard-working lot. In this camp [Ravensbrück] they were generally used for the hardest work. . . . I admired these women for their strong character. They had a staunch will and faith. Most of them were imprisoned eight, ten and twelve years, from the beginning in 1934. The Gestapo had declared that any Bible student who would leave his religion and would sign a statement to that effect would be given liberty and be persecuted no longer. It is difficult to believe, but true, that not one of them signed. Rather, they went on suffering and patiently awaited the day of freedom. The only thing that could be said against them was that they were always trying to convert all the women in the camp to their faith. At first the students refused to stand attention during the roll call. They stated that they would stand only before God and nobody else. For this they were sent to the *Strafblock* (punishment block), and the next morning one by one they were bodily thrown or kicked out from the barracks and forced to stand in the roll call."

NITROGEN —Life's Indispensable Element

By "Awake!" correspondent in Chile

TAKE a deep breath! Ah, how stimulating it is! With no conscious effort on your part, oxygen is absorbed from the air into your blood stream and your life is sustained. But wait a minute! Do you know what happens to the nitrogen that makes up 78 percent of the air that you breathe in each time? Did you know that nitrogen plays a fundamental part in the formation of proteins and is a constituent of every living cell? Why, without it your life, in fact all life as we know it on this earth, would certainly cease to exist! Yet the strange fact is that in respiration you are unable to absorb this vital element and make use of it. You simply have to exhale it. How, then, do you get the nitrogen that you need? How is nitrogen used? What is the secret process that unlocks this basic mystery to sustain life?

Nitrogen Fixing

Since we need a constant and consistent amount of nitrogen and we are unable to get it from the air, our food is our source. If we eat animal flesh, that indeed contains forms of nitrogen, but since animals are just as unable to utilize atmospheric nitrogen as we are, from where do the animals get it? In common with ourselves, animals obtain their basic needs from vegetation. In fact, all nitrogen in living organisms can ultimately be traced back to plant life. Plants themselves, however, are just as impotent when it comes to absorbing nitrogen from the air as are animals and man! How, then, is an adequate supply guaranteed for them, that the continuance of life may be ensured? This question poses a fascinating problem.

Nitrogen as a gas is inert, that is to say, it refuses to combine easily with any other elements. For plants to use it, it must be combined, or "fixed," by some chemical means with another element into a nitrate, a form of nitrogen easily assimilated by plants through their roots. Decaying animal and plant life releases certain amounts of nitrogen that can be washed into the soil for use in this way, but such small quantities of returning nitrogen would never satisfy the full needs of plant life. In actual fact, much of the nitrogen released from decaying matter is lost to the atmosphere in the process of decomposition. In view of this, there must be other means by which nitrogen is being continually returned to the soil. Indeed there are, and a consideration of the two main ways this is accomplished brings to light sure evidence of the adequate provisions made by the Creator for the perpetuation of earthly life.

Nature's Natural Fertilization

It has been proved that soil that has been sterilized, from which all forms of bacterial life have been removed, remains sterile and unable to support any plant life at all. On the other hand, unsterilized soil can absorb nitrogen from the atmosphere and sustain vegetation. How is this possible? The answer is found in the wonderful action of certain bacteria in the soil that are able to transform atmospheric nitrogen to fixed-nitrogen compounds to be utilized by plant life. Apart from these bacteria there is no other kind of living thing that is empowered to make direct use of atmospheric nitrogen. What a debt we owe them! Some of these act alone, others with the roots of leguminous plants such as alfalfa, clover, peas and beans. In this latter way they penetrate the roots to stimulate growths, or nodules, as they are more commonly called, wherein the bacteria reproduce. They obtain necessary carbohydrates and mineral food from the plant concerned and nitrogen from the air to form proteins that are released to the plant. With their eventual decay, the roots release nitrogen to the soil, which is thereby greatly enriched. The ancient Romans realized the great value of leguminous plants for increasing the fertility of the soil and made use of them, even though they were, of course, quite unable to explain the phenomenon of increased fertility that was evidenced in their crops. It seems evident that the presence of soil bacteria accounts for the greatest supply of nitrogen available for plants and hence for all forms of life sustained by them.

It has been estimated that over every acre of land there are 150,000 tons of free nitrogen mixed in the air, and in another very marvelous way this source is again tapped by nature and the fertility of the soil enhanced. This is through the natural wonder of an electric storm. Each mighty flash of lightning, by means of the terrific heat generated, forces the naturally inert nitrogen to unite with the oxygen in the air to form oxides of nitrogen, which are carried to earth by rain as nitric acid, there being converted into nitrate and washed into the ground. By this means some one hundred million tons of nitrogen compounds are put into the soil each year, and this figure does not take into account any additional supply that may be brought to earth as impurities from dust by normal rainfalls and snowfalls. Earth's own nitrate-producing forces are thereby greatly augmented.

Chile Saltpeter

Due to nitrogen's unwillingness to mix freely with other elements, there are very few natural deposits of nitrates throughout the world. The largest known to man was discovered in South America, in part of the Atacama desert now belonging to Chile, in the early part of the nineteenth century. This deposit of sodium nitrate, commonly called saltpeter, has a 16-percent content of nitrogen and has been esteemed world-wide as an agricultural fertilizer for well over a hundred years. The exact origin of this unique treasure is unknown, but the reason for its preservation is that it seldom rains in the Atacama desert region, the whole area being shut in on both sides by mountain ranges, on the east by the Andes and on the west by coastal hills. Rain, when it does fall, is so light that the water evaporates long before it has a chance to wash the precious nitrate out of the ground.

The ore containing the nitrate lies close to the surface of the ground and is mined by the simple process of dynamiting the rock. The broken rock, or *caliche,* as it is called, is then taken to a nearby crushing mill and the resultant pebble-sized ore conveyed to a lixiviation or leaching plant.

There, in a number of huge tanks, water to dissolve the nitrate is passed from one tank to another. The nitrate is finally obtained when the pregnant water, or mother liquor, as it is known, is subjected to various processes to crystallize it, in which form it is easily handled. Many hundreds of thousands of tons are produced annually and shipped throughout the world for use agriculturally as well as in many other ways.

Progress in Synthetic Nitrate

At the beginning of the twentieth century different laboratory techniques were devised for fixing nitrogen in various forms, and with the advance of modern science it has been possible to produce synthetic nitrate by differing methods as a commercial proposition. Certainly the production and use of artificial nitrate fertilizer in this century has played an important role in increased food production and land development. Ironically enough, however, it took the pressure of World War I for this to be finally realized. Then it was that a German scientist, Fritz Haber, discovered a way of combining nitrogen with hydrogen to form ammonia, from which nitrate can easily be obtained. Due to its explosive instability when combined with certain elements, nitrogen forms the basis for dynamite and other regular explosives such as trinitrotoluene, better known simply as TNT; hence its extreme value in times of war. It is generally acknowledged that but for Haber's discovery the German forces would have been compelled to surrender long before the armistice date of 1918, when, in fact, their supply of natural nitrate was exhausted. Explosives have also played an increasing part in times of peace for mining purposes, roadway construction and other undertakings in which they have proved invaluable to man. Additionally, the chemical uses of nitrogen are seen daily in the manufacture of photographic equipment, artificial leather, silks and dyes, apart from its use, in the form of ammonia, in the refrigeration industry.

Nitrogen is odorless, tasteless and colorless. It does not support combustion and is itself incombustible. Since it cannot be absorbed by living things, in its natural state it is seemingly of no great moment, but let it be combined with other elements and it immediately forms powerful compounds that are not only of great value to man, but indispensable to your very life.

Is This Flag Worship?

What happens to an American flag when it becomes old and worn? C. Lamar Cannon, an American Legion Post commander, explained: "The flags are presented and inspected three times by myself and our two vice commanders to determine if they should be destroyed." If it is decided that the flag is no longer serviceable, "the chaplain offers a prayer, then the flag is doused in kerosene and placed in a rack over a fire," Cannon continued. "It ignites and as it burns the bugler sounds 'To the Colors,' and members of the formation hold a salute until the flag is consumed."

Cannon also emphasized: "We also want to impress upon the public the importance of properly disposing of the miniature flags used in Memorial Day decorations. If they will bring those to us, we'll dispose of them in ceremonies."

The EAST-WEST center

By "Awake!" correspondent in Hawaii

IN Hawaii a new educational program and diplomatic instrument is being forged in the East-West Center. Founded on the idea of seeking mutual understanding between the peoples of the United States and Asia, the Center for Cultural and Technical Interchange Between the East and West—the Center's complete name—is eyed as an "intellectual bridge" that will span the Pacific Ocean to bring together American and Asian students for educational, cultural and technological interchange.

With 1966 as the target date for full operations, the Center has been in its "dry run" stage with the first 101 of an eventual 2,000 students attending classes together at the cosmopolitan University of Hawaii, whose facilities the East-West Center will be using until the first group of buildings is completed in September, 1962.

The East-West Center traces its beginnings to a speech made by Vice-President Lyndon B. Johnson in 1959, then the Majority Leader of the U.S. Senate, when he told the American Society of Newspaper Editors in Washington, D.C., that the world's best and most mature minds should meet and exchange ideas in an effort to meet one of the major challenges of the cold war—the human understanding of communicating Western ideas and ideals to the uncommitted peoples of the world. Johnson added in the same speech that the new fiftieth state, Hawaii, had a university of stature and prestige for a center "where professors from Harvard, Chicago, California and all of our great universities could meet with learned men of Tokyo, Indonesia, Southeast Asia, India and Pakistan."

In less than two years, Johnson, as a Democratic senator from Texas and a vigorous supporter of statehood for Hawaii, transformed his words into a concrete reality. Beginning with his speech calling for the Center's establishment on April 16, 1959, it took less than two years to get the bill (S.3385) passed, the monies appropriated and the first hundred students enrolled in their classes.

Early last year Johnson employed the aid of Hawaii's first two senators, Hiram Fong and Oren Long, to round up forty-eight cosponsors, almost evenly divided between the Democrats and Republicans. The East-West Center bill was then amended to the Mutual Security Act and in June, 1960, the first $10 million was appropriated.

While educators have stressed that the East-West Center keep clear from any political implications, there is little argument that the project is to play an important function in the shaping of U.S. foreign policy in the troubled East, especially southeast Asia. For one thing, the Center is part of the massive $3,526,200,000 Mutual Security Bill and is to be operated by the State Department in conjunction with Hawaii's state university.

Hawaii, Ideal Place

Hawaii, with its predominantly Oriental population, is regarded as the most ideal American community for such a program as the East-West Center. Johnson, in an

address to the Senate in June, 1959, said: "The selection of Hawaii as a site for such a meeting place was entirely deliberate. In Hawaii, the people of the Orient and the Occident have met already and learned to live in harmony." John Burns, former Hawaiian delegate to Congress, expressed the similar thought in an interview with *Ka Leo O Hawaii,* the University of Hawaii's campus student newspaper: "The East-West Center was an outgrowth of statehood. The people of Hawaii are East-West people. Their heritage is Eastern and their citizenship is Western. They are the only people who can sit down with people from Asia and Africa and not feel out of place."

History professor at the University, John Stalker, who is also director of the school's Overseas Operations and a noted Far East specialist, put the idea in a down-to-earth way in an article in the *Saturday Review:* "If we talk economics to the student, we will talk to him within the context of his country's economics and problems. It doesn't do a visiting agricultural student much good to see a 15,000 acre truck farm in New Jersey when he'll never have more than two or three hectares at home. What good would it do to send a Japanese or Indonesian student to California to see rice planted by airplane? In Hawaii, the agricultural student would have ideal farm experience with the many small farms in the Islands, operated by farmers of Oriental ancestry."

The University of Hawaii in Honolulu is considered the ideal place of study for the East-West students. More than one half of its 9,000-student enrollment and one fourth of its faculty are of Asian extraction. Here all of the Islands' racial and ethnic groups already have been going to school together for fifty years. No one is considered a stranger on its scenic campus several miles from Waikiki Beach.

And prior to any talk of an East-West Center, 250 foreign students from Asia and Africa have been attending the University yearly. During the summer months, the University co-operates with the State Department in conducting a six-week orientation program for Asian Fulbright and Smith-Mundt scholars. The school's curriculum in Asian studies ranks with the finest in the nation. Started forty years ago, the program has more than a hundred courses. In addition, the University has been host of the annual East-West Philosophers Conference since 1939.

The East-West Student

The East-West Center now has put out a call for American and Asian students. The ideal Asian student is considered to be one with academic ability and with political leadership in his home country. The one considered to be an ideal American student has already trained for a career and wants to work in Asia.

Students as well as faculty members who will make up the East-West Center will come from the "Mainland" (a Hawaiian term for the continental United States only), Hawaii, Australia, Asia and other Pacific islands. The first vanguard of students at the Center represent thirteen Asian countries and the United States. The average age is twenty-six and a half years, and one half of them are married. Twenty-five hold masters' degrees and all but five a bachelors' diploma. The breakdown by countries of the first group is Japan 19, India 15, Philippines 14, Taiwan (Formosa) 11, United States 9, Thailand and Laos 5 each, Pakistan 4, Fiji and Cambodia 3 each, Korea and Ceylon 2 each, and Nepal 1.

The ratio for the East-West Center will be four Asian students to every one American student. They will eat together, study together and learn together in order to

gain a mutual understanding of one another's ways. Even the Asians will have to orient themselves to one another, for an Indonesian is as unlike a Japanese as an American a Chinese. Living quarters will be arranged in ten-member groups—eight Asians and two Americans—to encourage interracial mixing.

Proposed Facilities

In its initial stages, the East-West Center will use the facilities and buildings of the University of Hawaii. By 1962, with appropriations of $10 million annually, the first group of buildings is planned. They will include transient quarters, a cafeteria, office and seminar rooms, a twelve-story dormitory to house 480 students, and a 750-seat auditorium flexible enough to handle a Japanese Noh play or Shakespeare.

Eventual plans call for a twenty-story faculty apartment tower, an administrative building, a meditation chapel, and three more twelve-story dorms to accommodate the 2,000 students by 1966. The total cost for the entire program is $71 million. Plans call for a $27 million building program, a six-year $8.6 million operating budget and a six-year $35.6 million scholarship fund.

Some Problems

The East-West Center is not without its problems, however. There has been criticism that the Center's plans are moving too slowly, especially in the search for the program's director. The original offer went to Phillips Talbot, head of the American Universities Field Staff, who turned it down to take the Assistant Secretary of State position. The Center's interim committee says it is going to take its time in picking the director, but U.S. Representative Dan Inouye, the first Japanese elected to Congress, urges a speed-up in study in order to insure continued enthusiasm and funds.

In addition to the problem of finding a qualified director, another difficulty revolves around the University's role in the Center. Some University officials are afraid that the school might be lost in the limelight of the international Center and that heavy financial support from the State Department might reduce the University to a federally controlled institution. The present policy of the State Department, according to University President Laurence H. Snyder, a noted geneticist, is to let the University handle the Center.

NEXT ISSUE

- Reactions Speak Louder than Words.
- The Paralyzing Power of Tradition.
- Your Automatic Sprinkler System—Tears.
- Pioneer of Northern Skyways—the "Bush Pilot."
- Facts about CBR and gas warfare.
- The Fascinating Fungi World.

Comparison of America's East-West Center and Russia's earlier and similar project, Friendship University, is inevitable because of the similarity of motive—the winning of world allies in the cold war. While the Center in Hawaii is getting under way, the Russian counterpart in Moscow has already had hundreds of Asian and African students in Moscow.

From the foregoing it is evident that both the Western and Eastern blocs are battling for world domination by means of an ideological, technological and cultural campaign—the cold war. Regardless of how successful the East-West Center in Hawaii may be in the field of education, no man-made organization can ever hope to bring about lastingly peaceful conditions. True religious and racial harmony among men can be achieved only under God's kingdom by Christ.—Isa. 2:2-4.

How God Kept Israel a People Apart

THE Bible is an inexhaustible storehouse of knowledge. Inspired, it is "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." Included in this are the laws that Jehovah God gave to the nation of Israel to set them apart from the nations round about them.—2 Tim. 3:16.

Why did Jehovah want to keep his people set apart from other nations, and how did he do this? He wanted them to be a people set apart that he might have a people for his name, a people that would keep alive pure worship on the earth, a people to whom the Messiah could come and whom God could use for the blessing of all the families of the earth: "If you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation."—Ex. 19:5, 6.

Or, as expressed by the prophet Isaiah: " 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, in order that you may know and have faith in me, and that you may understand that I am the same One. . . . I myself have told forth and have saved and have caused it to be heard, when there was among you no stranger. So you are my witnesses,' is the utterance of Jehovah, 'and I am God.' "—Isa. 43:10, 12.

To keep the nation of Israel a people apart, God gave them a great many laws specifying what was clean and what was unclean. These were recorded primarily in the book of Leviticus. For this reason, in some languages the book has become synonymous with the Law. Thus to "read Leviticus to him" meant that you gave him a lecture on what the law says. Among the many things mentioned in that book that made an Israelite unclean were certain skin diseases such as leprosy, touching dead bodies, man's seminal emission at night and woman's menstrual flow. An Israelite was obligated to avoid contact with others if made unclean by these. This all served to keep the Israelites apart from the pagan neighbors, for they did not recognize such taboos and therefore might be unclean in any or all of such ways. Circumcision was another means used for the same purpose.—Lev. 11:39; 13:2-4; 15:16, 19.

In particular did the Mosaic dietary laws, defining what the Israelites might and might not eat, serve to set the Israelites apart from their pagan neighbors. They were not permitted to eat any animal fat or blood, or the flesh of any mammal that did not both chew its cud and have cloven hoofs. Many birds of the air as well as ever so many sea creatures, all those not having fins and scales, were forbidden.—Lev. 11:1-31.

Suppose a Gentile neighbor invited an Israelite to eat with him. The Israelite would have had to inquire: What kind of meat is it? Was it bled properly? How was it prepared? Was animal fat used? Rather than to embarrass his host he would simply decline, thus serving Jehovah's purpose. And while many of these taboos did serve health purposes, let it not be forgotten that the primary reason that Jehovah God gave all these restrictions was for the spiritual welfare of his people; so as to

erect the wall of separation between the Israelites and their neighbors as high as possible, without, however, causing any undue hardship or privation to his people.

Another means God used to keep his chosen nation a people apart was to forbid their intermarrying with the peoples round about them. Very explicitly Jehovah commanded: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son. For he will turn your son from following me and they will certainly serve other gods, and Jehovah's anger will indeed blaze against you and he will certainly annihilate you in a hurry."—Deut. 7:3, 4.

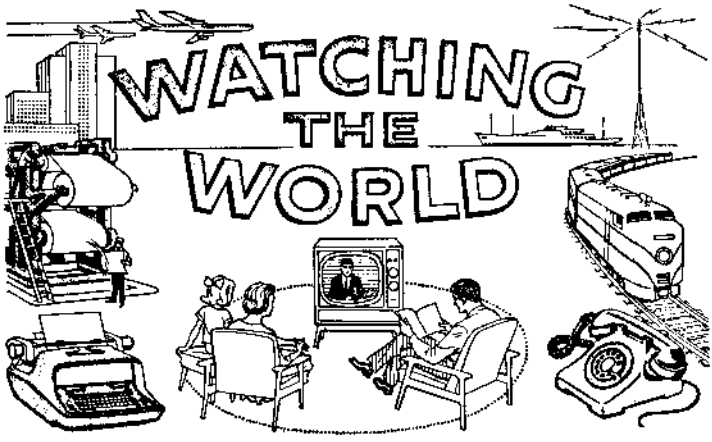
Wisely this law singled out one of the greatest dangers to Israel's continuing as a people for God's special purpose, his witnesses. False religion is ever more appealing to the flesh and easier to practice. It would therefore be most difficult for an Israelite to feel the strong antipathy he should toward degrading pagan religious rites if continually exposed to them, especially if his own wife should happen to be practicing them. Besides, simply as a matter of mathematics, the Israelites were vastly outnumbered by the peoples of the land. If God had permitted them to intermarry, they would soon have become assimilated and would have disappeared.

Supplementing these laws primarily given to keep Israel a people apart were Jehovah's commandments regarding their having no other gods before him and not making any images and worshiping them. These served the same purpose. The high and noble principles of the worship of Jehovah were thus set in striking contrast to the popular polytheism of the land of Canaan, and particularly with its phallicism, which was so rampant. To the extent that the Israelites obeyed these laws they served also as a wall of separation between them and the nations round about them. —Ex. 20:1-6.

The same was also true of the rest of the Decalogue, requiring that they keep Jehovah's name and sabbath sacred and maintain right conduct toward their fellow man. Also, the same may be said regarding his laws forbidding incest, homosexuality, bestiality and suchlike immorality. The severe strictures God's Word contained regarding these crimes caused the Israelites to see those who practiced such things in their true light, as selfish, wicked, grossly immoral people, and therefore they would not even want to associate with them.—Ex. 20:7-17; Lev. 20:13-17.

To the extent that the Israelites throughout the years kept these laws they benefited from them, physically as well as spiritually. However, when the Messiah came he found only a small remnant keeping the spirit as well as the letter of these laws. These became part of spiritual Israel.

Since only a remnant were found faithful, God turned his attention to the nations to take out of them a people for his name, a nation of witnesses. For them to serve the purpose for which God chose them they likewise must keep themselves apart from the people round about. True, Christians do not have a code of laws governing what they may eat to assist them in keeping separate from those who do not worship Jehovah God. Nevertheless, they do have explicit commands regarding their giving God exclusive worship, their proper conduct, and their refraining from intermarriage with those who do not worship Jehovah. Their remaining neutral in worldly conflicts, their refusal to take blood and their avoiding tobacco illustrate how they are indeed a people set apart. Applying the Bible's laws or its underlying principles in their daily lives has certainly resulted in setting them apart from others who profess to be Christians.



Arms Race Stepped Up

◈ On July 25 President Kennedy spoke to an estimated 50 million Americans concerning the danger of war over Berlin and the need for military preparedness. He proposed increasing the armed forces by 217,000 men to provide for a million-man army for the first time since 1956. He also asked for $3,454,600,000 additional in defense appropriations, some $1,800,000,000 of it to be used for non-nuclear weapons, ammunition and equipment. On July 8 Russian premier Khrushchev said that the trouble over Berlin necessitated the suspension of projected reductions in the Soviet armed forces. He called for an increase of approximately $3,500,000,000 in this year's defense budget, about the same amount that President Kennedy proposed in his speech.

'Spectre of Armageddon'

◈ On July 6 Robert J. Donovan, a reporter covering Washington for fifteen years, wrote that "it is appalling to discover how deliberately the possibility of war with the Soviet Union over Berlin this year is being accepted by high officials." He said that he could not "recall any time when the spectre of Armageddon darkened the thoughts of responsible men the way it appears to be clouding them in Washington today."

Another Man in Space

◈ On the morning of July 21 Air Force Captain Virgil I. Grissom was shot off from Cape Canaveral, Florida, aboard a Mercury capsule for a successful 118-mile-high, 303-mile ride out across the Atlantic Ocean to become the third human to make such a trip in space. The flight from take-off time until the capsule hit the water took only sixteen minutes, with a top speed of 5,280 miles an hour being reached. The flight was proclaimed a success; however, after the capsule was in the water an explosive charge was detonated and the side hatch blew off, allowing the ocean to pour in upon Captain Grissom. He was able to scramble out and swim away as the $2,000,000 capsule with precious films aboard sank into the Atlantic. The next United States goal is to orbit a man three times around the earth and recover him at sea.

Cash for Man on Moon

◈ On July 21, the same day the United States launched their second successful man-in-space flight, President Kennedy signed a bill providing for about $400 million to be spent during the year ahead in stepped-up efforts to land a man on the moon.

France-Tunisia Fight

◈ On July 19 fighting broke out in Bizerte, Tunisia, between the French and Tunisians. After a bloody four-day war that claimed over 300 lives and wounded thousands more the French held the city.

Parents' Responsibility

◈ Parents are responsible for the type of entertainment they allow their children to watch and the effect that it has upon them. Secretary of Health, Education and Welfare, Abraham A. Ribicoff, emphasized this responsibility when he said that "a child watches what he is permitted to watch and listens to what he is permitted to listen to." Mr. Ribicoff urged parents "to get tough with themselves and their children, as well as the television industry." He observed that "if he [the youngster] is permitted to sit like a vegetable, pursuing moronic murders and ceaseless crimes, he suffers, and his parents do too—in the end."

India's Food Production

◈ In the year ending June 30 India attained a new production record of 78,500,000 tons of food grains, according to an official estimate. Rice and wheat are India's two main grains and they reached peak yields of 33,700,000 and 10,500,000 tons respectively. The best previous production year was in 1958, when 75,500,000 tons were produced. Even with this record production India has to import food to feed her teeming 438,000,000 inhabitants.

Cattle Sunburn Too

◈ On July 12 Commissioner of Agriculture Dave L. Pearce reported that Louisiana's recent rains were responsible for thousands of head of her

cattle developing severe sunburns. He explained that the wet weather caused molds to grow in pastures and when cattle ate this moldy grass their hides became extra sensitive to sunlight. His remedy for sunburned cows: plenty of shade.

Girl Gangs

◈ The New York city Youth Board estimates that there are 3,000 girl gang members in the city, compared to an estimated 8,000 boy gang members. These girl gangs, which are almost always units of boy gangs, are reported to present almost as grave a problem as the boy gangs they follow. The girls' role in the gangs includes carrying and concealing weapons for the boys (policemen are not allowed to search females), sexual intimacy with the boys and prostitution in order to obtain money for narcotics for the boys. According to Hugh K. Johnson, chief of the Youth Board's street club project, ten years ago girls seldom committed crimes of violence, but "violence is now showing up in measurable quantities for the first time." "The girls' shoplifting forays have given way to snatching purses on subways and to groups going after women on streets late at night. More rumbles are being caused by girls, who used to be a calming influence."

Crime in the U.S.

◈ On July 24 J. Edgar Hoover, Director of the Federal Bureau of Investigation, reported another "astounding" increase in crime. In 1960 the number of serious crimes reached the staggering total of 1,861,300, a 14-percent increase over 1959 and a 98-percent increase over the 940,000 serious crimes reported in 1950. During those ten years the population increased only 18 percent. In 1960 there was a murder every forty-eight minutes, a rape every thirty-four minutes, an aggravated assault every four minutes, a burglary every 39 seconds and a car theft every two minutes.

New Religion

◈ Reports tell of the spread of a new religion among the Melanesian natives of the New Hebrides islands in the South Pacific. Seven "rebel Christian ministers" started the religious movement, which centers its expectations on a coming savior known as "John Frum," who is expected to arrive with ships carrying free luxuries for all. The natives were taught the Bible account concerning John the Baptist, but they turned "frum" him; hence the name "John Frum."

Earth-scanning Satellites

◈ On July 12 the United States flung into space-orbit two earth-scanning satellites. One of them, Midas III, is equipped to spy on Russia by detecting and relaying information regarding missile shots and nuclear tests. The other, Tiros III, is a weather satellite for the purpose of searching out the causes of hurricanes. Scientist William G. Stroud explained: "If a hurricane develops during the life of Tiros III, we will assemble all the pictures taken in the days immediately before. By studying these pictures we may be able to discover how the clouds in the hurricane birth area are formed. This may provide a clew to what type of conditions must exist for a hurricane to form. If we find the answer, later weather satellites will be able to spot these conditions and locate a hurricane before it starts."

Tiros III weighs 285 pounds and circles the earth about every 100 minutes in an orbit 425 to 450 miles out. Midas III is a thirty-foot 3,500-pound satellite that circles the earth every two hours and forty minutes at a record altitude of 1,850 miles.

'Smoking Is Suicide'

◈ Dr. Alton Ochsner, a well-known doctor and head of the Ochsner Clinic of New Orleans, in a civic club speech recently, called cigarette smoking a "form of suicide." He said "the only difference is, when you put a bullet in your head it is cheap, quick and comparatively painless."

Religion in Britain

◈ The new archbishop of Canterbury, Dr. Michael Ramsey, faced the following spiritual apathy among the people of his church as he took office June 27: Of Britain's some 53 million population over 27 million have been baptized into the Church of England, yet less than 10 million have been confirmed, and fewer than 3 million are registered on parish rolls. Of these, only a handful attend church regularly.

School Prayers

◈ On July 7 the Court of Appeals, New York state's highest judicial body, held by 5-2 vote that nondenominational school prayers recited at the start of the day's classes were constitutional. The prayer in question read: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers and our country."

Chemical Warfare

◈ Reports reveal that the United States has developed missile warheads that can carry chemical weapons such as nerve gases and, perhaps, biological weapons. Potentially these warheads could be used in the whole family of army missiles, making possible their use on the battlefield or their delivery across oceans or continents. An Army spokesman said that thus far troops have

not been issued such missile warheads.

Testing Nuclear Weapons

◈ A Gallup Poll published July 11 gave an idea as to how Americans view the knotty question of resuming testing of nuclear weapons. Some 55 percent felt that the United States should resume testing, 26 percent were opposed to resumption of tests and 19 percent expressed no opinion on the matter. Of interest is the fact that in December, 1959, about a year after Russia and the United States agreed on banning the testing of nuclear weapons, 77 percent of the American public were against resuming tests, according to a Gallup Poll at that time.

Sleep Like a Baby

◈ A study conducted by doctors at the Medical Center in Los Angeles, California, showed that a newborn baby sleeps 17 hours the first day, 16.5 hours during the second day and 16.2 hours the third day. After the seventh or eighth month a baby's sleeping time has dropped to about eleven hours a day. A wet diaper and hunger are the most usual reasons for awakening.

New York Transportation

◈ On July 25 the New York Transit Authority announced that in the twelve months ending June 30 they carried 1,795,031,931 passengers on their subways and bus lines—nearly a 20 million increase over the previous year. Passenger revenues rose to $270,620,675—an increase of 1.13 percent over the year before.

Clergy and Disarmament

◈ A youthful disarmament spokesman, Gerry Bain, 24, charged in a speech recently that the clergy have failed to warn the people of a nuclear war and to speak out against the build-up of armaments in preparation of such a war. He said that "if they have convictions and are willing to stick by them they should stand up and be counted." He contended that "the clergy, no matter what their faith, should fight for a peaceful world" but that "so far they have not done so as far as nuclear weapons are concerned."

Eating Out

◈ The United States Department of Agriculture reports that out of every four dollars that Americans spend for food, about one dollar goes for meals eaten away from home.

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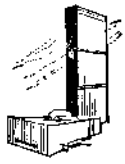

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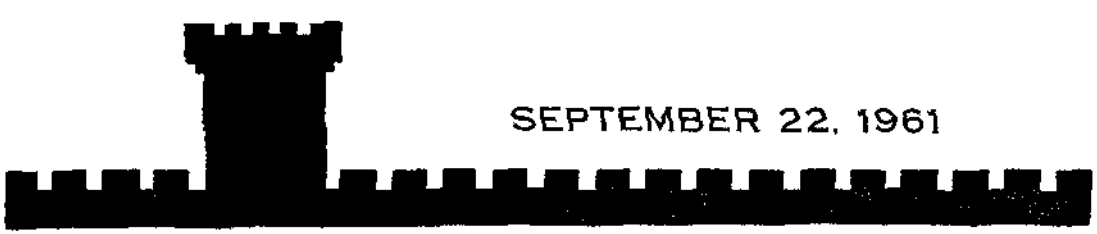

SEPTEMBER 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Reactions SPEAK LOUDER THAN WORDS

THE man sprawled in the doorway looked more dead than alive. A policeman flashed a light into his eyes. Quickly a blanket was unfolded and drawn up under the man's chin. Had his eyes not reacted to the light, it would have been a case for the morgue instead of city hospital. It did not matter that the crowd said he must be dead. Reaction spoke louder than words.

Our reactions tell on us every day. A thought is advertised by a smile or a frown. Embarrassment lights up the blushing face. Fear speaks the truth about a coward. Poverty tells whether a man thinks it is sometimes right to steal. Reactions tell the lie detector the accused is not telling the truth. With no words and little effort our reactions shout what we might not care to whisper.

Motives are often exposed by common reactions. A well-known columnist once advised his readers not to close the door when leaving a taxi. First settle the fare and tip. "If he thanks you, then shut it. If he doesn't, let him come around and do it himself." It was suggested that the cabby might get hit by another car in the process! Such advice is typical of the unhappy reactor who is governed by the actions of others. Seneca, the Roman philosopher and author, was better motivated: "Let a man be ever so ungrateful or inhuman, he shall never destroy the satisfaction of my having done a good office." He was happy no matter how others behaved.

Reactions also tell on leading nations. Russia and the United States may deny they fear each other. Yet their hoarding nuclear weapons tells a different story. Friends of Uncle Sam say he lacks initiative and a positive program of his own. They base this on his perpetual reaction to the Kremlin's moves. Belated overtures toward South America and the "emerging" nations are said to indicate more reaction to communism than the doings of a "Good Samaritan." The Communists also reveal things by reaction. For years they have said that religion is the opium of the people—something that causes sleep. But violent reaction to the underground work of Jehovah's witnesses shows the Communists really fear the power of religion to wake people up!

Two centuries ago a man said, "If religion does nothing for your temper it has done nothing for your soul." That is still true and your reactions will quickly tell it.

Many persons resemble doors that function by electric eye. Let anyone cross their path and they start swinging. The result is often disastrous. Recently in Brooklyn, New York, a motorist stopped to park. In that instant a second car nosed into the lone parking space. Tempers and fists exploded—down went the second driver, fatally striking his head against the curb. Solomon long ago predicted the results of unbridled reaction: "He that is quick to anger will commit foolishness."—Prov. 14:17.

No one is saying that all reaction is bad. It is often good, useful and necessary. When you jump at the "honk!" of a car horn or investigate the strange scent of smoke, that is practical and wise. When you thank God for life, hope and your daily bread, you show loving appreciation. When you feel indignant about discrimination and kangaroo courts, credit your sense of justice. When you work to face up to an emergency, that is proper use of power. Your ability to reflect God's cardinal attributes proves you are made in his image. Unfortunately too many allow the image to fade. They replace it with emotion or raw passion. It was that way in the days of the Latin poet Claudian, who observed: "He is next to the gods whom reason and not passion impels."

The apostle Paul referred to our Creator as a "happy" God. Christ is called the "happy" Potentate. (1 Tim. 1:11; 6:15) How can God be happy when so many creatures break his laws, ignore his word —even deny that he exists? The answer is clear. God is not a perpetual reactor. He says, "I am Jehovah; I have not changed." (Mal. 3:6) He exercises his wisdom, love, justice and power in perfect balance, regardless of what his creatures do. His every action or reaction is based on discernment. No crisis tempts him to act in haste. He causes the rain to fall upon the thankful and the unthankful. He sends out the good news of his kingdom to all kinds of men. When the due time for Armageddon's destruction arrives, he will allow it to come, not because he has pleasure in the death of the wicked, but because he loves righteousness. Confident that his will shall be done on earth as in heaven, Jehovah God remains happy. His Son, Christ Jesus, is likewise "the same yesterday and today, and forever." (Heb. 13:8) He is a mighty God with perfect self-control. Neither insult nor injury to himself or his subjects can make him deviate from truth and righteousness. He too is happy.

We mortals can share this joy by making the effort. Instead of shaking your fist at every unkind remark, "turn the other cheek." Discard abusive speech and discover the power of a mild answer to turn away rage. Instead of bringing home the day's irritations to contaminate a pleasant evening, exercise the love that "does not become provoked" and "does not keep account of the injury." Carefully study and apply the Bible's inspired principles as your daily guide. In this twilight era between the old world and God's new world it will prove to be a bright lamp to your foot and a light to your road. Its inspired wisdom will enable you to act positively and react with discernment, as God does. You will develop a personality that wins his approval. It is He who promised: "The one firmly standing for righteousness is in line for life."—Prov. 11:19.

Your actions and reactions tell God and man what you are and how you think. Be and think right. It is pleasant "listening" when your reactions agree with your deeds and words.

The PARALYZING POWER of TRADITION

Are you captive to the opinions of your forefathers? Are traditions preventing you from progressing?

HOW much of your life is influenced by what your ancestors did? Do their superstitions make you wary of black cats, spilled salt and walking under ladders? Do their prejudices affect your feelings toward other races and nationalities? Do their religious beliefs, formalisms and holy days set the religious pattern that you follow? Some traditional beliefs and practices are beneficial, but others can be detrimental because they confine your thinking within rigid boundaries set by vain philosophy of imperfect men or by views that are basically wrong. They can blind you to the truth. That is why the Scriptures warn: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ."—Col. 2:8.

Tradition can be any belief, custom, way of life or attitude that has its roots in your family or national past and that has been passed down to you. It may be that you purposely hold to your traditions because they are very old. Their age has given them an aura of sanctity in your eyes so that it would seem sacrilegious for you to go against them. Note what the German philosopher Friedrich Nietzsche said on this point: "Every tradition grows ever more venerable—the more remote is its origin, the more confused that origin is. The reverence due to it increases from generation to generation. The tradition finally becomes holy and inspires awe." Suppose that tradition is a wrong attitude, opinion or belief. Then you would be cherishing or venerating a lie. You would be bound to a lie by a force that cannot easily be broken. What you need is something by which you can measure the truthfulness and value of a tradition. You have such a measuring rod in God's written Word, the Holy Bible.

Most traditions appear to be ruts in which people of past ages began walking and in which their descendants have continued to walk without regard for whether they are right or wrong. Perhaps it is from fear to try something new or from an unconscious worshiping of ancestors or reluctance to violate something that has become holy from age that people refuse to break out of these ruts. Whatever the reason may be, traditions that are not in har-

mony with the Scriptures can exercise a paralyzing power upon your thinking and actions so that you may feel compelled to continue doing what your ancestors did although that may be Scripturally wrong.

Retard Progress

How traditions retard progress and blind people to the religious freedom offered by Jehovah's written Word can be seen in the country of India. There the traditional attitude toward animals that are considered to be holy places a tremendous burden on the economy of the country and great hardships on the people. It prevents the nation from producing enough food for its rapidly growing population. Commenting on this problem, the magazine *U.S. News & World Report* observed: "Millions of aged or useless cows, bands of wild monkeys, rats and other animals consume far more food than India imports each year."

The traditional beliefs of the people there make it seem proper to permit humans to starve rather than reduce the number of animals that devour their food. India has almost one fourth of the cattle population of the world, but tradition does not permit the cattle to be used for food. Although 10 percent of the cows are old and useless, they are allowed to live. The cows consume the output of 40 million of India's 300 million cultivated acres.

The Indian caste system is another harmful tradition that has been preserved for ages. It restricts relationship between certain classes and eliminates neighbor love as well as fellow feeling. A member of one caste may not accept food or drink from certain other castes, and when he gives food or drink to members of one of these castes he considers the dishes they touch to be defiled. How can this tradition engender love and unity? Because of the paralyzing power of tradition the people of India in general cannot see that the caste system is bad and that the love and human equality taught in Jehovah's written Word are much better for them.

The people of Christendom can learn much from observing the crippling power of human traditions in India and other nations of the Far East. It should alert them to the imprisoning influence of their own traditions. They should frankly consider how their thinking may be rigidly controlled by racial and religious views that were dogmatically fixed by their forefathers. Like the people of India, they too can be caught in a traditional rut that blinds them to the freedom-bringing truths of the Scriptures.

Conflict with Truth

The way man's Creator wants to be worshiped and the truths about himself that he wants man to know are clearly set out in his written Word. God being the Source of truth, his Word can be trusted. It is the measuring rod of what is right and true. This makes it a higher authority than human traditions. That is why Jesus Christ continually referred to it rather than to the traditions of the elders. But a surprisingly large number of people in Christendom are so captivated by the opinions and beliefs of their ancestors that they set the Bible aside in preference for them. When their traditional beliefs and practices disagree with the Bible, they will claim that they cannot be satisfied with the Bible alone. They will insist that the traditions of their church are of equal value. For such persons traditions of men have blinded them to the truth and taken them captive to the imaginations of their ancestors.

Jesus was confronted with the blinding effect of human tradition when he was doing his Father's will on earth over 1900 years ago. The Jewish religious leaders insisted on holding to the views and customs

handed down to them from their rabbinic predecessors. Because those traditions were the products of human thinking, they frequently contradicted the Word of God. That is why Jesus said to them: "Why is it you also overstep the commandment of God because of your tradition? . . . you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines.' "—Matt. 15:3, 6-9.

Doctrines and superstitions believed by ancestors are not beyond question. Their being believed for a long time does not make them right. Whether you venerate your ancestors or merely hold them in high respect, you have no reason to imagine that they were infallible in their beliefs. God's Word assures us that they were imperfect and could make mistakes. Your loyalty should be for what the Scriptures indicate to be the truth rather than for the opinions, beliefs and customs of imperfect forefathers.

As the paralyzing power of tradition blinded the eyes of people in the first century to Scriptural truths and prevented them from accepting the changes that were instituted by Jehovah through his Son, so it blinds people today to Scriptural truths and divine changes. Showing preference for their traditions, people inside Christendom as well as outside of it reject these truths. They persist in believing what their forefathers believed, in performing the same burdensome ceremonies they did and in observing the same holy days they did. It matters not to them that God's Word does not give support to these practices and beliefs. They were born into a traditional rut, and they mistakenly think they must remain in it.

Break Loose to Do God's Will

Jesus Christ said: "You will know the truth, and the truth will set you free." (John 8:32) So it does, if you will listen to it rather than to the opinions and beliefs of ancestors that contradict it. Through his servants, Jehovah calls out "liberty to those taken captive and the wide opening of the eyes even to the prisoners." (Isa. 61:1) He brings freedom to those imprisoned by traditional beliefs and practices. This he is doing by means of the many eye-opening Scriptural truths that his dedicated witnesses are proclaiming world-wide. They have caused people that were captive to superstitions and burdensome customs to be set free and to begin doing the complete will of God in his New World society.

Why permit the traditions of men to govern your thinking and your life? Why let them spoil your acceptableness to God? Break loose from the paralyzing power of traditions that contradict His Word. Turn from the venerating of dead men and the enslaving dogmas that put you in fear of religious leaders. Climb out of your traditional rut and broaden your view of God's purposes for man. Be free so you can progress with the increasing light of truth that Jehovah is making available today. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 5:1.

Look! You have taken delight in truthfulness.—Ps. 51:6.

GROWN-UPS are real "cry babies," say eye physicians. They "cry" all the time. Of course, adults do not always shed tears the way children often do, that is, uncontrollably. Nevertheless, they do cry. And fortunate it is for them that they do, because to remain dry-eyed over any long period of time spells serious trouble for the eyes. Therefore, for the health and protection of the eyes, tiny sprinklers, called "tear ducts," are constantly at work sprinkling refreshing and cleansing dewlike moisture over the eyes every minute of the day and night, only in minute amounts.

Your Automatic SPRINKLER SYSTEM called

TEARS

Tears are generally associated with sorrow and grief, but it is also true that people shed tears of joy. There are times when fear, anger, frustration and even beautiful scenes and searching music will cause tears to flood the eyes. Therefore, a study of tears is not only fascinating from the viewpoint of their efficiency and purpose, but also is helpful in gaining greater insight and understanding of ourselves and others by looking into the causes of tears. Behind every tear there is usually a reason, for tears are the silent, yet eloquent words of the heart.

Technically speaking, people shed two kinds of tears. Tears that flow in anger, sorrow or pain are said to be made up of chemical ingredients that are slightly different from those that shield the eye from a speck of dirt, cold weather or the irritating spray of an onion peel. Both kinds of tears, however, come from a small gland that lies safely cuddled in a little hollow just behind the upper outer angle of the eye socket. The tear fluid is spread over the eyeball by the normal blinking of the lids. The eyelids close, not only when there is danger, but regularly from three to six times a minute. When they shut for an instant, they carry over the eye a thin mucoid secretion supplied by the inside lining of the lids. This normal "sprinkler and lubrication system" keeps the eye moist. It also prevents friction between eye and lid.

The normal drainage of tears is through a small opening in the skin of the inner corner of the lids. From there the tears make their way down through a narrow channel into the back of the nose and throat. Since the sprinkling process goes on constantly, the drainage system must also be in constant operation. Yet so efficiently does it work that seldom is a person aware of it. It is only when the tear ducts become obstructed, as in older years, or when a person cries and the channels are flooded, that we get to see tears.

It is amazing how great the daily quantity of tears is or how great a quantity can

be produced by the normal eye. For example, in deep sorrow when tears flow freely, it might be necessary not only to wipe the eyes but to blow the nose as well to remove the excess product of sorrow. Israel's king David said of himself: "I have grown weary with my sighing; all night long I make my couch swim; with my tears I make my own divan overflow." Others speak of being baptized in tears.—Ps. 6:6.

Ready-made Eyewash

While you are having a good cry, you may be doing yourself a lot of good emotionally, but that is not the only function of tears. It is said that the main purpose of tears is to wash the eye and prevent infection.

Tears actually do disinfect the eyes. They contain a substance called lysozyme, which "is an antiseptic able to kill bacteria when it is diluted thousands of times!" This is one of the findings of Dr. Robert Brunish of the University of California. Foreign substances, such as dust, smog and dirt, find their way into the eyes. The body's eyewash not only cleanses away the foreign matter, but its antiseptic properties also save the eye from serious infection. This it has done many times without your knowledge.

The irritating antiseptic content of tears is easily seen after a person has been crying for a while. The eyes turn red; the eyelids and cheeks become swollen. And yet how remarkable that the delicate tissues lining the eyeball itself, and which are bathed in tears for a lifetime, show no ill effects from the antiseptic properties. The reason why is just another one of the Creator's little secrets. For "the hearing ear and the seeing eye—Jehovah himself has made even both of them."—Prov. 20:12.

A Tear as a Tool

According to Dr. Olive Fedde Erickson of Stanford Medical School, tears may soon become a diagnostic tool in physical checkups as blood tests are nowadays. After analyzing more than 2,000 tear samples, she stated that chemical variations in tears may provide a precise clue to the patient's health. She said that healthy persons have a balance in the three chemical elements that make up tears, namely, lysozyme, globulins and albumins, but sick people show noticeable changes. When patients underwent severe stress, ate an unbalanced diet, suffered from rheumatic fever or arthritis, the changes in tear chemical content were from subtle to striking.

To provide the doctor with a tear sample, all the patient need do is to insert a small bent filter paper under the lower eyelid. The operation is painless. After the paper absorbs the tears, it is sent to the laboratory, where the contents of the filter paper are examined and the chemistry of the tears is determined. The tests take about seven hours.

Causes Behind Tears

Besides being an excellent eyewash and a barometer of our health, our tears can reveal many things about ourselves. They can tell whether we are harboring secrets, whether we are sympathetic and compassionate. Of them Washington Irving wrote: "There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love." To trace their source, one must look not only into the eye but deep into the heart. Because in disappointments, in human misery, in sorrow and in joy, these briny riverlets grow.

For example, paging through a family

album or reading a few verses from the Bible can bring tears, especially to the eyes of those well along in years. Behind their tears lie important truths. Often such tears tell of the passing of youth, of precious years never to be relived, of the pathetic shortness of life itself, of human suffering, of fond memories and of a happy life lived. Those tears can teach us precious lessons, if we but use them as a stimulus to reflection. They can teach us to suck all the sweetness out of life while it lasts. They can teach us that our greatest happiness comes from 'fearing the true God and keeping his commandments. For this is the whole duty of man.'—Eccl. 12:13.

Our tears reveal how we feel toward ourselves and others. Recently an elderly man stopped halfway up a flight of stairs. Tears flooded his eyes. "I used to run up these stairs," he said. "Now look at me. I can't even walk up." His tears told of a losing battle against time and death. Tears filled the eyes of a young man who saw the old man's plight. Later, when the young man was asked, "Why the tears?" he replied: "O because he's so old, so pathetic, I guess." He could not find words to express what his tears proclaimed: his great compassion for the man.

Let us have compassion for one another. Let us be loving and tenderhearted, freely forgiving one another, even as God forgave us. Because it will be only too soon when we, too, will be in need of some compassion and sympathy.—Col. 3:12-14; Rom. 3:23.

Fighting Tears

Many people fight tears. They are afraid to show compassion. Many men think it unmanly to cry. They will clear their throats, cough, and go through the strangest antics just to keep from shedding a tear. "Scorn the proud man that is ashamed to weep," said the poet Young. Jesus Christ, the greatest of men, was not ashamed to weep. Yes, Jesus wept. He "gave way to tears," says the Bible. His tears were an expression of his great affection for his friend Lazarus, who had died. Do you have tears of affection for your friends?—John 11:35; Mark 1:41; 6:34.

Albert Smith called tears "the safety-valves of the heart when too much pressure is laid on it." It is to our benefit then if we let tears flow. To suppress tears is to deny the body a natural access to relief. This can lead to serious body disorders. A girl who was told not to cry when her father died became ill and died. She was killed by an emotion she would not allow herself to express.

Frequently chronic colds, sinus trouble, painful shoulders and nightmares are caused from suppressed emotions. A woman who complained about a chronic cold and sinus trouble was told to let herself go and cry when she felt like it. As soon as she did, she found that her colds and sinusitis disappeared.

Bitter Tears and Tears of Joy

There are also bitter tears born of idle or lonely years spent. There are tears over sin, tears of shame and woe, as well as tears of laughter and joy. Emile G. Hirsch wrote: "Only they have to weep bitter tears who know what has come to them is the result of their foolish conduct, their ignorant way, their want of proper understanding of life and what love means." No doubt most of the tears shed in the world are the result of unwise actions.

When strong men, schooled in the art of war, were confronted with war's horrifying effects, many of these men broke down and cried like babies. They drowned their bitterness in tears. Their tears were a way of saying that men were not made

to hate and kill, that man was made to love and create, to build and to plant, not destroy.

An erring man may shed tears of shame and repentance. A man whose hopes have been shattered may shed tears of dreams unfulfilled. Tears that flood the eyes at the sight of a beautiful mountain or at the sound of lovely music may be tears of unexpressed sadness or of inexpressible joy. Who is there to deny that there are times when tears flow from sheer joy? Sometimes a heart overfilled with appreciation will find no other way to express itself but in tears.

The Bible, however, tells us of a time when God "will wipe out every tear" from men's eyes. These tears that God will wipe away are not the tears that bathe and protect the eye, but the tears that have resulted from sorrow brought about by Adamic sin. In Jehovah's new world of righteousness Adamic sin will be done away with, thus tears caused as a result of his sin will be no more. Of that time the prophet wrote: "The Lord Jehovah will certainly wipe the tears from all faces. And the reproach of his people he will take away from all the earth, for Jehovah himself has spoken it."—Rev. 21:4; Isa. 25:8.

So tears are needful, beneficial and certainly nothing to be ashamed of. They tell of our heartaches, our longings, our affections, our compassion, our sympathy, our needs. By letting tears flow we allow the safety valves of our heart to do their work when too much pressure is brought to bear. As after the rain come sunny skies, so with tears come physical relief to ourselves and greater compassion for others.

A Surgeon Who Believes in the Golden Rule

◈ The position that Jehovah's witnesses take in the matter of blood transfusions has furnished the members of the medical profession a golden opportunity to demonstrate whether they believe in what is usually referred to as the Golden Rule: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) The following letter tells of one who did:

◈ "The obstetrician that attended me during my first pregnancy, before I became one of Jehovah's witnesses, refused to render me service because I had asked him to make a notation on my chart that under no circumstances was I to receive a blood transfusion. He said that I was crazy and that all the rest of Jehovah's witnesses were also crazy. I was also refused by another well-known obstetrician at the same hospital for the same reason.

◈ "Then I learned about . . . an obstetrician who practices at another hospital here. On my first visit to his office I found him kind and considerate, a doctor who respects Jehovah's witnesses as well as the work they are doing. When I presented him with my problem, he said: 'I notice that the population of Jehovah's witnesses is growing in this [United States West Coast] city. Someone has to start facing the problem concerning them and blood transfusion. I've never run from a fight yet, so stick with me, and we will work something out. This experience will be a good test for your faith in your religion as well as a good test for me in the medical field.'

◈ "He went on to say that he would at once prescribe large amounts of iron tablets to take daily so that I would be extra strong if an emergency should arise, even though he did not expect that I would need a blood transfusion.

◈ "He talked with a lawyer about drawing up a statement that I could sign stating that I do not want a blood transfusion, so that I would be protected and he also. The lawyer tried to discourage him by saying that it was not necessary to do all that. If a blood transfusion is needed, just give the patient a needle to put her to sleep and then go ahead with giving the blood and she would never know anything about it. Being honest, he refused to consider this suggestion. Others in the medical profession have criticized him for taking my case, but he stood firm."

Pioneer of Northern Skyways —The "BUSH PILOT"

By "Awake!" correspondent in Canada

THE airport announcer calls for all passengers to get aboard. The big plane moves out to the end of the runway. The green light flashes from the control tower. Engines roar, and the beautiful silver-colored machine rises into the air and disappears into northern skies. This is just another regular airline flight across the top of the world to one of the great cities of Europe.

A smartly dressed stewardess takes care of the passengers' needs as they relax in well-upholstered seats of the warm, pressurized cabin, so no one feels discomfort from the high altitude. In winter travelers can look down on the snowy vastness of the Canadian Arctic, and in summer they view the unending panorama of lovely lakes, rivers and forests until the Arctic Ocean is reached. Here they speed over the land of the midnight sun, so that the plane's windows frame a picture of that glowing orb as it casts beautiful reflections off the drifting ice fields below. But how much flying in the far north has changed!

The "bush pilots" of earlier years flew aircraft that could be put inside the cabin of the modern giants of the air, with plenty of room left over. Many of these men received their training, skill, ingenuity and resourcefulness in the aerial dogfights of World War I. They were men who were at home with danger, and so were willing to accept the challenge of making accessible the potential wealth of Canada's vast northern hinterland. The key to opening up this territory was transportation—up to this time confined to slow-moving dog teams in winter and stern-wheeler river boats in the short open-water season. These pioneers of aviation in Canada saw, in the airplane, a means of quickly and economically transporting mail, freight and passengers into previously inaccessible areas.

Uncharted Territory

In those early years of "bush flying," it must be remembered, maps of these areas were unreliable, some having large white spots on them marked "Unexplored area." Besides this, there were no landing fields at intervals with lighted smooth runways, or radio stations to report on weather and keep up two-way voice communication with machines in the air. Even the compasses of these early aircraft were not too reliable, especially when one ventured over areas where there were large bodies of magnetic iron ores, or into the region of the north magnetic pole. So, when over one such area, a bush flier replied to a query as to whether he flew by means of a compass or by landmarks: "By landmarks! Look, there are millions of them!" Thus it can be understood why it was often said of these men that they "flew by the seat of their trousers." A plane would disappear into northern skies and no one would know whether the flight was successful until it returned to its base, sometimes as much as thirty-eight days later.

Such flying encouraged extreme care and resourcefulness on the part of both pilots and engineers, because it was essentially a two-man job.

Pilots had many and varied problems to face. In summer when flying in to uncharted lakes and rivers, there was always the danger of striking hidden reefs or rocks with the pontoons when landing or taxiing. This would mean taking up residence in that spot until repairs could be made or flown in from the base—providing your flying mates knew where to look for you! Landing on a lake or river when there was a dead calm was another hazard. The surface of the water would be just like a mirror, and so it was difficult for the pilot to judge distances correctly. The result might be that the engine would be "cut" too soon and so a "landing" would be made while the machine was still a few feet in the air, making the plane drop hard, incurring damage to the floats or other parts of the machine. Most pilots learned to overcome this "glassy water" hazard by coming over the landing area very low; then by giving the engine full power the slip stream from the propeller would ripple the water, and he would quickly swing around and make a landing.

Skillful Flying

Sometimes prospectors would ask to be taken in to very small lakes. This was always an extremely hazardous operation. Usually it was possible to get down all right, but the taking-off operation was the most difficult, due to the distance needed to get airborne when flying with floats. In such cases a pilot would take the plane to the farthest end of the lake and then would finally just scrape the treetops at the other end of the lake as he soared into the air. In one such instance the pilot tied the tail of his plane to a tree on the shore by a short length of rope and had a man on the shore stand by with a razor-sharp hunting knife till he gave the signal to slash the rope. By the time the rope gave way the pilot had the engine roaring at almost full throttle and so the plane practically shot into the air!

One pilot probably saved the lives of two passengers, his mechanic and himself by a very skillful piece of flying. While flying over Great Slave Lake, the mechanic noticed that the ski on the right side of the machine was hanging straight down. The shock cord on the front of the ski, which usually keeps it tilted slightly upward, had given way. This machine was equipped with radio, so the pilot contacted the base at Yellowknife to be prepared with fire extinguishers and other crash equipment. The two passengers were instructed to roll themselves up in eider-down sleeping bags. The pilot kept circling the landing area until most of the fuel was gone and then decided to make as good a landing as possible on the one good ski. He cut the engine and put the plane into a side-slip at the same time in order to reduce forward speed. This action released the pressure from the slip stream, and to the joy of the watching mechanic, the troublesome ski slowly came up to a level position. The mechanic yelled to the pilot, who dropped the plane onto the ice to make an almost perfect three-point landing!

There were other usual hazards, such as fog, freezing rain, blizzards and landings on rough ice in the winter. Most of these have now been overcome by means of radio beacons, de-icing equipment on planes, accurate weather forecasts and two-way voice communication. Bush pilots today are seldom out of touch with their bases and most airplanes are now equipped with all the latest aids to safe flying. The rough-ice hazard will likely remain; time and again it has caused the metal surface on the bottom of the skis to be torn, or

the ski itself to be broken, and shock absorbers and propellers have come in for their share of damage.

Through the years of bush flying, men and machines have accomplished one of the world's greatest transportation jobs. Thousands of passengers were carried into the new mining fields of Great Bear Lake and Yellowknife and other areas across Canada's north country. Thousands of tons of freight were moved, including every conceivable type of mining equipment, ore concentrates, gold bricks, dynamite, coal, oil-well drilling equipment, furs, foodstuffs and other things found necessary to make living in northern regions comfortable. It was through bush flying that the world's longest and most northerly airmail route up to that time was inaugurated in December, 1929, with a shipment of five tons of mail, including 125,000 letters destined for fur posts along the Mackenzie River and down to the Arctic Ocean. Delivery was accomplished by an armada of four aircraft, which left Fort McMurray early in December and finally all returned by early January.

Most bush fliers of that time were quiet and reserved individuals. Even though newspapers often praised them in glowing words for daring and spectacular flights, yet these men would pass the whole matter off by saying: "We were just doing our job. It was all in the day's work." Most of the time they would give the credit to the mechanics who flew with them and faced up to emergencies with courage, determination and co-operation. Such loyalty on the part of the mechanics, who were often referred to as "the black gang," was greatly responsible for making northern bush flying so free from fatal accidents in those years.

Emergency Repairs

Repairing planes on northern lakes and rivers or on the barren stretches of the Arctic coast was no easy job in summer or in winter. There were no machine shops or well-equipped hangars in those out-of-the-way places. In summer mechanics would often have to make engine or aircraft body or float repairs while fighting off myriads of mosquitoes, black flies and the famous northern "bulldog" (larger than a horsefly and twice as bloodthirsty). In winter he would make repairs while contending with biting Arctic winds and with temperatures as low as 70 degrees below zero. It was not possible to make intricate repairs with gloves on, so most of the work had to be done with bare hands, stopping at times to heat the handles of wrenches in order to alleviate the cold.

An example of mechanical resourcefulness was demonstrated during the search for the lost MacAlpine party in 1929. A plane came down on the rough ice of Bathurst Inlet and wiped off its undercarriage. Repairs were made to the point where only one steel bolt was necessary to make it airworthy again. Undaunted, the mechanics went to work and made one from the handle of a wrench, using just a hammer and a file to fashion it from one of the toughest pieces of steel known. The bolt fit, the plane took off and made the trip back to civilization successfully. During this same vast search a plane broke a short strut; a serviceable replacement was made from the handle of a frying pan! A magneto was repaired with a piece of wire from an old radio set, and compression struts for seaplane floats were repaired by cutting off the top of a steel wireless mast!

One of the best-known repair jobs in the annals of bush flying was accomplished in 1921, the year that bush flying in Canada was born. Two all-metal Junkers aircraft were on their way to Fort Norman, the center of a rich oil strike the previous

summer. At Fort Simpson on the Mackenzie River the machines cracked up. The fliers were anxious to get back "outside" before the spring breakup came, so it was decided to repair the plane that was least damaged. All repairs were made successfully except for the most important part—the propeller! What to do?

An old cabinetmaker at the Hudson Bay Post came to the rescue with the suggestion that they make one! Oaken sleigh runners were selected, rubbed smooth, glued with glue made from moose hides and hoofs and then clamped together with old ship's clamps. Painstakingly the blades were fashioned, using as a pattern the unbroken end of one of the original propellers. The hub was drilled out, holes for the propeller boss were drilled and then it was balanced on the edge of a hunting knife after being finished and dressed with oil. Now for the final test! Would it pull a two-ton plane through the air at a hundred miles an hour a distance of eight hundred miles to Edmonton? Would it do its work without vibration at 1,500 rpm while being turned by a 175-horsepower engine? The answer to all these questions came exactly nineteen days after the crack-up. The machine took to the air and flew to Edmonton without a mishap! Later the propeller was tested and found equal to any factory-made job!

What made men take up this occupation of bush flying? Perhaps some would call it "the lure of the north." But some of these bush fliers might tell you that they had the same vision as a poet of earlier times who wrote:

> "Saw the heavens fill with commerce,
> argosies of magic sails,
> Pilots of the purple twilight,
> dropping down with costly bales."

Others enjoyed the adventure of these flying operations and the element of danger that went with them. Still others went into it to satisfy an urge to find out what kind of country existed where the maps showed the large white spots marked "Unexplored area." So with these urges satisfied, and the job of opening Canada's north accomplished, many of these veterans of bush flying turned the controls over to younger hands and became top executives of Canada's leading airlines.

Even though giant liners now roar across polar skies, making scheduled trips to other continents, and Canada's Northwest Territories have regularly scheduled flights down the Mackenzie River and into Yellowknife and other places, bush flying still has its place. Men still want to be transported to lonely trap lines, and others to out-of-the-way mineral strikes. People still get sick in far-off trading posts and need to be flown to a hospital. Supplies must be flown to mining camps off the beaten track. So while all these things have to be done, a younger generation of bush fliers will carry on, without doubt benefiting much from the experience gained by veterans of former years.

COCKPIT COMPLEXITY

"The Electra, to cite one example of a modern airliner," says Robert J. Serling in *The Probable Cause,* "has 86 dials, 141 switches, 46 knobs, 145 warning lights, 450 circuit breakers, 59 radio switches, 14 volume controls, 38 selector switches, 13 radio sets using 21 antennas, five autopilot controls and we haven't even mentioned the actual manual flight controls such as nose wheel steering, trim tabs, yokes and brakes. The FAA [Federal Aviation Agency] has under development a device that may reduce the cockpit workload which presently is approaching proportions that would befuddle an octopus."

FASCINATING EATING HABITS

WHEN BEARS GO FISHING

Writing in *The National Geographic Magazine*, Cecil E. Rhode describes how the huge brown bears of Alaska fish for salmon: "Like humans, these bears had their own individual theories about the best way to catch fish. Some sat on the dry bedrock close to swirling waters and waited. When a salmon darted in close, out shot a paw and pinned it down for sharp teeth to seize. Others stood in the stream closer to their quarry. One old male would walk slowly into the river, turn, and sit down with his back to the current, letting it boil up over his shoulders. There is no doubt in my mind that salmon took him for a natural obstruction in the white water and found refuge, fleeting as it was, in the eddy formed by his huge body. An almost effortless nod of his big head produced a meal.

"There were two fancy divers in the crowd. These fellows ran from the shore or shallows in a burst of speed, took a long, gliding plunge, and submerged. Though they often came up with fish, their purpose seemed more to be fun than food. There was, I'm sorry to report, another kind of fisherman. Having tried various methods and failed in all, he would sneak around and make off with his neighbor's catch. One fishing practice common to all was silence. They made hardly any noise, only an occasional growl to assert a property right."

DINNERTIME FOR AN ELECTRIC EEL

"I remember once feeding an electric eel that lived in a large tank in a zoo," says naturalist Gerald Durrell in *Encounters with Animals*, "and it was quite fascinating to watch his method of dealing with his prey. He was about five feet long and could cope adequately with a fish of about eight or ten inches in length. These had to be fed to him alive, and as their death was instantaneous, I had no qualms about this. The eel seemed to know when it was feeding-time and he would be patrolling his tank with the monotonous regularity of a sentry outside Buckingham Palace. As soon as a fish was dropped into his tank he would freeze instantly and apparently watch it as it swam closer and closer. When it was within range, which was about a foot or so, he would suddenly appear to quiver all over as if a dynamo had started within his long dark length. The fish would be, as it were, frozen in its tracks; it was dead before you realised that anything was happening, and then very slowly it would tilt over and start floating belly uppermost. The eel would move a little closer, open his mouth and suck violently, and, as though he were an elongated vacuum-cleaner, the fish would disappear into him."

HIGH-SPEED HUMUS FACTORY

In *Harnessing the Earthworm* Thomas J. Barrett writes: "Taking the earth as we find it, the creation of humus from dead vegetation and animal life is usually a process measured in terms of weeks and months, or a number of years, with one notable exception: When a requisition is put in for a few million tons of humus, to be prepared overnight for emergency plant food for tomorrow, nature marshals her vast earthworm army to a feast; and, behold, the miracle is accomplished—the order is filled and the crying children of the plant world are fed—the night-soil of earthworms, castings, is deposited on and near the surface of the earth, ready for immediate use—for *earthworms excrete humus*. No waiting, no worry, no confusion—just the ordinary routine, daily transaction of business in the humus factories of nature. . . . In the body of the earthworm we find a complete, high-speed humus factory, combining all the processes—both mechanical and chemical—for turning out the finished product, topsoil, properly conditioned for best root growth and containing in rich proportion and in water-soluble form all the elements required of the earth for plant nutrition."

Job proceeded to answer Jehovah and say: "I have come to know that you are able to do all things, and there is no idea that is unattainable for you."—Job 42:1, 2.

THE GUAJIROS

By "Awake!" correspondent in Venezuela

LOOKING down as our aircraft drones its monotonous way over the arid desert wastes, we would be justified in thinking that nobody could live on this strange peninsula of land jutting out into the Caribbean Sea on the northernmost tip of South America. But the Guajiros, a copper-hued tribe some 25,000 strong, do. They live as a people with their own habits and customs and seemingly with complete disregard for the international frontier between Venezuela and Colombia that meets in their land. What an interesting people they are!

Short, strong, with good even teeth, thin lips and coarse straight black hair, they are a strikingly attractive people. Little wonder that a Guajira girl won a state-wide beauty contest in competition with Venezuelan girls who are themselves justly famed in Latin America for their beauty. As careful of her complexion as are beauty-conscious women all over the world, the Guajira paints her face with a red or black substance applied on a sheep-fat base on a line just below the eyes down to the point of the chin. The unmarried girl decorates her face with designs of circles and swirls in various colors, serving the threefold purpose of protecting her skin against the burning sunrays reflected from the hot sands, adorning her face and showing her status in life. She will also wear a printed head scarf with a bow tied to the side of her head, whereas the married woman will always wear her scarf tied at the nape of the neck or to the front.

Made from bright prints and solid-colored materials, the extremely long native dresses with fingertip sleeves worn by the womenfolk are well matched by the equally colorful *bellotas,* or pompons, that decorate their sandals. These are made by the women according to their own tastes and inventiveness with wool that may be bright fuschia, yellow, red or even multicolored, and serve the dual purpose of protecting the feet from the blistering sun as well as supplying a very graceful adornment. The hand-woven purses, again in bold design and bright materials, that the men love to swing from their belts are also the product of the skilled hands of their women.

Family Traditions

An outstanding characteristic of these Indians is that each family is a tightly knit group, wherein all successes and failures are shared. If one commits an offense against another, the whole family of the guilty one feels responsible and helps to right the wrong. This is understandable in

the light of the tradition that an offended family can take revenge against any member of an offender's family. Families are divided into twenty-five or thirty clans, or *castas,* and all foreigners are considered as belonging to one clan. For this reason, some years ago, white men did not dare enter Guajiro territory for fear they would be killed for the crime of another white man. Among Guajiros, blood is paid for with blood.

The head of the Guajiro household is the maternal uncle. The husband always belongs to his mother's family and plays an active role in it, but he does not count in the family of his wife. Even the children bear their mother's family name. A husband is allowed several wives, if he can afford them, but the bride price ranges up to 12,000 Bolivars (approximately $3,000), or forty steers or ten cows with their calves. If the bride price is very high the prospective husband's family will contribute toward it too. Marriage is indissoluble except for adultery on the part of the wife; in this event the bride price is repaid to the husband, who also has charge of the children of the marriage, and the wife is divorced. If it is thought her adultery was in part due to her husband's cruel treatment of her, only one child goes to the father and a proportion of the bride price originally paid. In this case her family can collect the price again, this time from her seducer, and demand that he marry her.

Climatic Conditions

Before the arrival of the Spaniards in the sixteenth century, these were an agricultural people who loved to hunt their meat; but with the introduction of domestic cattle, stock raising has become their principal occupation, and their herds now comprise over 150,000 animals and include goats, sheep, horses and burros. Living in a land that can boast of only one constantly flowing river, the Guajiros are for the most part a nomadic people and prove themselves to be tireless walkers and expert horsemen. For a permanent dwelling in good pastures, a simple thatched hut is soon made, but when roaming with their flocks, they are content to have a clump of bushes for a roof. Stakes are driven for their *chinchorros,* or open-weave hammocks, a cactus fence is set up around the cook fire and then after two or three days stakes are pulled again for the trek to the next pasture.

Have you ever eaten boiled cactus? The chances are that you will never have to do so, but for the Guajiros in times of drought this may become a necessity. In normal circumstances, the food of these Indians will differ very little from the usual Venezuelan menu of bananas, sweet potatoes, various roots and animal flesh, including that of wild animals when available. *Chicha,* a fermented drink of corn or cactus leaves, is a common drink, and a great amount of beer and *aguardiente,* or cane liquor, is consumed.

Normally the months of drought alternate with short periods of flood, but the dry seasons have been so severe during the past few years that thousands of these people have been forced to migrate to Maracaibo, the colorful second city of Venezuela, in order to get enough to eat. It has been a tragically common sight to see a Guajira woman, maybe with a child by her side, begging from car to car, bar to bar or house to house for food or money. It is encouraging to know that wells and watering places are now being developed under the direction of the Venezuelan authorities, as there is no doubt that good husbandry with modern methods of water conservation and agriculture will do much in the immediate future to alleviate the hard-

ships brought upon the Guajiros by the unpredictable natural elements.

Religious Influence

It is to be expected that the traditional religion of the land would express itself in a god who would manifest himself in rain and sun. This is so, and the deity called Mareigua is worshiped as an invisible supreme being and creator of everything visible. The history of a great flood covering the whole earth is also embodied in their religious teachings, and their beliefs include that of an undying soul, which, it is claimed, lives outside the body and at death goes far away. It is therefore not difficult for some to embrace the so-called Christian religions holding a similar belief, as has in fact happened. Interestingly enough, however, in their primitive worship the Guajiros are not idol worshipers, and images have never been found in examination of their relics from before the advent of Roman Catholicism to their land.

Although the Bible book of Mark is the only part of the Holy Bible at present available in the Guajiro language, many are being helped to study it. During the dry season when some ten to twelve thousand Guajiros migrate to the suburbs of Maracaibo, ministers from one of the congregations of Jehovah's witnesses in the city take the opportunity to visit them frequently, before they return to their own land, and to conduct Bible studies with them with the aid of Spanish-language Bible helps. As the Guajiros themselves take back to their own people the good news of God's kingdom that they have heard, this preaching work expands.

HOW DOES PROTESTANTISM STAND WITH GOD?

● The Bible, laid alongside the testimony and teachings of the Protestant clergy and the facts of modern history, gives the unmistakable answer. Consider the facts. They affect you.

● Many issues are taken under consideration: the meaning of church membership, attitude toward the Bible, concept of God, attitude toward belief in the Devil, hope held out to believers, effect of the church on the moral stature of its members, and sectarian division. These are issues on which you ought to be informed.

● Do not fail to obtain and read it.

Ask for the October 8 special issue!

Looking to the Future

Good progress is also being made in increasing literacy, with schools staffed by bilingual Guajiro teachers, operating under the care of the Venezuelan government. Although the Guajiro language is difficult to master, it has been proved that it is best to teach reading and writing first in this native tongue and later in Spanish. Large-print illustrated primers have been prepared by the Indigene Commission, with a Guajiro-Spanish dictionary in course of preparation for future use. The Guajiros are certainly beginning to feel the effects of their closer association with all those who are endeavoring to help them and they look confidently to continued progress in the future.

GLOBAL HOLOCAUST

Alberico A. Casardi, deputy secretary of the North Atlantic Treaty Organization, was quoted by the New York *Times* as saying: "The very existence of mankind today depends upon man's control of his social environment. Man must use his vast new sources of power for constructive purposes. The alternative is the creation of a global holocaust."

WEAPONS THAT TERRORIZE

How gas war terrorized.
What CBR warfare is.
Is disarmament possible?

THE afternoon sun was sinking low in the western sky on what had been a spring day of unusual beauty. Even the guns on the front lines near Ypres, Belgium, had been relatively quiet that afternoon of April 22, 1915. Then, suddenly, about five o'clock, the peaceful calm was shattered by an appalling outburst of cannon fire from the German lines. It was soon followed by something unprecedented in warfare. As the Allied troops watched unsuspectingly from their trenches, an ominous bank of vapor emerged from the direction of the German lines and, driven along by a gentle breeze, moved swiftly toward them. Sir Arthur C. Doyle in his *History of the Great War* described what followed:

"The French troops, staring over the top of their parapet at this curious screen which ensured them a temporary relief from fire, were observed suddenly to throw up their hands, to clutch at their throats, and to fall to the ground in the agonies of asphyxiation. Many lay where they had fallen, while their comrades, absolutely helpless against this diabolical agency, rushed madly out of the mephitic mist and made for the rear, over-running the lines of trenches behind them. Many of them never halted until they had reached Ypres, while others rushed westwards and put the canal between themselves and the enemy. The Germans, meanwhile, advanced, and took possession of the successive lines of trenches, tenanted only by the dead garrisons, whose blackened faces, contorted figures, and lips fringed with the blood and foam from their bursting lungs, showed the agonies in which they had died."

Surprised and unprepared, the troops were terrorized by this sinister vapor of death. As a result the casualties numbered some 15,000, of which 5,000 died. To the few chemists on the battlefield the gas was not something new or mystical—they immediately recognized it as chlorine, a gas familiar to any chemistry student. Soon troops were equipped with gas masks that afforded full protection against chlorine as well as against the other much more toxic lung-irritants that eventually came into use.

It was on the night of July 12, 1917, on the same Flanders field near Ypres, that a new type of gas again took the Allies completely by surprise and struck terror into their hearts. Exploding shells sprinkled and sprayed them with a liquid having a mustard or horse-radish smell. Since there was no immediate pain to the eyes or skin, the troops did not at first recognize

it as dangerous. Suspicious of the smell, many put on their masks, yet never thinking to protect their eyes or other parts of their bodies. Within seven hours many were blind, some never recovering their sight. Others were severely burned, several layers of their skin being eaten away. Since mustard gas does not attack the sensory nerves, irreparable damage was done before the men realized what was happening. Completely unprepared to meet such an attack, the Allies were terrorized and suffered heavy casualties.

Still Unprepared

Down till today people throughout the world have a particular aversion to chemical warfare—it terrifies them. Major General Marshall Stubbs, chief of the U.S. Army Chemical Corps, said that reports regarding the gas attacks are largely responsible: "We were horrified—and we made sure the rest of the world was properly horrified—when the Germans introduced mustard gas in World War I." Again during the Korean war the Communists utilized public opinion to launch a successful propaganda program, to the effect that the United States was using germ weapons. No doubt to avoid giving credence to these Soviet accusations, as well as fear that people might be too frightened if they learned of their potency, the public has not been informed on the recent developments in chemical, biological and radiological weapons.

But one might ask, Why pursue the development of such terrorizing weapons of death? General Stubbs explained the viewpoint apparently held by many of the military leaders: "The surest way to deter anyone from using them on us is to develop a CB arsenal so strong no one will dare force retaliation." Russia is known to be far ahead of the United States in stockpiling these weapons, and some time ago Khrushchev indicated that they would be used in event of war. Under such circumstances the only alternative is to match the Soviet Union in the development and production of these weapons, so it is argued.

Some will point to what happened during World War II. When the Allied forces invaded Germany they found stored in warehouses tons of newly developed nerve gases. Hitler considered using them, but decided against it. Why? Although it is a matter still debated by military historians, it is argued that a major reason was fear of retaliation. He did not realize that the Allies did not have a comparable lethal weapon.

Therefore many military leaders call for increased activity in preparing these weapons and for educating the people concerning their use. Richard Morse, U.S. Army director of research and development, said that "there is an urgent need for public awareness of chemical and biological warfare," and that "some kind of an educational program, both for the public and for service personnel," is needed. Brigadier General Fred J. Delmore, Chemical Corps research and development chief, also urged such a program, for he pointed out "that if chemical and biological weapons are used, there is no possibility of the civilian population being spared."

Today's Weapons of Terror

The public hears much concerning nuclear bombs but knows little about chemical and biological weapons. *Science News Letter* of April 16, 1960, compared their destructive potential: "The latest chemical or biological warfare agents, carried in a single bomber, could kill more people than an H-bomb. At this moment the U.S. population has virtually no means of protecting itself in the initial stages of the attack."

What are chemical and biological weapons? What is meant by CB or CBR warfare, which we frequently hear about today? Are these weapons really as potent as some people say? Can they be effectively employed in warfare? Is there any protection against them? In view of the unrest in the world and the increasing possibility of war, it is only proper that we should want to know about such weapons and how we might best be protected against them.

CBR warfare stands for chemical, biological and radiological warfare. Chemical warfare involves the using of toxic chemical agents, such as the poisonous gases that were used in the first world war. Biological refers to life or living things; biological warfare is the applying of living organisms such as germs, bacteria and toxic substances produced by them for use in war. Sometimes it is referred to as germ or bacteriological warfare. Radiological warfare is the using of radioactive substances in war.

Tremendous strides have been made in the development of these silent, sinister weapons of death. During the second world war the German scientists were able to design nerve gases that would cause the muscles of the body, including those affecting the lungs and heart, to tighten up in rigid paralysis. Death followed in a matter of minutes. At the end of the war the German factories, which were turning out tons of these gases, were taken over by the Allies and Russians. Since then both sides have continued research and manufacture of them.

Today nerve gases can be delivered by ocean-traversing missiles to be dispersed over a distant population in the form of vapor or as an aerosol. Gas masks would be needed for protection, as well as special clothing, since the aerosol mist would penetrate ordinary clothing and be absorbed through the skin. Atropine, apparently still the most effective antidote, would have to be injected almost immediately in order to overcome the fatal effects of the poison. *Science News Letter* of March 16, 1957, commented that "if a nerve gas attack ever hit this country, two to three minutes are all the time you will have to save your life from something you cannot see, feel, or smell . . . military and civil defense experts know all too well that we are virtually defenseless against it."

The field of chemical warfare now includes psychochemicals that do not kill but merely cause irrational behavior. Other chemicals referred to as "incapacitants" are capable of causing temporary blindness, paralysis, loss of equilibrium, and in other ways interfere with a person's ability to fight.

In some respects biological weapons present a more terrifying prospect than chemicals. Germs that can infect a population with typhoid fever, bubonic plague, tuberculosis, smallpox, yellow fever and many other diseases can be spread over thousands of miles of enemy territory. They could be delivered to location by missiles, causing epidemics that would spread terror among the people. According to LeRoy D. Fothergill, special adviser to the U.S. Army Biological Laboratory: "The overt means of dissemination is aerosol spray in a biological cloud that is invisible, odorless and tasteless. . . . The infection of an entire continent by biological clouds is possible under proper meteorological conditions."

Just a small package can carry incredibly dangerous amounts of these germs. Brigadier General J. H. Rothschild, retired as Commanding General of the Chemical Corps Research and Development Command, gave an example: "A single ounce

of the toxic agent which causes the disease called 'Q fever' would be sufficient to infect *28 billion* people." A report claims that British scientists have developed botulinum toxin to the point where a pound would be enough to "unpeople the world, destroy all animal life."

The terrorizing effect of radiation was dramatically drawn to public notice when, in 1954, Japanese fishermen were sprinkled with radioactive ashes of death originating from a nuclear explosion many miles away. Radiological war would employ such radioactive materials, which can easily be produced in other ways besides a nuclear explosion. Radioactive cobalt is one of the deadliest of materials and can be produced in huge quantities.

In the greatest of secrecy the contending powers are working on the neutron bomb. Theoretically this bomb, instead of producing heat and blast, would create a burst of neutrons that would spray down on a population, penetrate buildings, and when reaching humans would kill by deforming and destroying body cells. This is why it is referred to as the "death ray" bomb. Some suggest that Russia may already have this terrorizing radiological weapon.

Military leaders praise CBR warfare as "practical," for it would kill or incapacitate a population and yet leave property standing and intact. But how practical is warfare capable of destroying every living thing on the face of the earth? What kind of logic is it to prepare for war if you want peace? Preparation for war has always meant war! For the first time in history the nations are feverishly preparing for a war that nobody can hope to win; it would be mutual suicide. Knowledgeable leaders and people throughout the world realize this, and quake with fear.

Disarmament Is Man's Only Hope

What is the solution? Disarmament is recognized, advocated, talked about for untold hours at conference tables, but never heeded by the nations of this world. Why? Fear. Fear that other nations will not keep the agreement.

Proposed inspections to control armaments become meaningless with the advent of CBR warfare. The testing of neutron bombs would be almost as hard to detect as the explosion of a few sticks of dynamite. All bacteriological laboratories would have to be closed down, for it would be next to impossible to keep a check on whether they were making biological weapons or not. The chemical industry would also have to go, for how could a foreign nation know for sure that a fiendish weapon was not being slipped into the production schedule of some chemical plant?

What, then, is needed? There must be a willing rejection of the idea of war. For people to disarm, there must be an atmosphere of mutual trust and love. This has been attained among hundreds of thousands of people who have come out of all nations and become a part of the New World society of Jehovah's witnesses. In obedience to God's command they have beaten their swords into plowshares and have completely rejected the idea of lifting up weapons against their fellow man. The nations will never willingly do this. However, soon, at the fast-approaching war of Armageddon, Jehovah will forceably disarm the nations by destroying them along with their weapons. So rejoice, all you peace-loving people of the earth, for total disarmament is close at hand! A new world of righteousness will follow, where weapons that terrorize will be a thing of the past.—Mic. 4:3, 4; Ps. 46:8, 9.

The Fascinating FUNGI WORLD

CAN you imagine spending all your time, day by day, month by month, for the duration of your life, desperately trying to sweep away and dispose of an ever-increasing accumulation of the countless millions of tons of leaves, grass and other forms of dead plant life that fall to the earth each year? Such a monotonous, persistent drudgery is a very dismal prospect, you will agree, but can you further envisage the grim possibility of the suffocation of all forms of earthly life? Is this fiction? No, because all forms of life on this planet would conceivably be smothered out of existence if it were not for the unrelenting and unceasing activities of fungi and their working companions, bacteria. Such would be a world without fungi. Consider the reasons why.

First of all, do you think of fungi as plants? Probably not, because fungi are completely devoid of the green color that is commonly associated with plants, but in many other ways there are basic similarities and so they are accurately described as such. But what is this green pigment that is missing from fungi plants? Do you know what part it plays in the wealth of other vegetation that beautifies our earth and how fungi exist without it? In the answers to these fundamental questions lies the key to the balance of nature that these prolific plants work so silently and thoroughly to maintain.

Food Without Chlorophyll

Green plants, in a way not completely understood even now, harness light energy to form carbohydrates from water and carbon dioxide, the latter being readily absorbed from the atmosphere. This complex process, called photosynthesis, is accomplished by the action of the very substance that gives plants their green color—chlorophyll. By means of this these plants are able to build up organic compounds that are essential for their own growth. Due to a total lack of chlorophyll, fungi face the prodigious task of obtaining the same foods, which are just as necessary for their own existence, by some other means. Since they are unable to photosynthesize, they must rely on their being able to consume organic matter that is already in existence. This they are ideally suited to do.

Fungi can be divided into two groups, the majority being classed as saprophytes. These feed exclusively on dead organic matter, whereas the minority, called parasites, get their food from living organisms, including animals and man, as well as from plants. There are some species that can exist by feeding on either dead or living organisms and others that grow on fellow fungi, but these are less common. In any of these ways the fungus can assimilate the food that it needs, and when this is exhausted it dies. As each fungoid growth

does so, it leaves behind a depleted and therefore decaying food source that is attacked time and again by different forms of fungi, each able to feed on remaining substances, until eventually the original organic debris is broken down beyond recognition. The disposal work is thus accomplished!

In this way vital supplies of mineral wealth that would otherwise be trapped and lie dormant indefinitely in the dead organic structures are quickly broken down and either assimilated by the fungi or released directly for the benefit of other plant life, the remaining valuable matter, called humus, being left to build up the fertility of the soil. Additionally, carbon dioxide is released to the atmosphere to be used again in the process of photosynthesis. A constant supply of this gas is essential, not only for plant life, but also for use in animal and human respiration, and it is generally acknowledged that the organic breakdown provided by fungi and bacteria keeps this essential process in balance, providing the greater part of the carbon dioxide needed. With these facts in mind, we can see that fungi make no small contribution to the continued existence of earthly life.

Fungi Fruits

Did you know that a mushroom is not a plant itself, but rather the fruit of a fungus plant and that its existence marks the end of the life cycle of the fungus? The plant actually consists of a series of very fine threads that grow and intertwine and mat in or on whatever substance is supporting its growth. This is called a mycelium or spawn by mushroom growers. After a period of time, small balls, or growths, begin to appear upon various parts of it and these eventually develop into cases to bear the seeds, called spores.

The so-called fairy rings, so commonly seen in fields, are really the outward evidence of the existence of mycelia in the soil. As the spawn grows, it does so equally from the spot where the spore fell and, as the mushrooms are usually produced at the extremity of the growth, a ring is formed. This process continues to take place outside the ring, the inside area being depleted of the food necessary to sustain its growth, and thus the strange fairy ring continues to grow.

In the case of mushrooms, these quickly push above the ground on stalks to form the umbrella-shaped structures that are so well known, the spores being contained in the underside gill-like formations. Puffballs, on the other hand, develop from ground level, sometimes to enormous proportions, and the spores are ejected in dustlike clouds from their apex; hence their name. In complete contrast, the numerous molds and slime fungi, some of which can cause so much damage to crops and foods, as well as to wooden buildings in the form of dry rot, often have fruiting bodies that cannot be seen clearly by the naked eye but that operate in similar ways. With thousands of known species and probably an equal number as yet unclassified, there is certainly no lack of variety in this strange creation.

Food for All

For many people, mushrooms as a food are an exquisite delight, but for others, perhaps the majority, the fear of being poisoned overshadows any attempt to step beyond the realm of *Agaricus campestris,* the well-known common field mushroom. However, in the British Isles alone it has been estimated that there are in fact hundreds of edible kinds of mushrooms and really only a handful of highly poisonous ones, mainly of the *Amanita* family, and the same is also true of other parts of the

world. Before ever thinking of eating any of the unknown varieties, however, it is essential that one of the many good books available on mushroom identification be consulted. There is positively no alternative to proper identification. The inflexible rule is: If in doubt, do not touch, let alone eat! Mushroom poisoning is serious and by the deadly *Amanita* species is quite often fatal.

Bread, wine, beer and various cheeses depend upon different actions of fungi to bring about the desired results, and it is an established fact that the use of yeast and other molds has been known to man since the earliest records of history. Over 400 years before the Israelites left Egypt in 1513 B.C. carrying "their flour dough before it was leavened" the Bible tells us that Lot "baked unfermented cakes," which is a clear indication that fermentation was practiced then.—Ex. 12:34; Gen. 19:3.

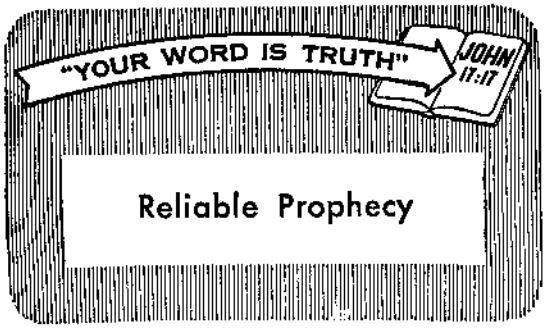
Penicillin

Since such ancient times, men are also on record as having made numerous attempts to use fungi for medicinal purposes, and rye ergot is a drug still used for obstetric purposes. In our own times a major breakthrough in the combating of infection was made in the year 1928. Then it was that Dr. Alexander Fleming began his famous experiments with a green fungus mold that had grown on a bacteria culture from a spore blown in by chance through the window of his laboratory in St. Margaret's Hospital, London. The fact that the bacteria were inhibited in the immediate presence of the mold caused him to conduct tests and experiments, resulting in the identifying of the mold as of the genus *Penicillium*. The powerful antibiotic produced, together with others subsequently developed, have been understandably termed "wonder drugs."

Much has been written on the activities of different fungi species and there is much more to be learned and fully understood. Whatever modern research may yet discover, enough is now known to establish beyond any doubt the great and lasting value of fungi in the pattern of earthly creation.

Smoking and Premature Babies

"By smoking a pack of cigarettes a day, a pregnant woman may double her chances of having a smaller, or premature, baby," reported the *Medical World News* magazine of March 31, 1961. "The finding comes from the first large-scale 'prospective' survey on the subject, directed by Todd Frazier, head of the bureau of biostatistics of the Baltimore City Health Department. He enlisted the cooperation of 2,735 Negro women at the Baltimore Health Department prenatal clinic; to eliminate possible bias, he interviewed them during, rather than after, pregnancy. . . . Results of the study . . . showed that the rate of 'prematurity' for 1,563 nonsmokers was 11.2 per cent, compared to 18.6 per cent for 960 smokers. The incidence of prematurity, says Frazier, shows an increase proportional to the amount smoked—from the low of 11 per cent among nonsmokers, to a high of 22.9 for women who smoked more than a pack a day. . . . Fetal death rates were found to be more than twice as high among infants of cigarette smokers than for those of nonsmokers—15.5 vs. 6.4 per 1,000 births."



"BABYLON has fallen, and all the graven images of her gods he has broken to the earth!" "Babylon, the decoration of kingdoms, the beauty of the pride of the Chaldeans, must become as when God overthrew Sodom and Gomorrah. She will never be inhabited, nor will she reside for generation after generation." So prophesied Isaiah nearly two hundred years before Babylon fell to the Medes and Persians and a hundred years before she became a mighty world power. —Isa. 21:9; 13:19, 20.

The prophet Jeremiah also spoke of Jehovah's judgments against Babylon. He declared: "This is what Jehovah has said: '. . . I will dry up her sea, and I will make her wells dry. And Babylon must become piles of stones, the lair of jackals, an object of astonishment and something to whistle at, without an inhabitant.' "—Jer. 51:36, 37.

It must have required a deep conviction of God's absolute foreknowledge on the part of the Hebrew prophets to publish Babylon's downfall abroad, for Babylon was "the beauty of the pride of the Chaldeans," "Mistress of Kingdoms," who kept saying: "To time indefinite I shall prove to be Mistress, forever."—Isa. 13:19; 47:5-7.

Despite her boasts, ancient Babylon is no more. It is worth while to consider the principal points of these prophecies concerning Babylon's fate, that we might have our faith upbuilt by the sure word of prophecy.

The prophecies show (1) that Babylon's lofty walls were to be torn down (Jer. 50:15; 51:44, 58); (2) that Babylon was not to present an appearance merely of a ruined city, but to "become piles of stones" (Jer. 51:37); (3) that there was to be an absolute loss of inhabitants (Isa. 13:20); (4) that she was to become "a waterless land and a desert plain," yet "a possession of porcupines and reedy pools of water" (Jer. 51:43; Isa. 14:23); (5) and that "there the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. . . . And jackals must howl in her dwelling towers, and the big snake will be in the palaces of exquisite delight."—Isa. 13:21, 22.

As in the past so today travelers are always astonished at the complete ruin of Babylon. Babylon's walls are torn down and the city is nothing but heaps of stones. Sir Austen Layard, excavator of Nineveh, in his book *Nineveh and Babylon* refers to Babylon as a site of unsightly mounds, some smaller, some larger—"shapeless heaps of rubbish." Sir Robert Ker Porter, painter and traveler, in his book *Travels* says the ancient ruins resemble "natural hills in appearance." The walls that, according to Herodotus, once towered some 344 feet high and 86 feet wide have been destroyed. Sir Layard writes: "It is more difficult to explain the total absence of all traces of the external wall and ditch so fully and minutely described by Herodotus and other ancient writers, and, according to their concurrent accounts, of such enormous dimensions. . . . it is scarcely to be believed that no part whatever of it should now remain." How true the prophetic declarations!

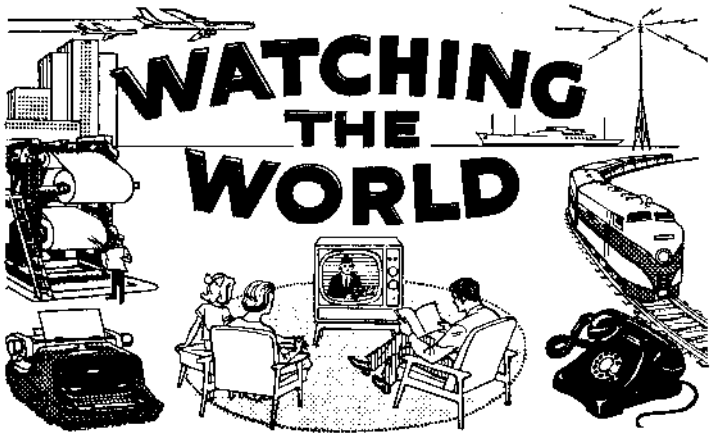
The prophets stated that Babylon would be without inhabitant. Babylon's location was well chosen; for that reason it would

seem only reasonable that people would cling to it. But Babylon was to be emptied of her inhabitants, said the prophets. "There the Arab will not pitch his tent, and no shepherds will let their flocks lie down there." (Isa. 13:20) Strabo, the Greek geographer, writes: "The great city had become a great solitude." Modern travelers marvel at the emptiness and solitude of Babylon. Not a single modern building can be seen on the ancient site. Babylon remains as a tomb, empty and silent. George Rawlinson, in his *Egypt and Babylon,* says: "On the actual ruins of Babylon the Arabian neither pitches his tent nor pastures his flocks—in the first place, because the nitrous soil produces no pasture to tempt him; and secondly, because an evil reputation attaches to the entire site, which is thought to be the haunt of evil spirits." The point is that God's Word has proved true: the Arab neither pitches his tent nor feeds his flock there.

At first glance Jeremiah and Isaiah appear to have made conflicting statements about Babylon. Jeremiah said that Babylon was to become "a waterless land and a desert plain." On the other hand, Isaiah said it would become "a possession of porcupines and reedy pools of water." However, this paradox is exactly in keeping with what took place. Various historians are of the opinion that Babylon's enemies destroyed the artificial lakes and reservoirs that King Nebuchadnezzar had built and allowed the water to sweep over Babylon like a sea. Even the course of the Euphrates River was changed. Survivors deserted the city. The neglected canals soon deteriorated into pools and marshes. The city, without water, soon crumbled to dust. Ker Porter says his eyes could see nothing but "vast irregular hills of earth," that "every spot of ground in sight was totally barren." Sir Layard says of Babylon, it has become "a naked and hideous waste." But west of Babylon, says Ker Porter, the land is "very low and swampy. . . . large deposits of the waters are left stagnant in the hollows between the ruins." "From the summit of the Birs Nimroud," Layard observes, "I gazed over a vast marsh, for Babylon is made 'a possession for the bittern and pools of water.' " So there are waterless desert wastes as well as reedy pools of water, as the prophets declared. How keen the foresight of God!

The prophecies also stated that Babylon's houses "must be filled with eagle owls. . . . And jackals must howl in her dwelling towers, and the big snake will be in the palaces of exquisite delight." (Isa. 13:21, 22) An observant traveler, the late Mr. Rich, in his *First Memoir,* writes: "In most of the cavities of the Babil mound, there are numbers of bats and owls." Sir Layard declares: "A large gray owl is found in great numbers—frequently in flocks of nearly a hundred—in the low shrubs among the ruins of Babylon." As for wild beasts, Rich states: "There are many dens of wild beasts in various parts." Ker Porter reports that the place has become "the refuge of jackals and other savage animals." Jehan de Mandeville, compiler of a singular book of travels, tells us that in his day (1322) the site of Babylon was 'full of dragons and great serpents.'

Anyone visiting Babylon today is compelled to admit that the prophetic declarations have been accomplished even in minute particulars. Babylon's desolation stands as testimony that God's Word is truth.



Civilization Endangered

◈ On July 23 Bertrand Russell warned of the incredible danger presented by the preparations for war. "If it were not happening, I should have thought it inconceivable that ministers, hitherto uncertified, could calmly contemplate this wanton disaster," Russell said. "The peril is imminent and deadly. Before the end of the year we may all be dead."

17 Times Around the Earth

◈ On August 6 Major Gherman S. Titov, the second Soviet astronaut, was successfully launched into space. The following day he was returned safely back to earth after completing a twenty-five-hour and eighteen-minute ride that carried him seventeen times around the earth on a trip of more than 435,000 miles. His space ship traveled in an orbit about 160 miles from the earth at its farthest point and about 111 miles at its nearest.

Character of War

◈ On August 9, speaking at a Kremlin reception honoring the second Soviet astronaut, Major Titov, Khrushchev warned that any nation attacking the Soviet Union would be committing suicide. He said that Russia had the capability of building a rocket with an explosive warhead equivalent to 100,000,000 tons of TNT, and that in the event of war they would utilize all weapons at their disposal. Such a 100-megaton weapon would be 5,000 times more powerful than the one that wiped out some 75,000 lives at Hiroshima.

Man in Space—So What?

◈ Columnist Judd Arnett's comment on the man-in-space feat was: "So what? . . . So still on earth we have not found a cure for cancer; so tuberculosis continues to sap the life from millions of earthlings; so the basis of too many economies, ours included, remains preparation for war . . . so religious bigotry bubbles and ferments; so there is too little money to help the mentally retarded; so, and so, and so . . . Man on another planet? Heavens, we haven't earned the right to stay on this one!"

Even Police Not Safe

◈ Evidence shows that on the streets of New York city even the police are not safe. During a twelve-month period 1,780 police officers were assaulted on New York's streets and 107 were wounded while making arrests. Police Commissioner Michael J. Murphy said that means "almost five times a day, policemen have been set upon and have had to defend themselves against criminals or hysterical mob action."

"Pressure-Cooker Age"

◈ Dr. Henry M. Johnson, minister of education at Fort Worth's First Methodist Church, described Americans as living in a "pressure-cooker age." "Our state of mental health is the lowest the nation has ever known," he said. "One of every two hospital beds is occupied by a mental patient . . . over 750,000 of our people are in mental institutions." "It's gotten to the point," he said, "that the well-adjusted person today is one whose intake of pep pills overbalances his consumption of tranquilizers just enough to leave him sufficient energy for his weekly trip to the psychiatrist."

Rare Birth

◈ On August 5 two babies were born to Mrs. Leonard Shaffer only two minutes apart, but, according to physicians, the babies are not twins. X rays have confirmed this. One of the babies was a full-term nine-month infant but the other was conceived eight months before birth. Dr. Paul R. Zeit called the case "one of the rarest occurrences in human births."

Well-equipped Homes

◈ According to information from the 1960 census 86 percent of the United States' 53 million households had television sets, with 10 percent having two or more. Over 91 percent of the households had radios and 75 percent had telephones.

Bible Neglected

◈ In a recent survey, conducted by J. Philip O'Hara of the Follett Publishing Co., editors listed the books they considered "the most neglected classics." Among those named was the Bible.

Bingo Trouble

◈ Entertainments manager D. E. J. Cooper told the conference of the Association of Health and Pleasure Resorts at Southport, England, that bingo presents a real problem to his community. "I know women," he said, "who go trailing off to bingo sessions for four or five nights a week, and then to a whist drive on another night. Children are left to run riot and to roam the streets after they have got fed up with watching television."

Major Religion

◈ "Nationalism," said Arnold Toynbee recently, "is the common religion of the people of the world on both sides of the Iron Curtain. We may call ourselves Christians, Moslems, Buddhists, Communists, and so on, but what we are really worshipping is the collective power of some fraction of the human race." Toynbee asserted that nationalism "is worshipped by 90 percent of the human race today."

Prayers for Flies

◈ While flies and mosquitoes were being used in a disease research program at the United States Navy's Medical Research Center in Taipei, Formosa, Buddhist and Taoist monks on the outside carried on prayers for the souls of the insects.

Value of Lightning

◈ The electrical heat of lightning causes the nitrogen of the air to combine with oxygen, forming nitrogen oxide. This comes down with the rain and reacts with minerals in the soil to form plant-nourishing nitrates. Researchers estimate that each year some 100 million tons of nitrates are thus formed. Figuring their value at $300 a ton, that means lightning is worth $30 billion a year.

Money Rules Church

◈ Bishop Gerald H. Kennedy told Methodist clergymen and laymen at the 111th annual Southern California-Arizona conference that "the church has come more and more to depend on the power of money and has grown less sure of its power to point men to the source of renewal." He also told the assembled delegates that "we do not understand love in spite of all the books written on the subject . . . We make it something physical only, and it becomes the most egocentric, cheap pursuit of a selfish generation."

Good Medicine

◈ Dr. Leo H. Bartemeier pointed to the importance of love in treating the sick. He stated in the journal *Mental Hygiene* that "the love of the physician for his patients was the central and necessary element in relieving them." In years past the importance of love was lost sight of, but more and more its value in assisting the sick on the road to recovery is now being recognized.

Legs Stolen

◈ Peter Petrillo, a double-amputee with two artificial legs, awoke one morning recently to find both legs stolen. Along with them went his life savings of $17,800, which he kept in the hollow legs because he distrusted banks.

Catholics in Prison

◈ Roman Catholic Monsignor John Bennett told a conference of social workers in London that the number of Catholics in British prisons was a scandal. He asked: "Are we to accept with indifference the scandal of our Catholic prison population, which is out of proportion to our numbers?" "Or the proportion of Catholic children committed to approved schools?"

Paint Kills Youths

◈ On August 2 four-year-old Anthony Melendez died of lead poisoning from eating chips of paint from the window sill in his home. Another child died the week before in the same New Jersey hospital after eating paint chips off a wall.

Hunting Crocodiles

◈ A report from Bangkok, Thailand, reflecting the cruelty of selfish men, tells how crocodiles are hunted by tourists. A local guide will catch a monkey and chop off its fingers. The monkey is then put on a raft right in front of the craft bearing the hunters. Seeking to relieve the pain, the monkey puts his hand in the water and the blood draws the crocodiles for the tourists to shoot.

Suicide Law Changed

◈ On August 3 Queen Elizabeth II approved legislation that removed suicide as a crime in Britain. No longer will those who attempt suicide be subject to prosecution. About 5,000 a year commit suicide in England and Wales.

Syphilis on Rise

◈ In 1957 an all-time low number of 6,250 syphilis cases was reported in the United States. "Since that time there has been an annual increase of alarming proportions," said Surgeon-General Luther L. Terry. According to the U.S. Public Health Service, the 19,000 cases reported in the United States during the year ending June 30 was the record for any twelve-month period in ten years. "Particular alarm" was expressed over the 130-percent increase in syphilis since 1956 among persons under twenty years of age.

Fire Losses

◈ Fire losses in the United States reached a new high of $1,107,824,000 in 1960, according to the National Board of

re Underwriters. This marked the fourth successive year that losses exceeded $1 billion. There has been an increase in fire losses in eight of the last nine years.

Confused About Marriage

◈ College students are confused as to what is proper conduct between the sexes, according to college experts dealing with their problems. President of Lake Forest College, William C. Cole, speaking at the University of Michigan, said: "They are confused. They don't really know where the right path lies." A college sociologist, who teaches in a university in the eastern United States, said that "older engaged students are confused about their roles in marriage. How the man should act. How the girl should act."

Cows Get False Teeth

◈ *Hoard's Dairyman*, a U.S. national dairy farm magazine, reports concerning a recently developed dental technique of replacing bossy's teeth that have worn down to mere stumps. Metal crowns shaped like a cow's teeth are filled with a cement mixture, and by thus capping the teeth bossy can eat properly again. Veterinarians at the University of Illinois are going to study the idea in detail during a five-year experimental program. Under certain conditions mature cows become worthless within three years, for sand in sandy pastures or acid from beet-pulp diets can wear their teeth away.

Position on War

◈ This spring the Church of Scotland General Assembly rejected pacifism. "Polaris is a dreadful weapon," observed Dr. John Gray, "but this is a dreadful world." Dr. George MacLeod, in favor of a pacifistic approach, said: "The plumb issue now is whether there can ever be a major war again of which any conceivable end justifies the means that we know will be employed, either at its beginning or at its end, by the party that knows it would otherwise be defeated." He pointed to the heavy responsibility: "Eichmann, it would appear, killed his 6,000,000 in three years, but he was ordered to do it. We are a democracy and we are at the moment committed (in the last extremity) to order a clean-cut young American to kill 10,000,000 people in 15 minutes—the load of one Polaris."

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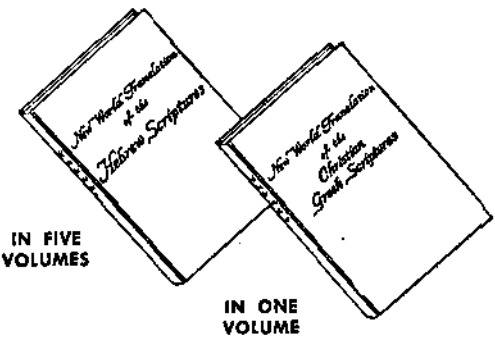

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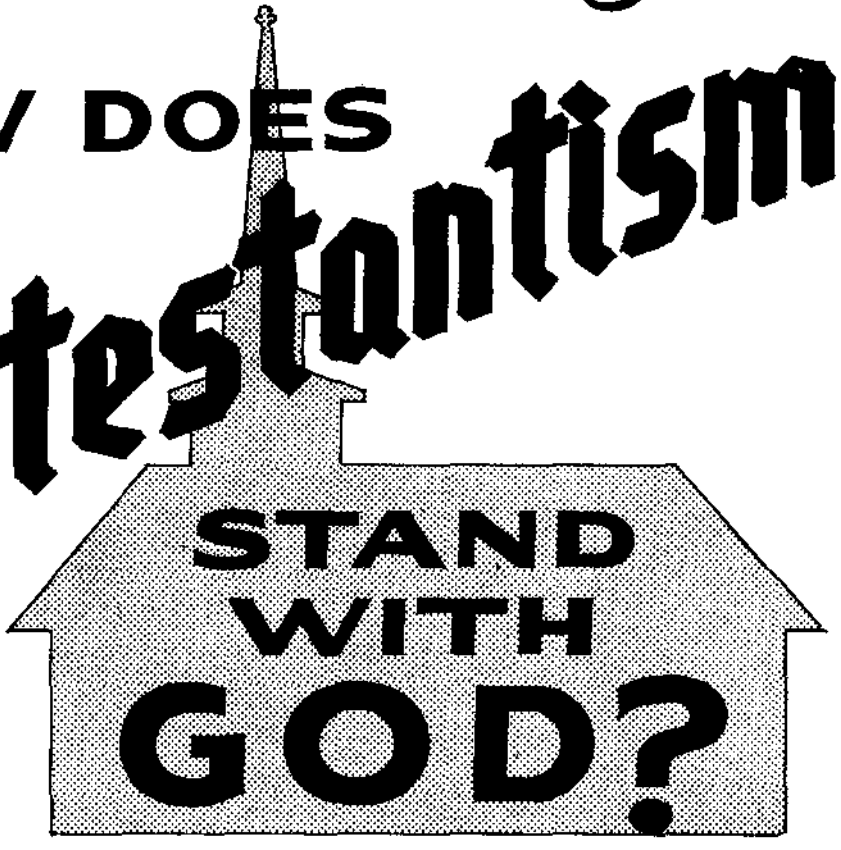
Awake!

HOW DOES Protestantism STAND WITH GOD?



OCTOBER 8, 1961

SPECIAL ISSUE

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Divine Standard for RIGHT WORSHIP

MAN needs a divine standard for worship. Religion that is adhered to merely because it satisfies the inclinations of the worshiper is not in reality service to God. It is true that for one who seeks in religion only personal emotional satisfaction, such religion may be what he wants. But God tells man: " 'The thoughts of you people are not my thoughts, nor are my ways your ways,' is the utterance of Jehovah. 'For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.' " (Isa. 55:8, 9) Thus the form of worship that is right in the eyes of God is determined, not merely by consulting one's own feelings, but by going to the Bible, the Word of God. Worship that conforms to that divine standard results in lasting blessings from God.

It is not left up to men to judge the various religions according to their own standards. Jehovah God, in his Word the Bible, sets forth the divine standard; but those who accept it are under obligation as his witnesses to make it known to others. While they are not themselves the ones who do the judging, failure on their part to proclaim God's judgments would show lack of faith in God, who says to them: "You are my witnesses."—Isa. 43:10.

But do not all religions teach the truth, leading men to God in different ways? Jesus testified that he came into the world to bear witness to the truth and that everyone on the side of the truth listens to his voice. He did not say that whatever a person may happen to believe is the truth, that all religions have the truth. In prayer to his Father he identified the Source of all religious truth when he said: "Your word is truth." (John 18:37; 17:17) When others, professing to serve God, advocated beliefs that were at variance with the Word of God, Jesus did not reason that they were all trying to serve God in their own way. To the contrary, he said: "You have made the word of God invalid because of your tradition," and he applied to them what God said through the prophet Isaiah: "It is in vain that they keep worshiping me, because they teach commands of men as doctrines." (Matt. 15:6-9) Theirs was not another way to the kingdom of God.

Therefore, if you are going to practice the religion God approves, you must be willing to compare your beliefs with the Word of God and then conform to that divine standard for right worship. Do not conclude that there is no need to make such a test of your faith. Follow the wise Scriptural counsel: "Keep testing whether you are in the faith, keep proving what you yourselves are."—2 Cor. 13:5.

Meaning of Church Membership

WHAT does church membership mean in your life? Is your church a place where you are instructed in the Word of God, where you are equipped to be a follower of Jesus, obeying his command: 'Go and make disciples of people of all the nations, teaching them to observe all the things I have commanded you'? (Matt. 28: 19, 20) Are the members of your church vigorous Christians, spiritually awake to their responsibilities and active in fulfilling them? Or is your religion the not-too-controversial type, the variety that is "socially acceptable"? Is your church a place where you hear book reviews and discourses on political issues, a place where you enjoy social activities such as church suppers and bazaars, perhaps even bowling and dancing?

Comments from the Pulpit

Before you give your own answer, it should be of interest to you to know what those in the pulpits of the Protestant churches have to say about it. J. Arthur Lewis, speaking in an Australian Baptist Church, said: "We have watered down the Gospel of Christ until we have made it seem that the chief end of religion is to make men amiable, easygoing, pussy-footed and tolerant of everything. We have turned a revolutionary faith into a gentle ramble around the garden, weather permitting." In a similar vein, the primate of the Anglican Church in Australia, Hugh Gough, declared: "I do not think it would be exaggerating to say the majority of people in this Christian country have no idea of what true Christianity really is. Where does the blame for such ignorance lie? I think it must lie with the clergy. Instead of teaching the faith, they offer teasy titbits of current affairs."

In Germany, *Der Weg*, an Evangelical paper, set out a similar plight: "We Christians are people who want to live in quietness and comfort, enshrouded in the fog and mist of beautiful religious words . . . But there is nothing behind it all. No obedience, no service and no following after."

In view of this spiritually impoverished condition, some clergymen say that, from a religious standpoint, they cannot see why people want to be church members. As reported in the Winnipeg, Canada, *Tribune*, D. R. Keating, minister of the United Church, said this: "In the present condition of the churches I can't figure out why a person, especially a man, wants to become a member of the church. He must either have relegated religion to one of the dispensable trivialities of his life—socially useful and personally harmless; or he has illusions about what he's getting into—maybe he's been reading the New Testament and assumes that's what he'll find in the churches. . . . I, for one, admit that I can't think of a church that I would bother crossing the street to enter if I were a layman . . . The only reason I go to church is because I am a minister and

I wager that, if the truth were known, the same goes for all the clergy."

That is what a good number of those in the Protestant pulpits think about the meaning of church membership. What about those who occupy the pews?

Survey of Church Members

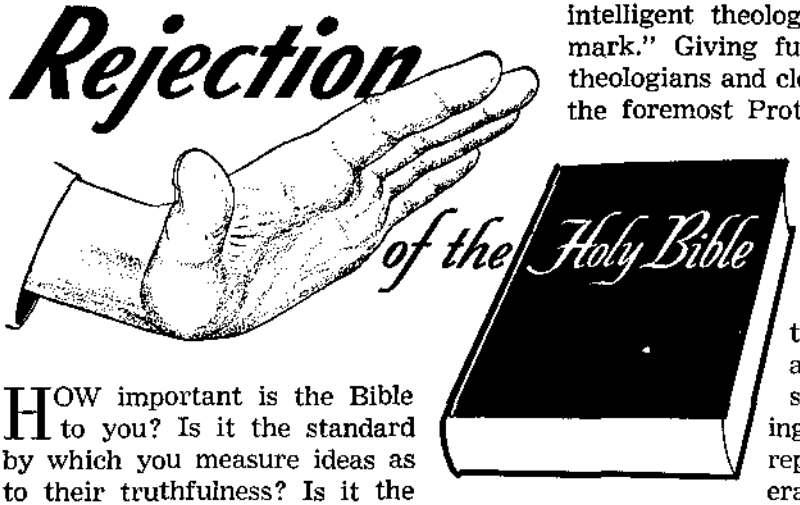
Recently an extensive survey was made of Protestant families in America. The majority of those covered by this survey were consistent in their church attendance and active in the churches' programs. Said the *Religious Herald* in commenting on the survey: "Ordinarily in such a group, we would expect to find basic Christian convictions and personal commitment to the essential doctrines of the Christian faith. But those who conducted this survey found very few with a mature and articulate faith. The majority were 'vague and confused about the church and its beliefs.' . . . Some identified Christian faith with moralism, while others thought it was about the same as communion with nature. Some equated Christianity with 'the American way of life.' Others thought that it is important to 'have faith' but that it does not matter much in what or in whom. . . . Some said they joined the church because they 'wanted a sense of belonging' or wanted to get their children into wholesome activities. Others believed the church to be a good thing for every community to have, like 'substantial banks, swim clubs, or a city dump.' " Yes, for the majority the church was an institution of character building and a center for social activities, not primarily a center for worshiping God; yet membership was sufficient to give them a sincere feeling of religiousness.

Among some there was still found to be devotion to the underlying ideals of Protestantism, but this was rare. As reported in the book *Families in the Church: A Protestant Survey* (1961), not only were most church members vague and confused about their faith, but they had abandoned the fundamental Protestant concept that the Reformation had eliminated the distinction between the priesthood and the laity because all were to participate in the Christian ministry. Yes, it was found that both pastors and church members had generally drifted back to the Roman Catholic unscriptural practice of clericalism, with a sharp division between clergy and laity. So it becomes evident that, not only are those members who fail to attend church members in name only, but even those who do attend are largely Protestant in name only.

Your Responsibility

If that type of church membership does not appeal to you, then it is up to you to prove it. If you are not being taught the Word of God thoroughly enough so that you can obey Jesus' command to teach others, then it is up to you to start associating with those who do make a thorough study of the Bible for that purpose. On the other hand, if you belong to a denomination where you are being instructed in the teachings of your church, you ought to be like the noble-minded Bereans, of whom the Bible says: "They received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) Do not be indifferent about it; be eager of mind. Prove it by checking the teachings of your church against the Bible. If you find that you are being taught the traditions of men instead of the truths of God, have the courage to stand up for what you know is right and to associate with those who advocate it.—Col. 2:8.

Rejection of the Holy Bible



HOW important is the Bible to you? Is it the standard by which you measure ideas as to their truthfulness? Is it the authority that you would accept above all others? Few today so highly esteem the Bible. By comparison with Jesus and the early apostles the majority of Protestant theologians and clergymen would be considered rejectors of the Bible. "It is the Christian church that has forgotten God and . . . spawned a host of Bible rejectors," claimed the Baptist *Watchman-Examiner.*

Theology Today, a highly regarded Protestant journal, in its January, 1957, issue, observed that ministers today fail to use the Bible and build up faith in it: "For a great many ministers, the Bible is not used as the main means of grace. In short, few congregations take the Bible seriously enough to help laymen to read it daily and meaningfully. Much of this failure to use the Bible in Church life and work may be due to the minister's fear of being a Bible-toting proof-text-quoting evangelist." Is this the situation in your church?

Why is there such a neglect of Bible teaching today? Do not ministers believe the Bible any longer? According to clergyman Gordon Andersen: "When we believe in the whole Bible as God's Word we have to do it without the support from the 'leading' theologians in Norway and from intelligent theological professors in Denmark." Giving further insight into how theologians and clergymen view the Bible, the foremost Protestant magazine in the United States, *The Christian Century,* of May 31, 1961, said: "Biblical concepts and statements cannot be taken literally as if they were pure history and science. They are symbols, and their meaning lies deeper. In these repudiations of biblical literalism and claims to metaphysical [abstract, abstruse] knowledge nearly all schools of contemporary thought, religious and secular, concur."

Not all of the Bible is historically true; much is abstract, needing to be interpreted by clergymen, who happen to have scores of various opinions—so the prevailing teaching of modern theology says. But where does this leave the average Protestant church member? He is confused. His faith in the Bible and in God are undermined, and in bewilderment he may give up his search for truth, feeling that the Bible is an old fiddle upon which you can play any old tune. *The Christian Century,* in continuing, admitted this, saying: "The plain man is bewildered and does not know what to believe." Are there such bewildered persons, not knowing what to believe, in your church?

The *Evangelical Monthly,* a German church publication, in March of this year spoke of the "great gulf between most of today's theology and the faith we find based upon the Bible." But it lamented: "The terrible thing is that many theologians do not seem to realize that this gulf exists." It is no wonder, then, that the average church member thinks that the

beliefs and teachings of his minister are based upon the Bible and that they are the same as the teachings and beliefs of Jesus and his apostles. However, consider the evidence to the contrary.

Clergy Reject Bible

In 1929 Dr. George H. Betts published the results of a survey ascertaining the personal beliefs of ministers and theological students. The ministers questioned included 50 Baptists, 50 Congregationalists, 30 Episcopalians, 49 Evangelicals, 104 Lutherans, 111 Methodists, 63 Presbyterians and 43 from 13 other denominations. To the question, "Do you believe that the Bible is wholly free from legend or myth?" *55 percent* of 500 ministers and *95 percent* of 200 theological students answered "No." The vast majority freely admitted that they did not believe all the Bible was true! When one considers that those theological students of some thirty years ago are today's ministers, one can appreciate that among the clergy faith in the Bible is indeed at low ebb. No wonder they rarely quote it as an authority!

It is therefore understandable that Protestant Episcopal bishop James A. Pike would speak of "the myth of the Garden of Eden," and contend: "I do not know a single member of the Anglican Communion—bishop, presbyter, deacon or layman —who believes this story literally." How different from Jesus and the apostles, who quoted the record of happenings in the garden of Eden as fact—authoritative! —Matt. 19:4-6; 1 Tim. 2:13, 14.

Many churchgoers may feel that these opinions are held only by a few more radical ministers, and certainly not by their own. But if some of the world's most outstanding theologians hold these views and they are regularly expressed in theological publications that your minister reads, is it not likely that they influence his thinking?

In the booklet *Why Has Our Church Become Unreliable?* (published in Germany) the writings of one of these eminent theologians, Rudolph Bultmann, were cited, with the comment: "Well known theology professors and their followers proclaim it to all willing to listen: 'Christ was not the Son of God, . . . he was not conceived by the Holy Spirit, but Joseph was his father. The baptism story is a legend, the words spoken at the Last Supper were not spoken by Jesus, but are taken from a Hellenistic celebration. The disciples made up the story of the resurrection,'" and so forth. Perhaps to ears unfamiliar to hearing what is taught in today's theological seminaries this may sound unbelievable. Yet this is the doctrine that prospective ministers of today study!

Giving evidence of this fact, the same booklet reports that Protestant church president Pastor Niemöller of Germany said "that he would not pass anyone taking the examination who said he had not dealt with the Bultmann doctrine." What effect has this had on today's future ministers? "A show of hands for Professor Bultmann and his theology was recently made at the Hessen and Nassau State Synod. The results were appalling: Of 180 present, 172 were for Bultmann and thereby against the truth of God's Word, and only 8 votes (one theologian and 7 lay members) were against Bultmann and thereby for the authenticity of the Bible." Many Protestant church members would be utterly amazed to know how little their clergy rely on the Bible as the basis for their teaching and as the standard for measuring what is right and what is wrong.

You can check this for yourself. Call upon your minister; tell him that you have heard much comment about certain sections of the Bible being myth and legend. Tell him that this shocks you and that you want to make sure that he does not believe

such things. On another occasion have someone else in the congregation call upon him, someone who views matters differently and who might tell the minister that he is glad it is finally being made public knowledge that much of the Bible is actually legend and myth. Try the same approach with the hell-fire doctrine, one person strongly contending for the teaching of fiery torment and on another occasion someone wanting to make sure that he does not believe "that out-of-date doctrine." See if the minister will not try to please both of you, expressing the idea that we cannot be sure about such things but that basically he agrees with your viewpoint.—2 Tim. 4:3, 4.

According to modern clergymen, *what* you believe is not so important; the important thing is simply to believe. But what about the Bible? What if the Bible says certain creeds and doctrines are false, what then? 'O that makes no difference,' they say; 'biblical concepts and statements cannot be taken literally. They are symbols, and their meaning lies deeper, so what may be true to one person is false to another. It's all in the way you look at it.' Such clergy double-talk that is so prevalent today amounts to outright rejection of God's Word the Bible! How different their smooth-tongued ambiguity from the apostle's unequivocal statement: "All Scripture is inspired of God," and Jesus' plain testimony: "Your word is truth." —2 Tim. 3:16; John 17:17.

The Bible Vindicated

When learned Protestant theologians from every quarter challenge Jesus and the apostles as to the reliability of the Scriptures, it is only natural for one to wonder who is right. Is there evidence for believing the Bible to be inspired by God and absolutely true? Yes, the evidence is overwhelming to anyone who will examine it with an unprejudiced mind.

Consider Bible prophecy. It will readily be admitted that it is beyond man to consistently foretell the future with accuracy. Yet hundreds of years before the appearance of Jesus Christ the Scriptures recorded many details concerning him. He was to be born of the tribe of Judah in Bethlehem. (Gen. 49:10; Mic. 5:2) His mother was to be a virgin. (Isa. 7:14; Matt. 1:22, 23) He was to enter Jerusalem seated on an ass, in the manner of kings. (Zech. 9:9; Matt. 21:4, 5) Yet he was to be despised and counted among transgressors. (Isa. 53:3, 12; Luke 22:63; 23:32, 35) Every one of these prophecies and, some have calculated, at least three hundred more were fulfilled in Jesus. How remarkably accurate is the Bible!

Why, then, do the clergy reject the Bible, even when confronted with the miraculous fulfillment of its prophecies? When new archaeological discoveries support the Bible's authenticity so that leading archaeologists marvel in awe at its accuracy even in the smallest details, why do the clergy still reject the Bible, failing to use it as their main instrument of teaching? It is not because they can prove the Bible wrong, but it is because the Bible proves them to be wrong. The Bible does not support their beliefs, teachings or way of life and, being too proud to conform to the Bible, they reject it as the Word of God.

Christendom's Concept of God

GOD is the one who "gives to all persons life and breath and all things." Man's very existence is dependent upon him, as the inspired psalmist declared: "For with you is the source of life." Therefore, how vitally important it is to gain an accurate knowledge of God so as to have a proper concept of him!—Acts 17:25; Ps. 36:9.

However, many persons may feel: 'Well, I know God, for, after all, there is only one God and that is the one we worship in church.' But examine this assumption. The Scriptures tell us that "there are many 'gods' and many 'lords,'" and that people often worship these false gods unknowingly. As an example, consider the circumstances in Jesus' day. At that time the Jews also claimed to worship only one God, the true God Jehovah. And yet Jesus showed that because of their religious traditions and false teachings, they were, in fact, not worshiping Jehovah. They had developed a wrong concept of God, and so in actuality, Jesus said, they were worshiping or serving the false god Satan the Devil.—1 Cor. 8:5; John 8:44.

Since religious traditions and false teachings can cheat one in his desire to know and worship the true God, is it not of vital importance to our eternal welfare to examine our own concept of Him? Is our concept of God based on what the Bible says, or is it based merely on what men say, on some religious creed or teaching? A great deal of confusion has resulted within Christendom because of failure to accept as true what the Bible says regarding God. This has left the average churchgoer bewildered, for, as the Protestant journal *The Christian Century* admitted: "The theologian has said nothing about God that he can claim, in plain, ordinary language, is true, and that presents him as a Being worthy of worship."

Trinity Concept of God

Perhaps Christendom's most confusing concept of God is found in the trinity doctrine. "Of all of the beliefs of Christian faith, the most mysterious and the most mystifying to the ordinary Christian is the trinity," admitted Henry P. Van Dusen, president of Union Theological Seminary. And yet, according to the *Illustrated Religious Encyclopedia:* "The trinity is a fundamental rule of the Christian conception of God, yes, it constitutes the central doctrine of Christianity." Indicating the trinity's acceptance by Protestantism, in 1952 222 religious organizations in the United States replied to a questionnaire regarding their belief in the trinity, and 208 said that the trinity teaching represented their concept of God.

Just what is this trinity teaching? It is a concept of God as being three persons in one divine essence. This belief is expressed in essentially the same terms by many Protestant creeds and religious encyclopedias. As stated in the popular Westminster Confession of Faith: "In the unity of the Godhead there be three persons, of one substance, power and eternity: God the Father, God the Son, and God the Holy

Ghost." The Augsburg Confession of 1530, which, according to Philip Schaff, formularized the teaching of Protestantism, described the trinity in these words: "There is one divine essence which is called and is God, eternal . . . yet there are three persons of the same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost."

Does this trinity doctrine represent your personal concept of God or the teaching of your church concerning God? If so, can you explain just how it is that three persons can at the same time be one? Have you really thought this matter out? How do you conceive God when you pray to and think about him? Remember that as a Christian you are under obligation to be "always ready to make a defense before everyone that demands of you a reason for the hope in you."—1 Pet. 3:15.

By using the Bible have you ever tried to prove to another person the trinity concept of God? Did anyone show you from the Bible that God is three persons in one essence? Or do you accept the trinity just because it is taught by creeds of the church and your minister says it is so? "Look out," the apostle warned, that someone does not "carry you off as his prey through the philosophy and empty deception according to the tradition of men," instead of using the Scriptures to guide you in the worship of the true God.—Col. 2:8.

Clergymen and theologians themselves readily admit that the trinity is 'unexplainable,' that it is a 'mystery.' Many will use a triangle or a trefoil, instead of the Bible, to try to show how something can be three, and still, at the same time, be one. Indicating the difficulty in harmonizing the trinity teaching with the Bible, a recent issue of the *Lutheran Herald* asked: "Have you ever tried to prove to such people that the Trinity is taught in the Bible? If you have tried, you found it rather difficult, didn't you? In fact you felt you couldn't prove it to his satisfaction. Don't despair! The simple truth is that neither you, nor I nor the most learned Bible scholars can prove it."

Just why cannot a person prove the so-called "central doctrine of Christianity" by the Bible? Is not the trinity based on the Bible? You may be shocked to know that there is not one Scripture text that mentions the word trinity, much less describes or explains it. Protestant theologian Dr. N. Leroy Norquist told how the trinity doctrine was formulated: "The men who framed it designed it as a tool to be used against heretics. In fighting heresy, they experimented with words, sharpened phrases, until they had defined the relation of the three 'persons' of the Trinity in such a way that they could finally say, 'Unless you believe this you're not a true believer.'" Yes, the trinity is a teaching framed and designed by men, but not supported by God's Word. It is a false religious creed that confuses and deceives people, for while believing they are worshiping the true God, they are in fact serving the false god Satan the Devil.

God as a Tormentor

A fundamental teaching of the majority of Protestant religions is that the true God is a God of love, and yet at the same time they say he is a God that keeps alive and eternally torments the souls of the wicked in a subterranean place called hell. Of 206 religious organizations in the United States questioned on this teaching, 171 said that they believed in eternal torment for the incorrigibly wicked.

Does this teaching represent your concept of God? Can you explain how love is shown by exposing persons to the excruciating pains of fiery torment? On January 24 of this year a young woman was

sentenced to a prison term for tormenting her stepchildren with fire. If you were the judge, would you have commended the woman for choosing such a loving type of punishment? Of course not! Well, then, how can one argue that it is an expression of love for God to torment humans eternally?

It is impossible for persons to have a proper concept of God if they believe he eternally torments the wicked. "God is love." (1 John 4:16) He will express his love for righteousness by annihilating the incorrigibly wicked, not by tormenting them forever. (Ps. 145:20) To be tormented eternally one would have to live forever, but God's Word assures that "the wages sin pays is death." (Rom. 6:23) Incorrigible sinners will be punished with death and will not receive God's gift of life. Since they will not live forever, it is impossible for them to be tormented forever. Those who conceive God as a tormentor may believe in sincerity that they are worshiping the true God, but they are actually being deceived into engaging in false worship.

Christendom's Disbelief

The teachings of Christendom regarding God are indeed confusing and contradictory. Earlier this year Episcopal chaplain Michael P. Hamilton was moved to lament: "Protestantism in this country [United States] manifests the greatest confusion since Babel." This condition has caused many persons to give up in their search for truth, for they reason: 'What is the use? Everyone has a different opinion anyway.'

Indicating that many of the clergy no longer believe the confusing and contradictory teachings of their own churches, Dr. George H. Betts' survey of the personal beliefs of ministers and theological students revealed that 13 percent of 500 ministers and 35 percent of 200 theological students did not believe "that God is three distinct persons in one." And only 53 percent of the ministers and 11 percent of the theological students said they believed "that hell exists as an actual place or location." Episcopal bishop James A. Pike admitted concerning the trinity doctrine: "I see nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God."

The religious creeds and teachings of men have not given a proper concept of God. They have turned millions, including many ministers, away from God in confusion and disgust. To what have they turned? Back to the Bible? No, for they have rejected the Bible as a divine guide. They have turned to agnosticism, the very brink of atheism. "For example," said *Time* magazine, "Paul Tillich, America's most eminent theologian, talks of God as 'Being Itself' or 'Ultimate Reality.' " Episcopal bishop Pike acknowledged: "I have preached more and more in the past decade on the values of atheism and agnosticism. . . . There has to be a large measure of agnosticism in true religion." These are not just isolated opinions but represent an ever-growing movement away from God.

Christendom by her ridiculous, God-dishonoring false creeds and teachings has misrepresented God, driving millions of persons away from him. So turn from Christendom. Turn to the Bible to gain a proper concept of God.

There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all.
—1 Tim. 2:5.

The DEVIL and His Works

IN THE minds of countless Protestants mystery shrouds the Devil and his works. Does he exist or not? In the early 1950's 250 American sects (including Catholics and Jews) were asked if their church teaches the existence of a personal Devil. Of 181 replies received, 159 said Yes; 22 said No. However, on an earlier questionnaire sent to 1,500 clergymen and theological students to ascertain what they really believe, "all formal creeds aside," the results were different. Of the ministers who replied, 33 percent did not believe in a personal Devil and 7 percent were not sure. Denying Satan's existence were 19 percent of the Evangelical clergymen, 32 percent of the Baptists, 33 percent of the Episcopalians, 34 percent of the Presbyterians, 54 percent of the Methodists and 73 percent of the Congregationalists. An additional 10 to 11 percent of the Congregationalists, Evangelicals, Presbyterians and Methodists were not sure of the Devil's existence, while 21 percent of the Episcopalians were not sure.

Early this year the Convocation of Canterbury (a gathering of bishops under the archbishop of Canterbury) suggested a compromise between those who wanted to leave the Devil out of the proposed new Catechism and those who wanted to keep him in. The Archbishop's commission originally recommended that the old phrase, "I should renounce the Devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh," should be changed to "I would renounce all that is wrong and fight against evil." The Bishop of Birmingham, Dr. J. L. Wilson, hoped that they would dispose once and for all of the idea of a personal Devil interfering in people's lives. The Archdeacon of Aston, Dr. M. T. Dunlop, flatly denied the Devil's existence. However, when many letters protested the change, the commission felt obliged to leave the Devil in, whether they believed in him or not.

Elsewhere in Protestantism the no-Devil trend proceeds. German theologian Reinhold Niebuhr does not accept the idea of a personal Devil. And *The Encyclopedia Americana* declares: "The modern tendency is to regard the personal Devil as a part of the mythology of early times when men conceived the world forces as endowed with personal form. This is due to the advance of medical and natural science, better methods of historical criticism and modern philosophy." (Vol. 9, page 38, 1956 Ed.) *The Encyclopædia Britannica* alleges that "it may be confidently affirmed that belief in Satan is not now generally regarded as an essential article of the Christian faith, nor is it found to be an indispensable element of Christian experience." However, it adds: "The possibility of the existence of evil spirits, organized under

one leader Satan to tempt man and oppose God, cannot be denied."—Vol. 7, page 284, 1946 Ed.

The advent of diabolical nuclear weapons that could annihilate the human race has caused some to reconsider their dismissal of the Devil. Said Danish clergyman L. Brondum last November: "For many modern people the Devil is nothing but a figment of mind which cannot be acknowledged in our enlightened age. . . . Now it is also a little hard for Christian humanists to ascribe to man himself all the demonism that has been carried on by men. . . . The fable monster with tail and horse's feet belongs to the imaginary world of the fairy tales; but the belief that wickedness is a wicked personal power behind human life is inextricably bound up with the speech of the Bible."

Confused and perplexed, Protestantism is unable to come to any agreement on whether the Devil is a person or not. Vast numbers of Protestants cannot make the declaration of the early Christians: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19) Few see the need to follow the inspired advice of the apostle Paul: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight . . . against the wicked spirit forces in the heavenly places." —Eph. 6:11, 12.

Loved or Hated?

What has resulted from this doubt and denial of the Devil's existence? A complete rejection of the Christian principle that God's kingdom is "no part of this world." Jesus clearly stated the principle to his followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." Is Protestantism hated by this world? Are Protestants "no part of the world," just as Jesus was "no part of the world"?—John 18:36; 15:19; 17:16.

In place of the gospel of early Christianity that announced the certain doom of this system of things, Protestantism takes up the "social gospel" and the "psychiatric gospel." When worldly political figures start their career, Protestantism is there to "christen" them. When they conduct a successful campaign for political office, Protestantism is there to help inaugurate them. When they die, Protestantism is there to bury them as "Christian soldiers." Said the former dean of St. Paul's, W. R. Inge: "A church which has gone into politics, on either side, is thenceforth good for nothing but to be cast out and trodden under foot of men . . . examples show how ready the Devil is to capture the organizations formed to defeat him. When he has succeeded, he never changes the labels."

The early Christian church never did business with Caesar's state, refusing to take part in Roman politics in any form. Contrast that with Protestantism's fatal course decried by Ronald Goetz in *The Christian Century,* November 2, 1960: "Protestantism's position on the relation of church and state is at odds with the New Testament understanding of that relation. . . . The entire New Testament, without exception, sees this world as a broken, fallen order which cannot be lifted up entire but must be destroyed and then recreated—and this by the power of God in the Last Days. It is not the task of a New Testament-conceived church to foster relative improvements in the structures of earthly authority, but to coexist in any given order, its members testifying that God intends to and is able to alleviate human misery and the merciless injustice of this world . . . A theology based on the

promise of the Kingdom of God denies the possibility of the righteous significance of the orders of this world, not because they constitute order—New Testament theology is in no sense anarchical—but because order has been corrupted by the destructive, satanic forces abroad in the world."

Protestantism admits that it has failed to give a Christian witness. Instead of telling the world that the Son of God comes "to break up the works of the Devil," Protestantism infers that God has sent her to reform those works. (1 John 3:8) Accordingly, she has many fingers in them. Modern Protestantism tries to steer the ship of state, generating steam for the United Nations and sovereign nations around the world. As she once hailed the League of Nations as the political expression of God's kingdom on earth, so Protestantism today hails the United Nations. By influencing politicians she thinks to bring about the kingdom of God. Her excuse for entering the political arena is that she intends to clean it up. Instead, her own garments are soiled.

Spiritual Adultery

Rather than being loved of God and hated by the world, Protestantism has come to love the world and live under one roof with those hated by God. Warned the disciple James: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) Protestantism has forgotten that the worship "that is clean and undefiled from the standpoint of our God and Father is . . . to keep oneself without spot from the world." (Jas. 1:27) Devoted to finance and prestige, Protestantism has become wealthy, respectable—and sterile. The churches are neither the salt of the earth nor the light of the world. They have become, instead, reflectors of worldly lights, offering mundane sermons that popularize science, ethics, philosophy and politics, Protestantism has entered into a worldly marriage of convenience designed to preserve and perpetuate her own existence at the price of Christian neutrality. In short, Protestantism is *in* the world and *of* it. Her illicit union and failure to reflect pure Bible truth were admitted by one Protestant clergyman in this protest published in the *Oberländer Sonntagsblatt,* January 9, 1955:

"God has entrusted the church with the gospel for the whole world. But what has the church not done with God's gospel? Suppression after suppression, fraud after fraud has been committed. Oftentimes stones instead of bread have been held out. . . . What miserable and pitiable bunglers and forgers we pastors often are when compared with the apostle Paul, who really was imbued by Christ and was a child of God! We can well understand those who have assumed a critical attitude toward the church, because its servants proved to be servants of men, of mammon and of the Devil, of political parties and groups rather than servants of the gospel."

What does the evidence show? Is Protestantism a chaste bride of Christ or a spiritual adulteress with the world? Has she made herself God's friend or his enemy? By denying and doubting the Devil's role as ruler of this world and its works has Protestantism led you to God or has it led you into the Devil's camp, where you remain at the peril of your life?

The facts speak for themselves.

What HOPE FOR MANKIND?

FACED as he is with the prospects of nuclear destruction in a third world war, man is desperately in need of a sound hope. Which way can he turn for security? Do the Protestant churches have the answer? What do they tell those who come to them in search of a sound basis for hope?

Strongly Nationalistic

When the problem with which they are confronted is one that must be faced in this life, men are more inclined to look to men for an answer than to God. They do not feel that trust in God is a really practical solution for such threats as aggression by a foreign power. Thus, as is well known to church members everywhere, during time of war or when war is threatening, sermons from the pulpits are strongly nationalistic. They urge the people to stand back of their government, to fight for it and even to die for it. It is not merely a matter of 'paying back Caesar's things to Caesar, and God's things to God,' because in times of emergency everything is pledged to the State on the assumption that this is the will of God. —Mark 12:17.

As pointedly stated in the book *Preachers Present Arms:* "A consideration of the part taken by the clergymen and the churches in our leading wars shows that the government has been able to depend consistently upon organized religion for support. . . . The churches were consistent in the record of supporting all popular wars and proved, what had long been suspected, that Christianity has been becoming increasingly nationalistic."

So it was that in 1933 the Protestant religions of Germany unitedly pledged unqualified support to the National Socialistic Germany of Adolf Hitler. That year vice-president Hahn of the Hannover State Church Conference declared: "Hitler, we of the Church with the strength imbued by faith support you and your office." And as late as 1941, long after World War II was under way, the Protestant Evangelical Church in Mainz, Germany, thanked God for having given the people an Adolf Hitler. The Evangelical Church paper pledged faithfulness to the *Führer,* saying that what they were doing was "a service to God."

In the churches of the Allied nations the picture was not much different. Prayers were offered to God, thanking him for the political and military leaders who were guiding the affairs of the Allied nations. Men were encouraged to fight the enemy —even if they were fellow Baptists, Lutherans, Presbyterians, or of some other faith. On both sides God was petitioned for victory, and on both sides service to the State was viewed as synonymous with service to God. The hope to which the churches pointed their people was controlled by their nationality and political allegiance.

Now as the danger of war again becomes great the churches are once more called on to speak out. And what do they recommend? Presbyterian minister Gordon Maclean urged the building of more

atomic and hydrogen bombs. "We can only be secure if we have superior weapons," he said. "The hydrogen and the atomic bomb are unfortunately the superior weapons today." Of course, not everyone agrees with him; the prospects are too terrible. But are even those who oppose the use of nuclear weapons any less nationalistic in the hope they advocate? Usually not.

Since the clergy of Christendom claim to speak to the people in the name of God, we ask, Does the Word of God urge us to put confidence in the political nations and their military might? The answer is No! In fact, it was only when the people of ancient Israel turned apostate that they began to put their confidence in the military power of the nations around them. They turned to Egypt, with its horses and war chariots, for security, but in so doing they showed their lack of faith in God. Isaiah, a faithful prophet of God, reproved them, saying: "Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous . . . The Egyptians, though, are earthling men, and not God; and their horses are flesh, and not spirit." (Isa. 31:1, 3) It is clear that religious leaders who teach their people to trust in the nations and their arsenals have not been sent by God.

The United Nations

Of course, when international peace organizations came into the limelight, the churches felt that it was their duty to take an active part in international affairs. Dr. Doniver Lund, an active Lutheran and a professor of history, writes of their successes. The churches, he says, "went from one cure-all to another: the League of Nations; disarmament; the Pact of Paris; control of the munitions makers; and legislated neutrality. The churches for the most part followed along with this effort to reduce the complexities of world politics to something simple and manageable, only to meet with the frustration that all encountered." Protestant efforts at peacemaking proved futile. The League, which they supported, failed. Nations went to war.

Apparently the Protestant churches learned nothing from their sad experience with the League, because they were soon back at it, supporting the League's successor, the United Nations. In 1948 the Amsterdam Assembly of the World Council of Churches declared that the United Nations "deserves the support of Christians." In 1953 the Fourth National Study Conference of the Churches at Cleveland, Ohio, made a similar plea. Various clergymen rallied to the side of the United Nations, stating that it alone had the 'key to peace.' One Australian minister went so far as to say that world peace rested, not with world government or with the Christian churches, but with the United Nations. Last year the Baptist World Alliance, meeting in Brazil, issued a statement that called on all Baptists to "recognize the importance of the United Nations Organization, and endeavor to support its efforts in examining and solving the complex problems of the world." Other Protestant authorities have referred to the United Nations as "mankind's best hope for peace."

Thus it becomes evident that the Protestant clergy have nothing to offer that the political leaders have not already advocated. Let the rulers call for war, and the clergy preach war. Let them advocate an international organization for the attainment of peace, and the clergy jump on the band wagon. They have become parrots of political propaganda. The hope they have set before mankind is not from God. God does not tell mankind to rest its hope in the political organizations of men.

He says: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish. Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God, the Maker of heaven and earth."—Ps. 146: 3-6.

Instead of advocating any government of men or any international political organization for the betterment of mankind, Jesus Christ urged people to hope in the kingdom of God. That kingdom is a government with a king and laws and subjects —not a government set up by men on earth and then blessed by God, but one set up by God in heaven and extending its rule to mankind. It is for this that Jesus taught his followers to pray: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." God's kingdom under Christ is the hope for mankind.—Matt. 6:9, 10; Dan. 2:44; 7:13, 14.

Hope in an Immortal Soul

In connection with the hope for future life, however, Protestant theology does delve into a field that is not related to the political interests of the world. Most Protestants have long been taught, and many sincerely believe, that regardless of what happens here on earth, there is the hope of a better life after death, attainable because man has an immortal soul. For example, Howard Conn, minister of the Plymouth Congregational Church, Minneapolis, Minnesota, stated: "What the world calls death is but the transition of this vital core from one area to another. Existence in the physical realm comes to an end; the soul goes on to new experiences."

Amazing as it may seem, the doctrine of inherent immortality of the human soul is not taught in the Bible. Jamieson, Fausset and Brown's *Commentary on the Old and New Testaments* states, in commenting on 1 Corinthians 15:53: "Nowhere is the immortality of the soul, distinct from the body, taught; a notion which may erroneously have been derived from heathen philosophers." Pinpointing the pagan origin of the doctrine, Bunsen's *Egypt in Universal History,* Vol. 4, p. 639, says: "The Egyptians were the first who taught the doctrine of the immortality of the soul—a fact mentioned by all Greek writers from Herodotus to Aristotle, and confirmed by the monuments." Such a hope that has no foundation in the truth of God's Word can lead only to disappointment.

What the Bible does teach is that, due to the sin of the first man Adam, all are born in sin, and all therefore die. It is not merely the physical body that dies while the "soul" lives on. Not at all. As stated at Ezekiel 18:4: "The soul that is sinning —it itself will die." The only hope for future life lies in a resurrection from the dead by the power of God. (Acts 24:15) How foolish it would be for us to put our confidence in the pagan philosophies of men and so incur the disfavor of God, upon whom our hope for future life depends!

Yes, the facts show that by urging mankind to look to men for security in this life and by teaching for doctrines the traditions of men concerning the hereafter, the Protestant churches have not given mankind a sound basis for hope now or for the future. Aside from God there is no real, lasting hope. Only those who accept that fact, and reject the theories and teachings that are not in harmony with it, will enjoy the everlasting blessings of God. As the psalmist declared: "Hope in Jehovah; be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14.

EFFECT UPON The LIVES of MEN

PROTESTANTISM began on the European continent with a handful of energetic men in the sixteenth century. It grew by leaps and bounds until today its estimated membership is 212,950,571 world-wide.

In the United States, during the last century, Protestantism has enjoyed a boom. About 35 percent of the country's population, or some 63,000,000, attend Protestant churches. Gifts to its churches are expected to exceed $3,000,000,000 in 1961. Mass building and expansion programs are under way. The circulation figures of Protestant books and periodicals are also very impressive. In fact, Protestantism appears solidly established—triumphant!

Yet Protestantism today is facing a serious world crisis. Speaking of Protestantism in the United States, Bishop James A. Pike of the Episcopal diocese of California declared: "An evaluation of all the evidence would demonstrate, not only that a decline has set in, but that the upsurge [of Protestantism] itself was without substance. Even statistically, we are now losing, not gaining, ground."

Outside the United States the picture is even worse. In the Baltic Communist countries Protestant churches have not survived, because they have not deeply affected the lives of their members. In Europe the spread of communism has rocked the Protestant churches so severely that they are described as 'helpless and in despair.'

"The most striking fact about Protestant churches in England today," Paul Hutchinson, author of the book *The New Ordeal of Christianity,* says, "is the emptiness of most of them. . . . The situation is even more dismal, if that is possible, in Scotland than in England," he declares. "And in Scandinavia it is appalling." Protestantism in Communist China is said to be at an end, in India it is struggling for survival and in Japan "the door of opportunity has swung shut." Protestantism obviously is in a bad way, but the crisis is more than one of numbers.

"Pussyfooting" Preachers

The crisis in Protestantism is one of doctrines, real duties and dynamic leadership. Protestant leaders themselves tell us that modern Protestantism is plagued with "pussyfooting" preachers who are passing up the truths of the Bible that can change the lives of men in favor of "sugar-coated tidbits culled from the pages of a best-seller." Protestant church services are described as "dreary, mushy and loquacious." Parish magazines are called "without exception the dreariest literary productions of the day." Protestantism itself is spoken of as having "degenerated into sentimentality." It is said that "church membership is becoming more a badge of social respectability than a sign of religious belief," that "Protestant churches are becoming simply respectfully tolerated in-

stitutions in which the traditional rituals of social good form are conducted . . . but from which neither great light nor great leading is expected."

When members were asked why they no longer attended church, they replied: "My minister has no time for me." "I do not hear the true word there, but politics." Others said they "cannot see God because a church has been built in the way, obscuring the view, and inside the church there are cobwebs of many centuries, which well-nigh hide the central figure of our faith, Jesus Christ."

From almost everywhere come the same complaints about Protestantism: lack of leadership, lack of knowledge, failure to have a deep effect on the lives of its members. A report from England states: "The laity complain of a lack of creative leadership among all ranks of the clergy. The spiritual resources of the worshipping community are at a low ebb"; they "are only half-converted"; "the ignorance of the Bible today, not only in the ranks of the laity but also amongst many of the clergy (and particularly the younger clergy) is really horrifying." Protestants of Canada heard J. D. Skeene of the Presbyterian Church say: "All we have at the moment is lack of vision, lack of leadership and stubborn congregationalism."

In America and Germany conditions are much the same. A newspaper report says: "Religious illiteracy abounds in the pews." Explained one clergyman: The goal now is "to convert all 'church members' into Christians." Dr. Walter Van Kirk, of the National Council of the Churches of Christ in the United States, stated that "many pastors . . . are themselves lost in a wilderness of confusion and self-pity." How, then, can they set a reliable Christian example for their congregations to follow? Lutheran bishop Hanns Lilje of Hannover, Germany, said: "The language of the theologians seems to have become so artificial, so self-centered and so remote from real life that one can only dream of the times when theology took the lead."

So instead of there being a vigorous witness for Christianity, Protestantism's trumpets sound muffled and uncertain. In fact, there is talk that Protestantism is "slipping" and that America is in "a post-Protestant era." This is true of Protestantism not only in America but throughout the world, because Protestantism has failed to make its members any different from the rest of the world.

Effects of "Sugar-coated Religion"

What, then, can the effect on society be of a religion that is admittedly "sugar-coated," devoid of content, largely complacent and irrelevant? Unavoidably, there is a great loss of faith and morals. Author Russell Kirk says some Protestants told him that the average American "now tends to tolerate God, rather than to fear him. As a coed remarked, 'Yes, I believe in God, but I'm not nuts about him.' Americans think that religion is a Good Thing —good, at least, for the children, and for uplift on Sunday morning. But their old confidence in Protestant—or Catholic, or Jewish—doctrine as the source of wisdom and a guide to conduct has diminished." A report from Canada stated: "34½ percent of teen-age church members eventually abandon worship habits." And J. A. Ross, dean of St. Andrew's Hall at the University of British Columbia, said: Most Canadian university students regard religion as an "unwarranted, parasitic, cultural hangover." He declared: The students "look upon the church as an aged relative having some vague claim upon them but mostly as a nuisance."

On the European continent the reaction is similar. Hutchinson tells about the as-

tonishment of an editor of a leading newspaper in Stockholm when he learned that a study was being made of church conditions in Sweden. "But why?" he asked. "The church is simply a venerable old monument in Sweden. We support it for historical and sentimental reasons. But it no longer plays an important part in Swedish life." Germany's Bishop Lilje commented: "The scenery for Christianity has changed in our time . . . We do live, for all practical purposes, in a non-Christian world. . . . There is just no more room for the concept of God and, therefore, none for the Christian faith." Such are the fruits of a "sugar-coated" Protestantism.

What Moral and Spiritual Effects?

A vital Christianity exhibits a moral force and demonstrates a high standard of ethical integrity, but does Protestantism? A report received by the General Assembly of the United Presbyterian Church in the United States said: "The so-called 'return to religion' in American life has produced 'no corresponding moral fruitage.' " During 1959 church membership increased 2.4 percent; that same year crime in the United States also reached an all-time high. Nashville, Tennessee, the so-called center of Protestantism in America with some 250 churches and nearly all of them Protestant, ranks seventh among United States cities in its crime rate. —*Fortune,* February, 1961.

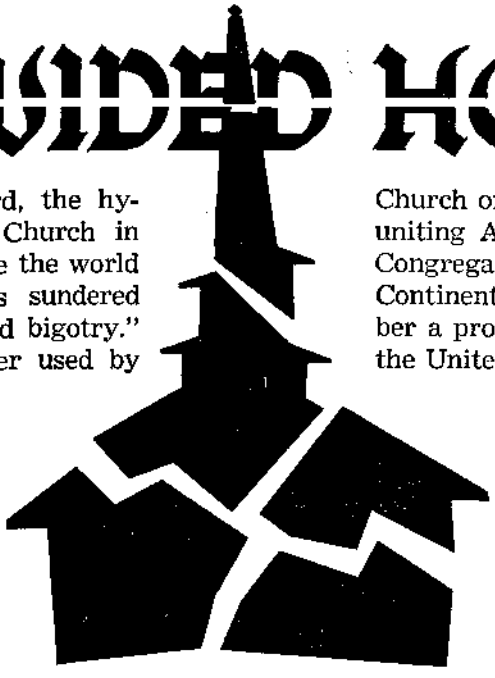
Despite all the churchgoing, it is evident that delinquency, narcotic addiction, alcoholism, homosexuality, marital infidelities, "white-collar" theft and graft, cheating and opportunism, are all on the increase, and these practices are rampant among churchgoers as well as others. "It is almost as if shallow religiosity and spiritual decadence were warp and woof of a cultural pattern," writes Kirk. Protestantism has not proved to be the means by which men's minds are made over in harmony with the will of God.

The power of Protestantism's spirituality is being tested in its struggle against Communism. But instead of overcoming the materialistic philosophy of Communism, it is gradually being overcome by it. "Some of the advance of the atheists is due to the church—to its clergy and its most responsible members," said Bishop Pike. Another Protestant spokesman, Josef Hromadka of Prague, declared: "I know that it is we, we Christians alone, who are responsible for Communism. . . . Remember that the Communists once were Christians. If they do not believe in a just God, whose fault is it?"

The extent of this tragedy can be seen in the exchange between Communist Marshal Tito of Yugoslavia and George Goth, minister of the Metropolitan United Church, London, Ontario. Tito referred to Christianity as outdated and superstitious. "But Mr. Tito," Goth exclaimed, "you've never really seen vital Christianity at work." "Maybe," Tito replied, "but where do you think I could go to see it?" "That's a good question," the minister said. "I don't know where you could go to see it." After over 1,600 years of Catholicism and over 400 years of Protestantism, Goth was unable to point to a single example in Christendom in support of Christianity. What a pity! Yet such are the effects of false religion upon the lives of men.

Now that you know the serious plight of Protestantism and its moral, ethical and spiritual ineffectiveness, what can you do? What should you do? Do the sane thing. Do what Paul, Peter and the other apostles did when they found their traditional religions impotent, ineffective. They left them to associate themselves with a religion that was vital, vigorous and alive, bringing forth the fruits of the Kingdom. —Matt. 7:17-20.

A DIVIDED HOUSE



"FORGIVE, O Lord, the hypocrisy of thy Church in attempting to reconcile the world when its own life is sundered apart by bickering and bigotry." That Protestant prayer used by the Methodist Church in Australia is one of many confessions of guilt coming from the lips of international Protestantism. Here are others: "Disunity among Christians is a contradiction of the gospel." "How can we rid Christianity of this shame?" (Germany) "Our divisions make a mockery of our mission." (Australia) "There are more religious groups [here] than any place else. More than 1,500 have been counted." (South Africa) "A terrible judgment against us." (England*) "The Protestant Reformation triggered a chain reaction of Christian fission . . . ; in 1900 the U.S. had no fewer than 250 different kinds of Christianity." "Disunity in the name of Christ is a scandal and a shame." (America) "A betrayal, a real sin." (Canada)

New Reformation?

After four centuries of splintering it is thought that a new Reformation is getting under way, reversing the trend of division. In the last fifty years forty united churches have formed. In America there have been sixteen major Lutheran unions since 1820. Three merged in 1960 and four others hope to unite in 1962. In 1947 the Church of South India emerged by uniting Anglicans, Methodists and Congregationalists and one of the Continental missions. Last December a proposal was made to merge the United Presbyterian Church in the U.S.A., the Methodist Church, the Protestant Episcopal Church and the United Church of Christ. "Conversations" with similar objectives are under way among various denominations in Canada, England, Ceylon, North India, Australia and elsewhere.

To survive the present world crisis Protestantism even puts out feelers toward Rome for some kind of united front against the common enemy, particularly world Communism. In acknowledging dismembered Protestantism as "separated brethren," Rome confesses joint tenancy in a horribly divided house.

Finger of God?

Is God's holy spirit directing the new trend? Hardly. Not holy spirit but fear is the motive—fear of Communism, fear of materialism, fear of an expanding Roman Catholic organization and fear of losing members to other groups. The expense of maintaining separate facilities and the wish for a powerful united voice are contributing motives.

But there are other fears that stand in the way of the ecumenical reformation. Many Protestants fear a Protestant Vati-

* More than 110 different denominations.

can or a super-church heavy with administrative machinery. The proposal to merge Presbyterian, Methodist, Episcopal and the United Church of Christ in America (expected to take ten years) has been criticized as "not of the holy way of faith and truth but of ecclesiastical organization and political management." Fear of giving up cherished traditions and doctrines is a formidable barrier to unity. Ordination of ministers, infant baptism, congregational autonomy, policy on divorce and liquor, racial apartheid, membership in the National Council of Churches and the reluctance to have bishops are among the bones of contention that divide Protestants. Further stumbling blocks are "personality clashes, sociological differences and power politics." For these and other reasons it is admitted that "unification will be the most difficult task of the century." And one observer declares: "We may even be morally sure that new divisions of which we do not yet dream will arise and rend the church of Christ."

Obsessed with the fear that it must unite or perish, world Protestantism talks of unity in contradictory terms that border on the ridiculous: "The ecclesiastical stream of history must come together again somehow, but the differences must not be submerged." "What we seek is an affectionate family of churches—a spirit of togetherness . . . In that togetherness we aim for variety in unity, and unity in variety, with the one supreme hope of answering the prayer of Jesus that we might all be one, as He and the Father are one." Other Protestant leaders reject this so-called "unity in diversity." The president of Princeton Theological Seminary called for action in the quest for visible, corporate unity. "We are not speaking of any superficial level of fellowship," he says. "We are not dealing in bargains in brotherhood, and time is no longer on our side."

The "Narrow Gate"

Is it reasonable to believe that God is waiting on Protestantism to decide what kind of unity it wants and can negotiate before answering Jesus' prayer "that they may all be one"? (John 17:21) That prayer was answered in Jesus' day and during the years immediately following when the apostle Paul could write: "One body there is, and one spirit, . . . one hope . . . one Lord, one faith, one baptism; one God and Father." (Eph. 4:4-6) The visible, organic unity of the early Christian congregation depended upon strict adherence to Jesus' instruction: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) When praying that his disciples and those who put faith in him through their preaching "may all be one," Jesus first asked Jehovah God to "sanctify them by means of the truth; your word is truth." (John 17:17) Not all who profess to be Christians remain in His word and receive this sanctification. Rather, as Jesus said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

Accordingly, true Christians in 181 lands are coming out of Christendom's temples and finding joy and unity through careful study of God's Word. As a New World society of international Christians they unitedly hail Jehovah's kingdom. That righteous kingdom will soon execute judgment against Christendom's divided house on whose shaky wall the handwriting appears: "If a house becomes divided against itself, that house will not be able to stand." —Mark 3:25.

WHAT THE FUTURE HOLDS

PROTESTANTISM fears for her future. Ripped by discord, plagued by spiritual apathy and challenged by the rising tide of communism, she seeks strength through mergers and unification. Will such efforts make her future secure? That depends, not upon men, but upon God. What the future holds for Protestantism depends on how she stands with God.

Has Protestantism earned a favorable standing with God by proving her devotion to him and his Word? Has she produced the fine fruits of God's spirit, such as love, joy, peace and long-suffering, reflecting these God-like qualities to all in the world? Or has her produce been rotten, proving her to be a bad tree? "Do not be misled," warned the apostle. "God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7; Matt. 7:17.

The fruitage produced by Protestantism stands as a testimony against her, proving that she has not practiced the Christianity taught by Jesus Christ. On every hand there is evidence of her spiritual adultery, hypocrisy, misrepresentation of God, rejection of the Bible, fighting, divisions and immorality. This is what she has reaped from the bad seed she has sown. However, she will reap yet more. The prophet Hosea showed this in these words to Christendom's prototype, the religious nation of Israel: "For it is wind that they keep sowing, and a stormwind is what they will reap." (Hos. 8:7) Yes, Protestantism will reap the stormwind of God's wrath, along with the rest of Christendom, at the fast-approaching "war of the great day of God the Almighty," generally called by the name of the battlefield in the Bible, Armageddon.—Rev. 16:14-16.

Destruction Prefigured

Christendom is looked on by many in this world as representing God, just as Jerusalem of old was the place with which God's name was associated. And just as the Jews at that time profaned God's name among the nations by their wickedness, so Christendom today bears great responsibility for the fact that God's name is a stench in the nostrils of millions of persons. Therefore what God caused to come upon Jerusalem as punishment for her unfaithfulness is a picture of the destruction he will soon bring upon Christendom, including the Protestant religious organizations.

Many Jews did not believe that God would bring such a destruction against his own people and city. Was not this the place where his temple was? Were not the priests serving in his temple? Yes. But

they were not practicing true worship based on what God said in his Word. "Look! They have rejected the very word of Jehovah," said Jeremiah. (Jer. 8:9) Therefore, he warned them: "Do not put your trust in fallacious words, saying, 'The temple of Jehovah, the temple of Jehovah, the temple of Jehovah they are!' 'Here you are putting your trust in fallacious words —it will certainly be of no benefit at all. Can there be stealing, murdering and committing adultery and swearing falsely . . . and must you say, "We shall certainly be delivered," in the face of doing all these detestable things? Has this house upon which my name has been called become a mere cave of robbers in your eyes? Here I myself also have seen it,' is the utterance of Jehovah. 'And I will throw you out from before my face.' "—Jer. 7:4, 8-11, 15.

Faithful to his promise, Jehovah did throw out those apostates who had rejected his Word. In 607 B.C. the Babylonians invaded the land, destroyed Jerusalem, and emptied the land of inhabitants. Those Jews had deluded themselves by thinking that Jehovah would not destroy their city. However, their religious temple and their sanctimonious display of worship did not save them.

Likewise, today, Christendom may believe that she will escape "at the revelation of the Lord Jesus from heaven . . . as he brings vengeance upon those who do not know God and those who do not obey the good news." However, she also will be caught by God's chief executioner Jesus Christ and "will undergo the judicial punishment of everlasting destruction." (2 Thess. 1:7-9) God promises that at the revealing of his righteous judgment he will "render to each one according to his works." (Rom. 2:6) At that time Protestantism will reap what she has sown. The record proves that Protestantism's works have not honored God and praised his name. She has manifested only "a form of godly devotion." The righteous God, Jehovah, is not deceived. He sees through her hypocrisy. Therefore, he will reward her with everlasting destruction.—2 Tim. 3:5.

Since Protestantism stands disapproved by God, reserved for destruction at his war of Armageddon, all persons who desire to gain a favorable standing with him must flee from her. Christendom, including Protestantism, is a part of Satan's Babylonish organization and God's command to all who would escape when she is destroyed is: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) The future holds a terrible destruction for Christendom, just as Jerusalem of old experienced, but that need not be your future. By turning to Jehovah, by learning of his will for you and then faithfully doing it, you can gain a favorable standing with God. This will mean for you a secure, happy future.

Secure Future Assured

A secure future in a cleansed earth is assured for all lovers of righteousness by God's kingdom. That heavenly government, in which Christ rules as King, will crush all oppressors of the people and will usher in an era of permanent peace. Wickedness will so thoroughly be cleansed from the earth that one will not be able to find a bad person even if he tries. "Just a little while longer," Jehovah promises, "and the wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace. The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37: 10, 11, 29.

Consider the prospects for the future in a peaceful earth administered by a righteous government. At that time "the work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places." There will be no armaments to threaten this peace, for "they will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war any more. And they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for the very mouth of Jehovah of armies has spoken it."—Isa. 32:17, 18; Mic. 4:3, 4.

READ THE NEXT ISSUE

Each issue of "Awake!" discusses vital issues that affect you. In the next issue: "Why the Race into Space?" Ask for your copy.

In this peaceful earth, which new-world inhabitants will cultivate to a state of paradisaic beauty, families will live together, work together and play together. Never again will people be insecure. They will have their own homes and will be able to eat the fruitage of a productive land. The inspired prophet foretold: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not toil for nothing, nor will they bring to birth for disturbance; because they are the offspring made up of the chosen ones of Jehovah, and their descendants with them."—Isa. 65:21, 23.

Under the influence of God's kingdom even the spirit of the animals will be calmed: "And the wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them. They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:6, 9.

Efforts of men have never been able to wipe out sickness and disease. However, under the care of the divine Physician all human ills and pains will vanish away, so that no new-world "resident will say: 'I am sick.'" Jesus in the Revelation to the apostle John gave this sure promise: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Isa. 33:24; Rev. 21:3, 4.

This description of a paradise earth is not a utopia conceived by men but is the sure promise of the Creator found in his Word the Bible. It is what the future holds for all those who now gain a favorable standing with Jehovah God. Do not be indifferent, concluding that it is too good to be true. Neither feel that it is not so because such things were never explained to you in church. The religions of Christendom have failed to teach the Bible and point the people to Jehovah's promises of life. So examine this Scriptural hope yourself, with your own Bible. Do so now! The time for the execution of "those who do not know God and those who do not obey the good news" comes on apace. Therefore it is imperative to heed the admonition now: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness." If you do, "probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

Christianity

AS TAUGHT BY JESUS CHRIST

TRUE Christianity calls for one to know and believe the teachings of Jesus Christ, the Son of God, and to follow his example. All who hope to gain the prize of everlasting life must pursue this course. "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) How vital it is for all persons to adhere to the pattern set by Christ both with respect to teachings and with respect to conduct!

The True God and His Son

At the heart of Christianity as taught by Jesus Christ is the worship of the true God. Shortly after his own baptism Jesus declared: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) He stressed the importance of taking in knowledge of his God and Father when he said: "This means everlasting life, their taking in knowledge of you, the only true God."—John 17:3.

That there might be no confusion as to who the true God is, Jesus made his Father's name manifest to his followers. He taught them to pray: "Father, let your name be sanctified." (John 17:6; Luke 11:2) That divine name, revealed by God and recorded in the Bible, is Jehovah. "I am Jehovah. That is my name."—Isa. 42:8.

Jesus Christ himself performed many miraculous deeds and said that he had come from "the realms above." So lest his followers worship him as God, he plainly told them: "The Father is greater than I am," and, "I am ascending to my Father and your Father and to my God and your God." (John 8:23; 14:28; 20:17) He had not come to earth for men to serve him. "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) By virtue of his perfect life, laid down as a ransom sacrifice, provision was made to deliver believing mankind from sin and death.

Hope of Life

For the majority of those who would receive its benefits, this would be by means of a resurrection from the dead. Because men tend to be skeptical of the resurrection hope, Jesus firmly stated: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." "All those in the memorial tombs," those dead in the memory of God, will hear the voice of Jesus Christ, the one who said: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life."—John 5:28, 29; 11:25.

For a limited number, a "little flock," the reward of life will be as 'priests and kings' with Christ in heaven. For the others, a crowd unlimited by number, belief

in the ransom will lead to everlasting life on a righteous, paradise earth.—Luke 12:32; Rev. 20:6; John 10:16.

Written Revelation

Did Jesus direct his followers to a source of truth concerning these matters, to a written revelation from God? Yes. He accepted and recommended God's written Word the Bible as truth, and time and again he quoted from these Scriptures to prove his points. He referred to the account of Adam and Eve, the great flood of Noah's day, Jonah and the big fish, and the fiery destruction of Sodom, treating them all as historical facts. Never did Jesus question the truthfulness of any part of the Bible record.

Jesus not only confirmed the Scriptures as divine truth but he used them to teach his followers: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures."—Luke 24:27.

Making Over One's Life

The things they learned caused them to change their way of life, to be different from the world around them. He pinpointed for them the practices of the world that defile a person, making him unfit for the service of God, when he said: "That which issues forth out of a man is what defiles a man; for from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, adulteries, covetings, acts of wickedness, deceit, loose conduct, an envious eye, blasphemy, haughtiness, unreasonableness. All these wicked things issue forth from within and defile a man." (Mark 7:20-23) Jesus condemned such practices. His followers could not engage in them and expect to gain the prize of life.—Mark 10:17-19.

Not only must a Christian refrain from what is bad, but he must do what is right. "My Father is glorified in this," said Jesus, "that you keep bearing much fruit and prove yourselves my disciples." (John 15:8) What kind of fruit is that? Why, the fruitage of God's spirit, which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Jesus said his followers would be easily identifiable because of the love they had among themselves. A Christian is not belligerent, getting into fights and losing his temper, no, not even when provoked by unreasonable persons. "Continue to love your enemies, to do good to those hating you, to bless those cursing you, to pray for those who do you injury."—John 13:35; Luke 6:27, 28.

Obviously a Christian is not like the world around him. As the Christian apostle Paul said: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." (Rom. 12:2) There is no room for hypocrites, persons who take the name of Christ but practice the vile ways of the world. Of course, it takes time for a thorough transformation to take place, but what joy there is as one conforms to what he knows from the Bible to be "the good and acceptable and perfect will of God"!

Neutrality and Unity

There is a further and very strong reason why true Christians must be different from the old world and cannot be part of it. Jesus made it plain when he referred to Satan the Devil as the "ruler of this world." The Scriptures also call him the "god of this system of things." (John 12:31; 2 Cor. 4:4) Jesus did not make light of the idea of a wicked creature called the Devil, but recognized him to be the enemy of God and the enemy of all who serve the true God.

What, then, is to be the Christian's attitude toward this world? Can he be on friendly terms with it, supporting the various organizations that make it up, engaging in its practices? Definitely not! "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) Yes, there are two camps: one made up of true Christians, those who are worshipers of the true God Jehovah and who are followers of his Son Jesus Christ; and on the other side those who are part of the world, including those who make a hypocritical profession of being Christian but who support the world of which Satan the Devil is god.

Christians obey the command: "You must love your neighbor as yourself," showing kindness and giving help to individuals. They work hard with their hands to provide for their families the material necessities of life, but exercising care to apply godly principles in their business relations, even when it puts them at an apparent disadvantage. They also 'pay back Caesar's things to Caesar,' paying taxes and obeying all laws that do not clash with the law of God. (Mark 12:31; 1 Tim. 5:8; Matt. 22:21) But they do not go beyond this, getting involved in politics or taking sides in international squabbles or devoting themselves to organizations that seek to perpetuate this system of things. They call to mind the words of the Lord Jesus: "My kingdom is no part of this world." (John 18:36) Their position as to the affairs of the world is one of strict neutrality. For this reason true Christians are often misunderstood and even persecuted.

However, this stand of Christian neutrality contributes to their unity worldwide. Jesus taught that they would be one, not divided by nationalistic teachings or sectarianism. This he made clear in prayer to his Father: "I make request, not concerning these only, but also concerning those putting faith in me through their word; in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth." Not even clergy-laity distinctions would exist among them, for he said, "All you are brothers." Just one organization of united followers! But more than organizational unity; there must be agreement in doctrine and conduct. As that imitator of Jesus Christ, the apostle Paul, wrote: "I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought."—John 17: 20, 21; Matt. 23:8; 1 Cor. 1:10.

Kingdom Hope and Kingdom Preaching

Jesus' main teaching was the kingdom of God or "the kingdom of the heavens." (Matt. 13:31) He knew that at the time of his second presence he would receive the kingdom from his Father, as long ago foretold by the inspired prophet Daniel. (Dan. 7:13, 14) Then as King of the heavenly kingdom he would again direct his attention to mankind on earth, but this time from his exalted position in the heavens. It was for that kingdom that Jesus taught his followers to pray. The kingdom is not a matter of secondary importance in the life of a Christian, something to which he gives thought only after the material interests of life have been cared for. Jesus said: "Keep on, then, seeking first the kingdom and his righteousness."—Matt. 6:33.

Why is the Kingdom of such great importance? Because it is the means by which honor and glory will be brought to the

name of God. It will bring about the destruction of the Devil and his demons and all who oppose and misrepresent the true God, thus clearing His name of the reproach they have heaped upon it. Further, it makes possible a new world of righteousness wherein the earth will be transformed into a paradise and obedient mankind will enjoy the blessing of everlasting life in human perfection.—Rev. 21:4.

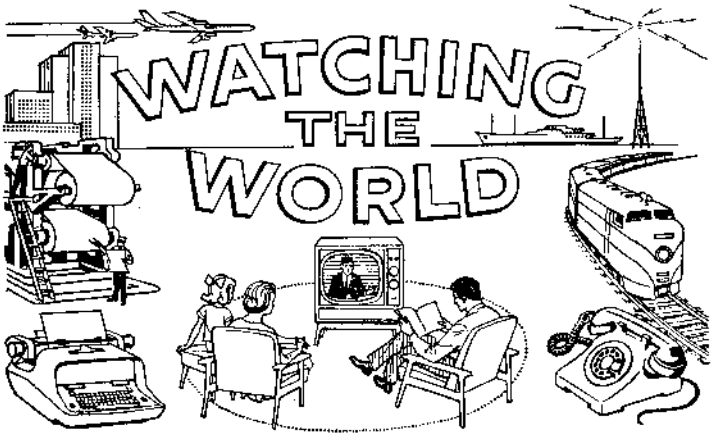
Because of the Kingdom's importance Jesus made it the theme of his preaching. "Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom." (Matt. 9:35) This he did also by going to people's homes. Paul the apostle said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." He therefore urges us: "Become imitators of me, even as I am of Christ."—Acts 20:20; 1 Cor. 11:1.

This preaching of the Kingdom would also be an identifying mark of true Christians in our day. For in his great prophecy concerning the end of the world Jesus foretold: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

Christianity in Our Day

Who today practice this Christianity that Jesus taught? Well, who worship Jehovah as their God and publicize his name as Jesus did? Who teach that Jesus, who gave his life as a ransom for man, is the one sent by God but is not to be worshiped by men as God? Who teach that, not a mythical immortal soul, but resurrection from the dead is man's hope for future life? Who recognize the entire Bible as the Word of God and come to your door using it in their preaching work? What people is it of whom even the public newspapers say that, "although there are many imposing religions with their propaganda in all parts of the globe, there does not exist a single one on the face of the earth today that shows the same love" as they do? (*O Tempo,* Brazil, January 7, 1959) Who teach, as did Jesus, that the Devil is the god of this world and for that reason will not participate in the affairs of the old world? What group is there that is united world-wide regardless of nationality, race or economic circumstances—people who all believe and teach alike? Who come to your home talking about the kingdom of God, as Jesus and the apostles did in the first century? There is only one answer: Jehovah's witnesses!

Jehovah's witnesses carry on their Christian work of free Bible education in 181 lands, and one of their congregations is no doubt located near you. You are welcome at their Kingdom Hall. There you will find persons who are ready and willing to discuss your questions on religion and give you an answer from the Bible. If you so desire, they will be glad to visit you in your own home and study the Bible with you for an hour each week free of charge. Now is the time to act. Now is the time to avail yourself of the help that is provided to learn the Christianity that Jesus Christ taught and to conform to the model that he left for us to follow.



Witnessing Vital

◈ On June 25 New York minister Ralph W. Sockman told a Methodist congregation that, "until its members can testify to what their religion is doing for them," the church has failed to reach its full potential as a vital and vigorous institution. He said: "We need those who can take the witness stand and testify to what is in their hearts. . . . Your religion never comes alive until you do something about it." Sockman pointed to Jehovah's witnesses as examples, observing: "They turn their faith into news. They tell what the living Christ has done for them personally."

Unprepared to Witness

◈ *The British Weekly* of June 15 pointed to the failure of the church to witness, in an article entitled "Baptist Viewpoint—Making Church Members Informed." It said: "Our lay people by and large are uninstructed in the fundamental doctrines of the faith and are therefore in no position to take their full part in the witnessing life of the church." The article said that such ignorance requires "the hasty issue of pamphlets designed to protect church members from the persistent attentions of Jehovah's Witnesses."

Church Members Apathetic

◈ On July 2 Dr. Robert J. McCracken told the congregation at Riverside Church in New York that "what is needed in the churches is more wholehearted commitment" and "men and women who are devoted, body, mind, and soul, to the service of God and their fellows." McCracken pointed to Jesus as their example: "Nobody ever took Christ for granted. He was such a disturbing personality that the authorities had to liquidate Him. Real Christianity is always an explosive force. The little girl was wiser than she knew when she said about the Bible that it began with Genesis and ended with Revolutions. Few things are more to be lamented today than the dearth of initiative, enterprise, driving energy, creative resource in religion taken as a whole."

"Uninterested in Religion"

◈ Danish clergyman Poul Ulsdal, concerned with the spiritual condition of his fellow ministers, said: "It has terrified me to discover that many clergymen are actually rather uninterested in religion. Many clergymen do not attend church on their days off and they are also tired of meetings. On the other hand they, like everyone else, are very interested in cars."

Church Disappointing

◈ A young Japanese student, a confirmed Christian although from a Buddhist family, on coming to know "Christians" of Protestantism became disappointed in Christianity. After studying in Western Germany for several months he wrote home to his mother: "I had expected to find a genuine and living Christianity in Berlin. I have been mistaken and I am returning to Japan to become a Buddhist."

Class Distinctions

◈ Dr. Gibson Winter, faculty member at the University of Chicago Divinity School, said that the Protestant churches have virtually abandoned the central areas of American cities and now cater to the well-dressed white people of the middle-class suburbs. As a result they have become "alienated" from the millions of less-privileged persons, those who do not happen to have white skins and white-collar jobs. Dr. Winter said that if this trend continues, within twenty years Protestantism "will be fatally weakened as a significant religious force in the U.S."

"Protestantism Has Failed"

◈ A survey of United States theological schools showed that enrollments in Protestant seminaries dropped over 5 percent last year. This means that in 1960 there were 1,125 fewer students for the ministry than the 1959 total of 20,365. One Union Theological Seminary student summed up the reason for disinterest in religion: "People have been seeking something in the church, prompted by the total anxiety of the world situation. They haven't found the answers to this problem in the mainline, orthodox Protestant churches. In this way, Protestantism has failed. The decline in popular interest in Christianity has

already affected enrollment in the seminaries."

Admonition Unheeded

◈ Some time ago a Canadian minister, Jesse Bader, encouraged other ministers and laymen to employ the apostolic house-to-house ministry. "You have been ringing church bells, when you should be ringing door bells," he said. "You have been doing by proxy what you should be doing by proximity, and you do with your purse what you should be doing in person." Aside from Jehovah's witnesses, there is little evidence of ministers heeding this admonition to employ Christ's method of preaching.

Shamed by Witnesses

◈ The German church publication *Gemeinschaftsgruss* pointed to the failure of church members to work. It confessed: "We must be ashamed of ourselves—because of whom? Because of Jehovah's witnesses." After describing now all of Jehovah's witnesses are workers, it raised the question, 'Is one who does not work actually a member of the congregation?' It acknowledged that, "according to what the Bible says, he isn't. . . . Therefore we must shame ourselves before this sect. But this shame is only secondary. We must shame ourselves before God, that we have congregations everywhere calling themselves by his name, in which, however, only a few work. God's name is thereby robbed of its holiness."

Witnesses' Zeal Commended

◈ The *Newsletter*, an Australian church pamphlet, noted that "during the Easter weekend, many people were visited by . . . 'Jehovah's Witnesses.'" Contrasting the Christian activity of Jehovah's witnesses with that of lethargic church members, the *Newsletter* continued: "The Jehovah's Witnesses are possessed with a tremendous missionary zeal which they believe is the one method to be employed in the conversion of the world. AND THEY ARE RIGHT! How many of our lay people feel the same responsibility in this matter, and charged with the same enthusiasm for their faith would take the church into every home they come across?"

Rating Missionary Zeal

◈ An Evangelical Church paper, *Kraft Und Licht*, published the following observation on the missionary zeal of certain religious groups: "If we were to give grades on the basis of missionary readiness and energy, then we would end up grading like this: 1. Jehovah's Witnesses. 2. Pentecostals, Adventists. 3. Roman Catholic Church. 4. The non-bishop churches in the United States and England. 5. The Church of England. 6. The Evangelical Christians in Europe."

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Awake!

Why the Race into Space?

United Worshipers Assembled

The Armadillo—Nature's Armored Tank

Does Your Money Work for You?

OCTOBER 22, 1961

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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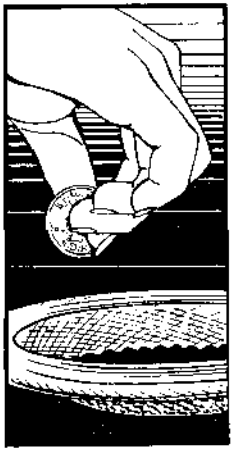


GENEROSITY with a RIGHT MOTIVE

WHEN you give to the poor, what is your real motive? Is it a desire to help someone in need or is it a desire to build a good public image of yourself? Would you be willing to give if your generosity were kept secret from your neighbors and fellow workers? Do you insist on having a sticker for your door saying "We gave" or your name on a posted list of givers? Would you be generous if you could not deduct gifts of charity from your income tax?

When it comes to helping people in need, governments are very often like people who are generous with a selfish motive. They may give economic assistance or famine relief to a needy country for propaganda purposes and not out of compassion for starving people. In recent years the United States and the Soviet Union have been competing with each other in providing economic assistance to underdeveloped countries, but their generosity usually has been for ulterior motives.

The people of Communist China are now suffering from a severe famine, but neither of these great powers is contributing food to the starving multitudes there. Commenting on this, *The Christian Century* said: "Why do we let the Chinese starve? . . . We in the United States have plenty of surplus grain. Every year we build more and bigger barns. We have ample shipping facilities for transportation of grain to China. There are no diplomatic impediments which cannot be overcome.... It can be done—but we are not doing it, and while we fail to act, Chinese starve. Must we conclude that there is a lack of compassion and charity among a people most of whom have been taught to feed their enemies?"

The great powers in the East and the West are generous when it is to their personal advantage in the cold war. They give to win the good will of other nations, but would they be as generous if there were no cold war? This same question was raised by two reporters in India who wrote an article for the New York *Times*. "The Soviets," they said, "have undertaken a share of the burden, not because the welfare of the people is a primary concern, but because they want their ideology to prevail and aid is one means to that end. It would be pleasant to believe that were

East and West not embroiled in a cold war both the United States and the Soviet Union would continue their help to the underdeveloped world. But, regretfully, we haven't that much faith. If the cold war ended tomorrow, so, we fear, would the bulk of the efforts being made to help the earth's unfortunates."

There is no real honor in generosity that has a selfish motive behind it. What really counts is giving that expects no return, giving that is done out of human compassion and a loving desire to help fellow humans. This is the type of giving that builds respect and good will. Divine approval does not come to anyone who gives so that he might gain selfish advantage or boast of his generosity. "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all."—1 Cor. 13:3.

If you are generous for the purpose of gaining public good will, how are you any different from the religious hypocrites of Jesus' day who advertised their gifts of mercy? Consider Jesus' warning against such insincerity: "Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens. Hence when you go making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men."—Matt. 6:1, 2.

It may be true that what is given from a wrong motive is better than nothing, but the giver cannot expect to create good will by what he gives. When needy persons perceive that a giver is helping them, not because they are in need or because he has compassion for them, but because he gains good publicity from it, they have difficulty feeling grateful to him. There is no feeling of love, because he did not give out of love. This may be one of the reasons why nations that give economic assistance to underdeveloped nations for propaganda purposes fail to create good will toward themselves. They need not wonder why they are hated instead of liked.

The correct way to make gifts of mercy to persons in need is the way Jesus Christ pointed out: "When making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you." (Matt. 6:3, 4) This is generosity out of love, and it brings God's favor as well as the good will of the ones who are aided.

Some persons are reluctant to make contributions to organizations that ask them for money in the name of needy persons or some cause. They have learned that many of such organizations use a large portion of the money received to pay the salaries of their officials and to buy advertising for their fund-raising campaigns. Another discouraging thing to them is the knowledge that frequently very little of the help that may be sent to the starving people of another country actually reaches the people who need it. Most of it falls into the hands of corrupt officials and greedy merchants who use it for personal profit. But this knowledge need not prevent you from giving *personally* to persons that you know are in need. Do not, however, conclude that gifts of mercy do good when given to professional beggars. They have made a business of pretending to be poverty-stricken to deceive generous people.

Voluntarily giving from your substance to persons who are genuinely in need of help is the Christian thing to do. But remember, your generosity has real value only if it is done out of love.

WHY THE RACE INTO SPACE?

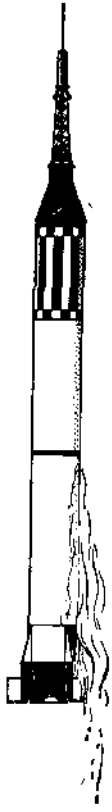
THE race to the moon is on! That the Russians are moon-minded few persons doubt. And United States President John F. Kennedy, at a special joint session of Congress, recently declared: "I believe we should go to the moon." Why the keen interest in traveling to the moon and even to other planets? Is it scientific value or military value? Is it curiosity? Or is it a race for prestige purposes?

What motives are involved? Are they sound?

Many elements are involved, including what is called "the compelling urge to explore the unknown"; but what is basic is a race between the East and the West for the prestige of conquering space. The United States, said to be behind Russia in the race thus far, hopes to catch up to Russia and go ahead by sending an expedition to the moon "before this decade is out."

Though officials of the United States government prefer not to think of it as primarily a race, the facts are evident that there is today as much of a race for the frontiers of space as there was four centuries ago to explore the unknown world of North and South America.

Dr. Wernher von Braun, called by *Life* magazine "the free world's top practical rocket man and its boldest theoretician of space travel," argued a few years ago that it was at times important to conduct space flights primarily for psychological and prestige reasons. When the United States rocketed Commander Alan B. Shepard 115 miles above the earth's surface, the enthusiastic response on the part of government officials and the American public tended to support Dr. von Braun's argument. Yet what happened when a flight similar to that made by Commander Shepard was proposed by Dr. von Braun in 1958? At that time it was dismissed by some officials of the National Aeronautics and Space Administration as little more than a publicity stunt. "Whether we like it or not," argues Dr. von Braun, "we are engaged in a world-wide popularity contest with the Soviets. We are competing for allies among the many have-not nations for whose underfed multitudes the Communist formula of life has a great appeal."



Folly Scientifically and Militarily?

But what of the other views, that space flight is necessary for scientific and military reasons? Folly! shout many authorities.

Using instruments to explore outer space is viewed by many as an entirely different thing from sending men out to land on the moon and planets. "It is not likely that man can contribute much if anything to knowledge by simply orbiting about the earth or mere travel through interplanetary space," says a report by the Space Science Board of the National Academy of Sciences.

What about the scientific value of going to the moon? Dr. von Braun's view is that "the value of discovery becomes clear only in the wake of the discovery itself." But Dr. Hans

Thirring, world-renowned physicist and inventor, who in 1946 predicted the development of the hydrogen bomb, recently made this prediction as to the value of going to the moon: "You will not find anything sensational on the moon. Very little in comparison to what it would cost. So why spend billions for that? . . . For the future of mankind it is vastly more important to harness the power of the H-bomb than it is to make a space trip to the moon. Go to the moon and back and what have you got? A sample of dust that, chemically, is much like the dust on earth. . . . What I mostly disapprove is to have the ambition of sending a man to the moon. I think that is nonsense."

Would control of the moon or outer space mean control of the earth? Some authorities believe that possession of the moon may well mean possession of the earth; but it is not clear how control of the moon would mean control of the earth. Conceivably it might be more difficult to destroy moon-based rockets. But Dr. Lee A. Du Bridge, president of the California Institute of Technology, says: "I do not believe that the conquest and occupation of the moon have the slightest military value or interest. . . . Paradoxically, the large rocket has opened up the conquest of space; but for military purposes has made space unnecessary."

The reasoning behind the view that it is not necessary militarily to occupy the moon is that it takes too much money, effort and time to transport rockets with hydrogen warheads 240,000 miles to the moon and then shoot them back to the earth that great distance. After the rocket is fired from the moon, it would take two or three days to "hit" the target on the earth. An ICBM fired from the earth, on the other hand, can reach a target on the earth in about twenty minutes. Not only is it a matter of greater speed by firing rockets from the earth but there is the all-vital matter of accuracy—a tremendous problem in shooting rockets from the moon. A slight miscalculation or electronic failure might mean hitting the wrong country, the wrong side of the earth or even the country that rockets the hydrogen bomb from the moon! Rockets are much easier to fire from submarines than they are from the moon.

Hazards to Human Life

If it be folly scientifically and militarily to send men to outer space, what, then, of the hazards to human life? The danger to human life is admittedly great. The Van Allen radiation belts surround the earth's waist from about 500 to 52,000 miles out, with holes at the earth's poles. For protection from these belts about 1,000 pounds of shielding would be required for one man. Even if the moon-bound space crew rockets their way safely through the Van Allen radiation belts, there are still many perils. One of the most hazardous is the storms of penetrating nuclear particles that result from solar flares, making the perils of the Van Allen belts pale by comparison. On one occasion when intense radiation was thrown out by the sun, a high level of 10,000 times normal was measured. A space crew would thus be exposed to radiation of as much as 1,000 roentgens an hour; and thirty minutes of such is said to result in a fatal dosage for half the persons. These veritable hurricanes of radiation, moreover, cannot presently be forecast. To provide safeguards, one estimate is that it would require twenty tons of metal per man!

But if the astronauts survive the Van Allen belts and do not encounter storms of penetrating nuclear particles, what about the effect on men in the artificial environment of space ships? Already doctors are speaking of space sickness. Space

travel over a long period of time may have adverse effects on the human body.

Folly in Cost of Time

The race into space is not limited to the moon. A Mars race is also contemplated. Mars is never closer to the earth than about 35,000,000 miles. A round trip to Mars would consume about three years, traveling at present rocket speeds. Dr. von Braun's figures for a Mars expedition are that the voyage to Mars would take 260 days. But a round trip is more than twice 260 days because the planets Earth and Mars move; hence a waiting period is involved, either on or near Mars, until the planets are in the right position. Dr. von Braun calculates the waiting period to be as much as 449 days, which means the complete voyage could take a total of 969 days.

Think of the confinement in space suits and ships during all that time! Think of the loneliness, the boredom, the discomforts! Think of the food and water problem! The present theory is that urine will have to be treated by chemical processes to render it drinkable for reuse on spaceships!

And what of travel to distances greater than those for traveling to Mars? For a one-way mission to Pluto, the most remote of the planets in our solar system, it would take about 46 years! The nearest star, Alpha Centauri, is 4.3 light years or 26 million million miles away. It takes a beam of light (at the speed of 186,000 miles a second) about four years to reach that star. A light year is equivalent to 5,880,000,000,000 miles or 9,461,000,000,000 kilometers. If the present rocket speed of 25,000 miles an hour could be sustained, that would be only 600,000 miles in a 24-hour day! It would take over 43,000,000 days or about 118,000 years to make just a one-way trip to the nearest star. There are relatively few other stars within a distance of twenty light-years.

Inhospitality and Cost in Money

If man should succeed in landing on the moon or planets such as Mars, he faces an incredibly inhospitable environment. There is no question of living on the moon or these planets except in clumsy space suits. Lunar temperatures are believed to vary almost 500 degrees Fahrenheit. At noon the temperature on the moon is placed at 250 degrees, while at night it is minus 215 degrees Fahrenheit! Venus, on its side facing the sun, is too hot. According to *Science News Letter,* the temperature on Venus is 600 degrees Fahrenheit. Mars is said to be too cold. On Pluto the thermometer is said to drop to 375 degrees below zero. On the sunny side of Mercury it is hot enough to melt lead. Besides the extreme temperatures, man would face an environment of no water, no life-sustaining atmosphere. What inhospitality!

And the cost? It cost each of the United States' 180,000,000 men, women and children $2.25 just to send Commander Shepard on a 115-mile-high journey! Or $400,000,000! The cost of the moon expedition President Kennedy placed at between $20,000,000,000 and $40,000,000,000!

Are people so well cared for on earth that forty billion dollars can be rocketed into outer space? "I believe we can spend money to better advantage on earth," says Dr. Vannevar Bush, head of the Office of Research and Development during World War II, "than by shooting it into space." Think of the homes such money could provide for earth's ill-housed population! Are crippling diseases so well controlled today that forty billion dollars can be lavished on the moon? Think of the hospitals and schools and toll-free highways that could be built! Think of the slums that could be

cleared and the cities that could be beautified!

But if all this space mania is folly in regard to cost in dollars and human life, folly in view of the inhospitality of outer space, folly scientifically and militarily and folly because of the basic factor of prestige and political propaganda, still all this folly is trivial alongside this question: Does God approve of man's seeking to go beyond his realm?

Yes, that is a question any believer in the Creator of heaven and earth, Jehovah God, may well consider. If it is contrary to God's will for men to explore beyond this earth by traveling to other planets, then only trouble could result.

Folly from God's Standpoint

Is God's will for man in regard to this earth made known? It is, in the Book called the Holy Bible. Jehovah God created the first man and woman and gave them the responsibility: "Fill the earth and subdue it." The first man, who was settled in the garden of Eden "to cultivate it and to take care of it," thus was given the responsibility to extend Paradise earth-wide. Making earth a fit and beautiful place to live—that was to be a full-time job for man. But today the earth is no paradise, being filled with hatreds, prejudices, crime and shortages of many kinds. Instead of subduing the earth, men today seek to find in God's creation, the planets, a place that is beyond the province of man. States God's Holy Word: "Jehovah [is] the Maker of heaven and earth. As regards the heavens, to Jehovah the heavens belong, but the earth he has given to the sons of men."—Gen. 1:28; 2:15; Ps. 115:15, 16.

The earth is man's home. Said one medical authority: "There are probably a thousand conditions which would have to be fulfilled before man could inhabit the earth [or any other planet]. Not only must there be light, many kinds of food, water, proper atmosphere, appropriate temperature, the nitrogen cycle, etc., but there are hundreds of chemical reactions in the body which contribute to man's life processes. The chance that all conditions for life would have been fulfilled by pure chance is one in billions. It is very evident that the earth was prepared for man."—*The Physician Examines the Bible.*

But the moon and other planets were not prepared for man. The Bible and the inhospitality of those planets testify to this. No planet other than the earth provides man with the essential things for life. No place on earth can be as unattractive as the airless, waterless, lifeless surface of the moon.

The race into space is for the wrong motive. It is not to glorify the Creator of all things; it is to bring glory to men and their form of government, whether democratic or communistic. It is to keep up with another nation, in a cold war. It is not in harmony with God's will for man.

"Man belongs wherever he wants to go," says space enthusiast Dr. von Braun. But the Bible says man belongs where God wants him to live: "To Jehovah the heavens belong, but the earth he has given to the sons of men."—Ps. 115:16.

A SOCIETY RULED BY LAW

"What peoples everywhere need is a society ruled by law or at least one that is governed by basic principles of humaneness. For neither side can win the next war."—*U.S. News & World Report*, February 27, 1961.

MEET OUR New Guinea NEIGHBORS

ARE your next-door neighbors like ours? Do they carry axes and knives tucked in their belts, wear brightly colored headdresses of feathers and beads and share their sleeping quarters with the family pig?

We live in the western highlands of New Guinea. This huge island north of Australia is divided into three parts—Dutch New Guinea, Papua and New Guinea. Dutch New Guinea is a possession of the Netherlands, Papua is an Australian territory, and New Guinea is administered by Australia for the United Nations.

Our neighbors are colorful in many ways. The men wear a broad belt around the waist with a length of net not unlike a string bag hanging from the front and a small leafy branch tucked in the back. The women wear a narrower belt with a few strands of string suspended from it back and front. Not an expensive costume by any means and it is not of particular concern to the wearers. They take the greatest pride in their headdress, which is fearfully and wonderfully made with feathers, furs, beads and anything else that takes their fancy.

The men are much more colorfully adorned than the women. For one thing, the women are too busy doing all the hard work. Jewelry and cosmetics are stylish. Nose and ears are pierced at initiation, and from these hang shells and pieces of fur. Gold-lipped shell, which is brought in and used as payment for labor, is considered very valuable and decorative. Another beauty aid is charcoal rubbed onto almost-black faces, usually outlining the eyes. More startling is the occasional use of red berry juice or white clay. Hair oil and talcum powder, both highly scented, are popular.

The scanty costumes are suitable to the long dry season when days are sunny and hot. If you visualize New Guinea as a land of steamy jungles and tropical diseases you are partly right. It is hot and humid on the coast, but inland the terrain rises several thousand feet above sea level, making the climate very pleasant. We often have thunderstorms in the late afternoon. The nights are cool, with a mist frequently slipping down over the hills.

Our home is about three thousand feet above sea level, looking out at a range of hills that steeply rise another three thousand feet. Streams fed by frequent thunderstorms tumble over boulders and waterfalls, carving deep valleys. Winding up the ridges are native tracks worn through the centuries by bare brown feet. There in the distance you see a high hill covered with grass and thickly dotted with trees. This dense appearance is misleading. Come along and we will have a closer look. You can also meet our neighbors, but there are some other sights on the way.

Death Adders and Pigs

We will leave the road and follow a track through our neighbors' gardens to the foot of the hill. In heavily populated areas they have burned and cleared the jungle to make these gardens. Every few years the gardens are moved, allowing the native grasses to take over. That accounts

for the many areas you see covered with *kunai,* a tall native grass, and *pit pit,* which resembles a small bamboo. Careful! You must stay on the path; there may be death adders in the grass. Those dark-green leafy plants are *kau kau,* a kind of sweet potato and the staple diet of our neighbors. See how carefully they stake their beans. Notice the plot of corn with peanuts growing close by. Here and there you see pineapples, tomatoes, pawpaws, onions and potatoes. Our neighbors have gladly accepted fruit and vegetable seeds distributed by Australian government patrols sent into the unexplored interior.

Mind your footing down this slope to the stream. Did you notice the bananas? They grow well in the damp soil and there are many kinds for eating and cooking. Take it easy as you cross this shaky bamboo bridge. Now over the pig fence. You can see it was painstaking work sharpening thousands of thin wooden stakes about three feet long to make a continuous fence. That ditch inside the fence is an extra protection against the escape of an adventurous pig.

Some of the gardeners are stopping work to come over and shake hands. They will follow us with friendly smiles from here on. You find it hard to believe that it is only since the end of World War II that government patrols have gotten these folks to abandon their tribal warfare and cannibalism. Today there is only a comparatively small uncontrolled area in the interior. As we penetrate farther inland we will meet more of our neighbors.

Spears and Smiles

Our little party takes the track through tall *pit pit.* Look at that busy pig rooting in the grass! Now you find the grass is kept short here and the gardens are smaller and more varied. We are approaching a village. Yes, you can count them—ten *kunai* huts. There may be more nearby; the village is scattered. Hold it! Apparently from nowhere a group of old men have appeared with spears, bows and arrows, axes and knives. (An occasional trade store back on the road provides them with the knives and axes, as well as torches and tinned meat.) We must be friendly and confident. How anxious all of them are to shake hands! They smile and want us to stay and talk.

Interesting people, are they not? More and more gather around to welcome us. What is that fearsome-looking warrior drawing from his belt? Relax, it is just a wallet equipped with a small mirror and a photo of a glamorous American film star—another provision of the trade store back on the road.

How long our neighbors have lived here in the western highlands we do not know. There seems to be no mention of the ocean in their history. We describe it to them, but they find it hard to imagine. Of course, they know what water is, thanks to six months' wet season. The other six months are dry. When the season is good their gardens produce well and they get fat. If the dry season is very dry there is a shortage of food and they go hungry. They lead a garden-to-mouth existence. The idea of storing food seems to have escaped them.

New Guinea Cuisine

Here in the village meat is a luxury. Their main source, the pig, is highly prized. It is a common sight to see a pig being led by a string tied to one of its front legs, and frequently it sleeps in the family hut at night. In addition to the canned meat obtainable at the store the villagers relish birds and rats. Since the advent of the European, cats, dogs and

other small animals such as bats have been added to the menu.

Over here is a cooking hut shared in common by many. Meat and *kau kau* are thrown onto the fire, where it remains until the outside is burned black. When it is removed the inside is still raw. Sometimes lengths of bamboo are cut off, filled with vegetables and cooked. Each bamboo utensil can be used only once, but the supply is plentiful. Another method is to wrap vegetables in broad leaves such as the banana leaf and cook them.

A major event in the life of our hosts is an occasional feast called a "sing sing." It is a time for much dancing and eating. I saw a "place sing sing" on top of a mountain. It was a cleared space on the edge of a cliff with a sheer drop many hundreds of feet awaiting any overexcited dancers. There were pegs for securing about two hundred pigs. The number of pigs available determines the size of the feast. For a "sing sing" they dig out a shallow pit, line it with stones and light a fire in it. When the fire has burned down to embers they put the food in and it cooks by the heat of the stones. Special finery that will not be worn at any other time is reserved for the occasion.

Living Standard

You will notice that all the huts have one thing in common: the floor is thickly littered. Corn husks, dead leaves, banana skins, peanut shells and chewed sugar-cane fiber provide a bed for the family. The living conditions have caused a high mortality, especially among the children and newborn. Many villagers did not bother to name infants until the babies were a year old, because the chance of surviving the first year was so slim. Now with hospitals being built the pattern of health is slowly changing. Of course, old habits are hard to break and many mothers still wait to see if a sick child is going to die before taking it to the hospital. Since the youngsters wear no clothes, they get chilled in the rain and quickly develop pneumonia, the chief killer of children. If the first attack does not kill, the second or third usually does.

There are not many Europeans in this area. There are plantation owners, missionaries (such as Jehovah's witnesses), and those employed by the Administration in the Department of Native Affairs, the police force, hospital workers and the Department of Agriculture. A few operate their own businesses, but the cost of living is high.

There is something very endearing about these plain-living villagers of New Guinea. Even though we are of a different race and color, they are anxious to do us a kindness. It takes a while to break through their initial shyness and reserve, but when you have gained their confidence it is heartwarming to see the things they will do in an effort to be friends. Along with their hospitality their willingness to progress is an asset that will continue to prove valuable to them. Already they have overcome tribal warfare and cannibalism and have shown a desire to improve their health and agriculture. They also appreciate the Christians who visit them with the good news of God's kingdom. This is true not only in this village but in similar villages nearby with their fruitful gardens and thousands of interesting people.

But time is getting away from us and we convince them it is time for us to leave. We feel sure of the path home, but they graciously accompany us all the way back to the road, parting there with a final handshake.

Having you along was lots of fun. We knew that if you met our New Guinea neighbors you would like them.

HALLOWEEN'S ORIGIN AND CUSTOMS

DRUID CUSTOMS

In the eighth century Pope Gregory III established November 1 as the date to celebrate the religious feast All Saints. Since all saints are considered hallowed people, the celebration on October 31 came to be called Eve of Allhallows or Halloween. However, *The Encyclopædia Britannica* shows that the many practices and customs associated with Halloween have a pagan background. "The Celtic year ended on Oct. 31, the eve of Samhain, and was celebrated with both religious and agrarian rites. For the Druids, Samhain was both the "end of summer" and a festival of the dead . . . There is little doubt that the Christian church sought to eliminate or supplant the Druid festival of the dead by introducing the alternative observance of All Saints' day on Nov. 1. This feast was established to honour all saints, known or unknown, but it failed to displace the pagan celebration of Samhain."

HALLOWEEN COMES TO THE UNITED STATES

The Encyclopædia Britannica tells us: "By the end of the middle ages, the celebration of Allhallows Eve was an established part of the annual calendar of the Roman Catholic Church. However, after the Reformation, Protestants rejected this feast along with other important ones such as Christmas and Easter. Nevertheless, Halloween folk customs of pagan origin flourished in Ireland, Scotland." Since early American settlers were Protestants, they did not celebrate Halloween. The book *Halloween Through Twenty Centuries* explains how Halloween came to America: "Halloween did not find a place on the American calendar of holidays until after the Gaelic people began to arrive on these shores. With them came the Catholic observance of Allhallows and All Souls and also the folklore about which still clung shreds of the ancient Vigil of Samhain and the Halloween sports of the fairy folk. These later colonists began the custom of holding gatherings at the farmhouses on the night of October 31 . . . These gatherings, however, were scattered and regional. It was not until after the great Irish immigration which followed the potato famine in the 1840's that Halloween really became a nationally observed holiday in the United States."

HALLOWEEN VANDALISM

Ralph and Adelin Linton's book *Halloween Through Twenty Centuries* also shows where Halloween vandalism got its start. "Since the Irish believe that the 'little people' are constantly hovering about the homes of mortals and that they are especially active on Halloween, any mischief that occurs on that night can be blamed on them. This is the background for the Halloween vandalism which reached its heights in the late 1800's."

HALLOWEEN COSTUMES

"Halloween masquerading may stem from a medieval custom of celebrating Allhallows. On this day, dedicated to the memory of the saints, each church displayed in a solemn procession the relics of the saint who was its patron. However, as the churches grew more numerous, there were not enough genuine relics to go around; especially as some wealthy parishes, such as that of the castle church at Wittenberg, collected sacred relics by the thousands. Newer and poorer parishes, therefore, having no relics to display, masqueraded in representation of their patron saints. Those who were not playing the parts of the holy ones also wanted to get into the procession, and so they dressed up as angels or devils. The Allhallows procession around the churchyard eventually became a gay and motley parade."

"TRICK OR TREAT"

A common sight at Halloween are youngsters dressed in costumes calling from house to house with the requesting threat, "Trick or treat." This practice appears to be associated with the custom once carried on in Ireland on the eve of Samhain. A procession led by a white-robed man wearing a horse-head mask traveled through the district requesting contributions in the name of Muck Olla, which was thought to have been a perversion of some old Druid god. According to the book *Halloween Through Twenty Centuries:* "At each house the procession halted, called out the master, and recited a long string of verses, the purport of which was that the farmer's prosperity was due to the goodness of Muck Olla and that if he wished to continue to prosper he had best make a generous contribution to that spirit."

United Worshipers ASSEMBLED

CROWNED with happy success was the 1961 international series of United Worshipers Assemblies of Jehovah's Witnesses! Thirteen six-day assemblies were held, one in Canada, six in the United States and six in Europe; and at virtually every assembly the attendance at the public meeting soared to a record high for the respective city, state or country!

At Vancouver 28,952 persons thronged to the Empire Stadium to hear the public talk "When All Nations Unite Under God's Kingdom." The Watch Tower Society's president, N. H. Knorr, delivered this talk to the largest audience of united worshipers of Jehovah ever assembled in Canadian history.

Houston was the scene of the largest theocratic assembly ever held in the state of Texas; the public talk was given in both English and Spanish, the total attendance being 21,300. Likewise the 12,744 persons at the public lecture at Oklahoma City set the all-time high for the state of Oklahoma; and Omaha's 11,528 attendance figure set a new record for the state of Nebraska. To hear about God's way for world unity, 40,552 persons attended the public meeting at Milwaukee—the largest such assembly ever held in the state of Wisconsin. California, too, had its largest assembly of united worshipers, with 50,213 assembled at San Francisco's Candlestick Park.

The largest assembly held this year in Europe was that in Hamburg, Germany, where 88,338 persons assembled to hear how God's kingdom will accomplish what the U.N. can never do—unite people of all nations. At Copenhagen, Denmark, 33,513 Witnesses and other interested persons assembled for the public talk, resulting in the largest New World society assembly ever held in Scandinavia.

A most joyous fact of the Amsterdam assembly was that 90 percent of those who applied for accommodations came on the first day of the assembly. There were 1,708 more persons at the public talk than the 22,000 who had been expected, setting an all-time high for the Netherlands.

Other countries enjoying their largest theocratic assemblies in history were England, with 48,070 persons at the public lecture in London; Italy, with a 6,372 peak attendance at the public talk at Turin; and France, with 23,004 persons attending the public talk at Paris.

The attendance figure at Paris was remarkable, in view of the fact that there was no public advertising because of the Algerian crisis. For a time, all large gatherings had been banned. Bomb explosions created a climate of apprehension. Even though the contract signed with the Parc des Princes stadium was canceled, the Witnesses persevered in their efforts to hold the assembly. Finally the authorities gave the Witnesses a special permit to hold their assembly at the Colombes stadium, just outside Paris. It was the first outdoor assembly ever held by the French Witnesses.

At the thirteen assemblies, the total attendance was an excellent 481,010; and 10,-

974 persons symbolized by water baptism their dedication to be Jehovah's united worshipers.

Outstanding at these assemblies were the literature releases in many languages. The foremost high light at each assembly was the release of the Society's compact one-volume *New World Translation of the Holy Scriptures,* for the nominal price of $1. Also stimulating much applause was the release of the new book in English *"Let Your Name Be Sanctified."*

Press Coverage

The publicity at the various assemblies was, on the whole, very good. At New York city, where 92,901 persons heard the public lecture, publicity in the newspapers, on the radio and TV was as good, if not better in some respects, as during the great Divine Will International Assembly in 1958. In Houston, where newspapers had previously ignored such assemblies, there was fine newspaper coverage every day. In Hamburg church pressure on the newspapers resulted in no coverage of the assembly until the chief of police told them it was a shame they did not cover the assembly, since it was the first time a real Christian convention had come to Hamburg. In Amsterdam, newspaper reporters were out in full force, giving good coverage of assembly activities.

In Paris no news releases were given to the press until after the assembly. *Le Parisien Libéré,* the most widely read morning newspaper in France, printed large excerpts from the releases. *Le Monde,* generally recognized as being the most authoritative French newspaper, printed a short but favorable report on the convention. This was the first time either of these papers had covered an assembly of Jehovah's witnesses.

Hospitality to United Worshipers

Many were the examples of hospitality shown to the assembled worshipers of Jehovah. At *Copenhagen Lutheran Church* opposition chilled some of the usual warm hospitality of the Danes. The semiofficial state church paper *Kristeligt Dagblad* told all church members to refuse hospitality to Jehovah's witnesses. In commenting on this article the weekly newspaper *Virum-Posten* warned its readers to reject the request for rooms. "Say no! If you have already said yes, then cancel your offer immediately. If you say yes, you are practically a member of Jehovah's witnesses already." Despite such church opposition many Copenhageners showed their typical hospitality, the church warnings often arousing greater interest; following such, the telephones often rang continually with offers for rooms.

"All One-way Roads Lead to 'Jehovah'!" Such was the headline that appeared in Hamburg's newspaper *The Echo;* an article went on to relate in a friendly tone how the city's authorities had changed its one-way streets surrounding the city park that lead to the city, to go the opposite direction; that is, toward the park, where the assembly was held. This was to the great convenience of Witnesses traveling by bus or private car. Hamburg also showed its hospitality by giving the Witnesses reduced transportation fares and by allowing the city's schoolrooms to be used as housing accommodations for about 30,000 of the assembly delegates!

At Amsterdam the Witness looking after hotel accommodations was warmly received by one hotel manager. Without request the manager made arrangements to transfer guests already listed for the first week of August to other hotels, saying: "I would rather have you people than anybody else. I found that you people are not only reliable but also very clean. We were

so satisfied with their visit back in 1955 that I am very happy to have them as guests again."

Turin, Italy, this year was celebrating the centennial of the first united Kingdom of Italy. Thousands of visitors were expected, so the city postponed the renting of a new housing project called "Villaggio Italia" or "Italian Village." The many fine apartments were reserved for visitors to the city. As a result more than 2,200 Witnesses were accommodated at the "Italian Village," at the low rate of about $1 a person a day.

At London, after the Society's president announced that there would be a world series of assemblies in 1963, and "one right here in London," one newspaper speculated: "Jehovah's Witnesses to return to Twickenham in 1963." Some hospitable landladies telephoned or wrote, asking, "Can we have someone stay in our home in 1963?"

At Milwaukee the city showed its hospitality in many ways. A police escort, for instance, was furnished to the site of the immersion. The city also made a special arrangement in regard to overnight parking, usually not permitted on the streets. Delegates to the assembly thus were permitted to park their autos overnight on the street if a *Watchtower* or *Awake!* magazine was visible inside. The city, moreover, allowed the Witnesses to use a street and fill it with chairs for the overflow crowds.

Comments from Outsiders

At the Amsterdam assembly the gateman at the stadium grounds said that, in all the years of service at the stadium, he was really happy only on two occasions: In 1953, when the assembly of Jehovah's witnesses was held there, and now again, in 1961, at another assembly of united worshipers.

One woman excitedly telephoned the Amsterdam police to explain that there were thousands of people at the stadium and not one policeman! The police answer was that they knew there were thousands of people at the stadium but that they did not find any reason to send a police force there when Jehovah's witnesses were assembled.

At Paris many were the comments made by persons who witnessed this assembly of united worshipers. The superintendent of the stadium said: "I have been here for thirty years, and I have never seen anything so well organized as your convention." The stadium cleaners marveled at the cleanliness of the convention, the head caretaker saying: "In all my thirty-five years' experience of big gatherings, I have never seen such cleanliness, order and self-discipline. My cleaners have nothing to do. Generally after one evening's sports gathering, it takes us eight days to clear up the mess. Judging by the way you are keeping the place clean during your convention, it looks as if the stadium will be just as clean at the end as at the beginning of your assembly." He was right.

At the Vancouver assembly the manager of the Empire Stadium wrote the Society's representative: "I cannot emphasize too strongly how co-operative each and every one has been whom I have had to deal with. I have never met one of your people who had not tried to co-operate 100% with the management as far as erecting and dismantling of sets and also in the general conduct of the many thousands of people that come through our doors, who are members of Jehovah's Witnesses."

During the Milwaukee assembly an editorial appeared in the Milwaukee *Journal* of August 25, 1961: "From a window overlooking the side lawn of the Arena we noticed a most unusual sight: Three small

boys spearing bits of paper and debris and turning them over to two women carrying knapsacks. These were some of the Jehovah's Witnesses, holding a district assembly in the Arena-Auditorium, slicking up the area for the day, whether their people were responsible for the litter or not. This sort of cleaning up in areas where they hold conferences is something for which the Witnesses have won considerable reputation. . . . It is an example that can be appreciated even in a city that is, on the whole, cleaner than many."

After the assembly another newspaper, the Milwaukee *Sentinel* of August 31, 1961, under the heading "Zealous Visitors," commented editorially: "A few parting thoughts for the 40,000 Jehovah's Witnesses, to whom we were hosts last week. . . . Your numbers overwhelmed us, as you filled our huge Arena and Auditorium to overflowing, and drew a crowd of 10,000 more people than you originally expected. We knew your talks would be full of controversy, and on this you did not disappoint us. But controversy is not unhealthy for Milwaukeeans, who will disagree with what you say but won't stop you from saying it. . . . But louder than your words that resounded over the speaking apparatus at the Arena was your 'witness'—the zeal and fervor—and order—with which you conducted your assembly. . . . Such spirit must be matched by the rest of us if we expect that victory over communism and the other isms. So, our last word to you—please, come back again."

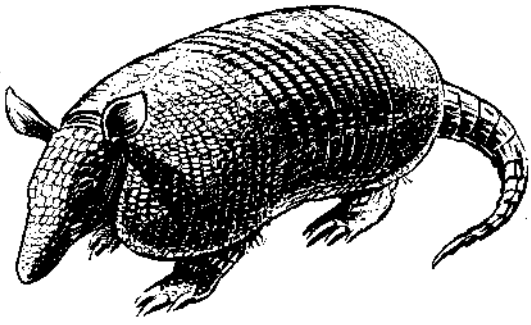
In San Francisco, many fine articles appeared in the newspapers, one of them in the *Chronicle* of August 31, 1961, which said: "Two American Red Cross disaster experts dropped in at Candlestick Park yesterday to see how the Jehovah's Witnesses manage to turn out 18,000 cafeteria meals per hour. They pronounced the Witnesses' mass feeding system as 'fantastic.' One of them said the convention kitchen organization beats the United States Navy's. . . . A. F. Castle, voluntary vice-chairman for the San Mateo–Sequoia Red Cross' food, clothing, shelter and medical disaster services, and Howard Hoops, the services' assistant director, looked on bug-eyed yesterday as the Witnesses' butchery chief . . . supervised the cutting of 3000 pounds of turkey for the Sunday dinner. 'During the war the Navy used seven mess halls in San Diego to feed 43,000 men,' said Castle. 'This was done with a trained cadre. These people here are doing it with one mess hall and with volunteer labor. It's fantastic!' . . . The volunteers include businessmen who have never boiled an egg."

At the Yankee Stadium assembly, a reporter for the New York *Post* commented: "I admire you people for the unity that exists among you. You prove that there is no racial hatred among you." A reporter for the New York *Mirror*, observing the united worshipers assembled, said: "You people really have an efficient organization. Everyone seems to be in complete unity with one another."

Following the Paris assembly, the manager of a milk concern greeted the Society's representative with these words: "Ah Monsieur! You people really know how to live together in peace and unity."

Thus the success of the 1961 international series of United Worshipers Assemblies was not merely in record attendance figures or generous hospitality and publicity but in the peace and unity that made possible the doing of so much for so many. And above all else, these united worshipers assembled to bring honor to the great Unifier, Jehovah God; in sanctifying His name the assemblies proved a grand success.

The Armadillo



NATURE'S ARMORED TANK

ABOUT the first thought to cross your mind when you lay eyes on an armadillo is, "Am I seeing things or is this 'thing' real?" You may even think that you are looking at an animal from the prehistoric past or at a beast from another world, for the armadillo is an animal battleship or tank, as its Spanish name infers. It is covered by a heavy, horned, armorlike shell, which covers it so completely that, by drawing in its head and feet, no part of the body is exposed. In its suit of armor it resembles a small pig wrapped in a turtle shell. Some of its other peculiarities are that it gallops like a horse, swims like a dog and eats ants like an anteater.

There are thirty different species of armadillos. Most of them live in Mexico, Central and South America, but only one species has made itself at home in the United States. This one is called "the nine-banded armadillo," because it has nine bands of armor encircling its body. It is about the size of a house cat. It has a forked nose, dark pointed ears and never bites. Armadillos make wonderful pets, but they must be handled very gently.

The animal cannot see well. You may come quite close to it without being detected, if you are quiet. Often they are so intent on getting their fill of insects that they may bump up against the leg of a man who is standing still. When frightened, however, the armadillo gallops for cover at a good rate of speed.

To catch one, take hold of its tail and quickly roll it over on its back. Then with a stick tickle the armadillo's underbelly where it is not protected by its shell. Soon the animal loses all its will to resist and allows itself to be taken without further trouble. But trying to subdue it by hanging onto its tail alone too often leaves the pursuer with a tail in hand instead of an armadillo, because the little beast frequently resists so powerfully that the tail breaks off short.

The nine-banded armadillo is not toothless as commonly believed. While it does not have incisor or canine teeth, it does have seven or eight peglike molars on the upper and lower jaws. They are set far back and are not discernible unless the mouth is wide open. This, plus the fact that it picks up much of its food with a finely barbed, prehensile tongue, has led many to believe that the armadillo is absolutely toothless. But even with its peg teeth it is harmless and will not bite.

Armed for Defense

However, the nine-banded armadillo is well equipped to defend itself. It has four toes on its front feet and five on its hind feet. These toes, particularly the center

ones, are armed with strong, slightly curved claws well suited for digging. Even though small in size, these claws are formidable weapons. If cornered, an armadillo will sometimes use them with good effect. It rolls over on its back and strikes rapidly and viciously with its armored feet, often inflicting severe wounds.

The giant armadillo, a dweller in the tropical forests of South America, is a monstrous creature of five feet in length. Its shell is more than three feet long! The middle claw on the forefoot of this beast is a vicious-looking sicklelike weapon four inches long and one and a half inches at the base. This tool is used primarily for ripping apart termite nests and for digging. However, be careful, it can also be used for self-defense.

The armadillo's claws are not its only weapon. Its tail, covered with scales, conceals great strength. When attacked, the armored beast will use its tail effectively as a whip. So you had better look out when armadillo hunting.

The heavy shell-like armor of the armadillo is more for defensive than for aggressive purposes, because the little creature is not warlike. The armadillo's shell or scalelike skin forms a carapace covering the body proper and is divided into three sections: a shell that protects the shoulders, another to cover the hind quarters, and these are connected by telescoping bands. The upper parts of the head and the exposed portion of the legs are well protected by heavy scales.

Some hunters say that when this animal is surprised by an enemy, it rolls up like a ball and does not attempt to flee. This may be true of some species or when the animal is hurt or exhausted and can no longer escape. But most observers call attention to the armadillo's running ability, rather than its "playing possum." Rolling up into a tight ball and playing possum may serve as protection against smaller enemies, but wolves, coyotes and cougars can split the shell of an armadillo with a single stroke of their powerful paws. No doubt that is why at the first sign of danger the armadillo springs into the air as if it were shocked from below and then it scampers away to the nearest burrow or thorn-studded thicket, where it knows its enemies will not follow.

Former president of the United States Theodore Roosevelt, writing of his Brazilian experiences in 1914, graphically tells of the armadillo's ability to elude a pack of hounds: "Early one morning," he says, "we came across two armadillos . . . We were riding with the pack through a dry sandy pasture country . . . One headed back for the nearest patch of jungle, which it reached. The other ran at full speed—and ran really fast, too—until it nearly reached the other patch a hundred yards distant, the dogs in full cry immediately behind it. Then it suddenly changed its mind, wheeled in its tracks, and came back like a bullet right through the pack. Dog after dog tried to seize it and turned to pursue; its wedge-shaped snout and armored body, joined to the speed at which it was galloping, enabled it to drive straight through its pursuers, not one of which could halt it or grasp it, and it reached safety in thorny haven of refuge."

Diet and Submarine-like Ways

The armadillo uses the sharp edges of its cuirass-like shell not only as a protective shield, but also as a weapon with which to kill small snakes. It does this by rolling on them. It pins the snake down with the pressure of its body. Then it rocks and rolls in jerky, see-saw motions on top of the snake. The rough armor soon cuts the serpent to pieces. The armadillo then settles down to have a tenderized meal.

Its main diet, however, is ants, worms and tender roots. But in captivity it feeds

on table scraps, eggs, milk and meat. It does most of its food-hunting at night, at which time it roots like a pig. With its pointed snout and sticky tongue it searches out ants and termites. Often it is found sloshing about muddy banks in hot pursuit of tasty beetles.

This most curious and interesting animal is also nature's amphibious and submarine-like tank. While it prefers rocky terrain, with some grass and cacti about, it is not averse to water. At times when it does not feel like swimming it will simply walk under water across the pond.

This living amphibious armored tank possesses a way by which it can increase its buoyancy and float. One armadillo expanded itself by three inches while swimming 108 feet. Its intestines and stomach were inflated double their size. In three hours after it was taken out of the water it shrank to its normal size. Just how the armadillo is able to ingest air and retain it in the digestive tract is a secret that it has not shared with man.

Legend, Birth, Babies and Baskets

The Maya Indians of Yucatan once believed that old black-headed vultures parked themselves before a hole in the ground and there turned into armadillos. They would point out the similarities between the bald pate of the vulture and that of the armadillo as proof of this myth.

Armadillos, however, are born like many other animals. The armadillo burrows a hole from seven to eight inches in diameter and of a good length. One hole was twenty-four feet long and six feet deep. At the end of the hole it makes a nest of straw and leaves. It is here that it finds refuge and rears its young. It mates in July and has its young in either March or April. A remarkable fact is that the young are always born in sets of four, and each set is invariably of one sex. There are always four males or four females, never a mixed family. The armadillo alone has this interesting peculiarity. The babies are the exact miniatures of the adults, but their shells do not harden until they are nearly full grown.

Armadillos are good for eating. Their flesh is delicate, white and tender, and tastes rather like turtle or like the best of fine young pork. Because they were fed to the poor during lean years, they came to be called "the poor man's hog." The animal's oil is valued by the Mexican people for medical purposes, particularly for rheumatism. Some say there is nothing better than armadillo oil for softening and preserving leather. The shell, when processed properly, will last indefinitely. These may be fashioned into curious and novel baskets by placing the tail to the nose to serve as a handle. They are also made into lamp shades, photo holders and fancy workbaskets.

So from the fairy armadillo, which is a dainty, pink-shelled pygmy only five inches in length, to the giant armadillo, which measures five feet, there is endless surprise and delight in these animals that are another evidence of the handiwork of an intelligent Creator.

Envy and Nerves

"We must not nurse resentments and jealousies or indulge in envy," says Dr. Walter C. Alvarez in *How to Live with Your Nerves*. "In every business one can find envious and jealous men who spend more of their time trying to hold back or pull down the leaders among their associates than they spend in studying and working to advance themselves. How much energy they waste and how bad their envy is for their nerves! I have seen envy of this type sometimes wreck a man's health."

DOES YOUR MONEY Work FOR YOU?

IF YOUR money is lazy you are to blame. It can work for you when you give it the opportunity, but as long as you leave it lazily lying in a hiding place, it will do nothing. Like an unused muscle that loses strength, so money loses power to serve you in proportion to the length of time it is idle. Inflation weakens it so that what it can buy when you go to use it is less than when you put it away. The longer it has been hidden the greater will be your loss from its inactivity.

Knowing how to make money work is not a deep, dark secret possessed only by the wizards of finance. It is something you can learn and do. With this knowledge you can supplement your present income, open the way for continued income in the future and protect your savings from the weakening effect of inflation.

Money works when you invest it. This is a very ancient practice and was mentioned in an illustration by Jesus Christ over 1900 years ago. He said: "In reply his master said to him, 'Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow? Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest.'"—Matt. 25: 26, 27.

Interest is the wage earned by working money, and it varies in amount according to the risk to which you subject your money. Some work is very safe but the wage is low. Other work ranges from relative safety to extreme danger, with a wage return that is higher.

Bank Interest

Money is very safe in a bank, but whether it will earn interest there or not depends upon the type of account in which you put it. One that permits you to write checks on it usually pays no interest. This is certainly no place for money that you do not need for current living expenses. That money could be put into a savings account.

In the United States regulations and interest rates may vary from bank to bank, state to state and from time to time. Generally, a savings account can be opened in a commercial bank where your money can earn interest at a rate of 3 percent a year, with the interest being compounded every three months. In some states, such as New York, there are mutual savings banks that are devoted exclusively to savings accounts. Since these pay a higher rate of interest—3½ percent—many people prefer to put their savings there. The money in a mutual savings bank is not only compounded quarterly but it can draw 3¾-percent interest if left in for two or more years. A still higher rate of interest

is paid by many savings and loan associations, but in some instances the money may not be withdrawn as readily as that in a savings bank or a commercial bank. As in these latter banks, however, deposits in savings and loan associations are insured by the Federal Government.

The rate of interest on savings accounts in other countries varies, as might be expected. In England, for example, the banks pay approximately 3-percent interest and the post office pays 2½ percent. Money in French banks earns 1½ percent, but in Swiss banks the interest is 3½ to 3¾ if the money is left in the bank. When it is withdrawn there is a charge that reduces the amount of interest that is actually earned.

Bonds

If you have more money in your savings than you need for covering emergency expenses, you may have thought about investing it in bonds. These are actually promises by a corporation or a government to pay a specific sum of money at a certain date. You become its creditor. While it uses your money it will pay you a fixed rate of interest that you collect every six months, usually by sending in a coupon that you clip from the bond. The date when the fixed sum or principal of the bond is due to be paid back is called "maturity."

Bonds that can be sold by a buyer to another person are called marketable securities. The fact that they can be sold in this manner makes their price on the market fluctuate according to the demand for them. The fluctuation is usually small, but some bonds do decline very much in market value.

Since there is relatively little risk for money put into the bonds of a good company or of a stable government, the interest they pay is rather small. It is frequently less than that paid by some banks on savings accounts. There is also the disadvantage that the money invested in them is not protected from loss of purchasing power caused by inflation. These facts make bonds unattractive to the average person.

Stocks

The risk in stocks is higher than that in banks and bonds, but the earnings of money put in them are generally higher. That is why approximately twelve million people in the United States invest in stocks. Possibly many times that number would do it if they knew something about them.

There is a great amount of misconception about stocks. To the average person they are shrouded in mystery and appear to be something that is only for rich people. A little knowledge about them removes the clouds of mystery. It is possible for a person with modest savings to put his money to work in stocks with satisfying results. Since stocks grow in value with the increased prosperity of a company, his invested money does not remain the same. It also grows. This fact makes stocks a good protection against the effects of inflation.

Perhaps some persons have refrained from investing in stocks because they have classed them with gambling. Actually, there is a great difference between betting money on a roulette wheel and putting money in stocks. When you buy securities on the stock market you have something tangible for your money. You have purchased part ownership in a company. Your ownership shares are a commodity that can be sold to someone else just as a house or a car can be resold at a profit. On the other hand, if you hold on to your shares they may provide you a steady income by bringing you some of the profits of the company. This cannot be said for money

gambled on the turn of a roulette wheel. The presence of risk does not put investing in stocks in the same category as gambling at a casino.

Some stocks are strictly speculative because the companies issuing them may be new and their future uncertain. Others, called blue-chip stocks, represent part ownership in well-established companies that have been dependable payers of dividends for many years. These are favorites with banks and other institutions that require secure investments.

Preferred Stocks

What are preferred stocks? They are securities that entitle the buyer to a certain percentage of the assets and earnings of a company. They are preferred because they give him a preferred position in receiving company dividends.

With a risk that is very little more than bonds, preferred stocks cannot be expected to have a much greater income. But, like bonds, they are a conservative investment that gives considerable security to your money.

Their dividends do not change even though a company may have a very profitable year. The ones who benefit from the extra profit are the holders of common stock. This is one of the disadvantages of preferred stocks that causes many investors to put only a small portion of their money in them.

Common Stocks

The most popular form of securities is common stocks. Unlike a bond, which is a creditor's claim against the assets of a company, common stock is part ownership in the company, and as part owner you share in the profits of the business when it is prosperous and in its losses when it is not prosperous. Common stock differs from preferred stock, which has a specific dividend, by being unlimited in what it can bring the shareholder. Its value and the income it brings fluctuate with the changing financial status of the company.

When a depression hits and the financial prosperity of a company drops, so does the income and value of its common stock. If the company is strong enough to weather the depression, as many did in the 1930s, the value of its stock will rise again as its profits increase.

One of the reasons why so many persons lost everything in the stock market crash of 1929 was that it was the practice to buy stocks on credit with insufficient money being paid. For $1,000 a person could borrow $10,000 worth of stock. His hope was that the stock would rise in price and he could sell at a profit that would not only pay his debt but give him additional money. When the market dropped disastrously in 1929, such persons were financially ruined. This practice of buying on margin, or credit, is regulated in the United States by the Federal Government. At the present time the margin requirement for buying on credit is set at 70 percent. That means a person must put up $700 to buy on credit $1,000 worth of stock.

There is always the risk that you can lose money in the stock market. This is especially true if you invest without any knowledge of the companies that issue the stock. Blind buying or buying on tips is extremely dangerous. Stocks should not be purchased without first investigating the company and learning about its record in the past and its prospects for future profits. Brokerage houses will usually provide free information about any company in which you may be interested. They will also tell you how many institutions have invested in it, as that is often an indication of how secure the investment may be.

Do not imagine that you can safely speculate on the rise and fall of the mar-

ket. No one knows from day to day whether a stock will rise or fall. It is difficult even for experts in the stock market to make a profit by speculating. Long-term investing in dependable companies is a much safer course to follow. When a company has been prospering and paying dividends without fail for from twenty to fifty years, the daily fluctuations in the price of its stock are no cause for real concern. As long as it continues to make a profit and to grow your investment is on solid ground.

Selecting companies in which to invest is not very difficult. Think of the products you use in your daily life, such as foods, automobiles, tires, gasoline, oil, medicine, utilities, and so forth. These things people will need whether times are prosperous or not. Companies with good records in these industries are obviously good investments.

While the stocks of some companies are good income securities because a large portion of their profits is paid out in dividends to shareholders, others are good growth securities. Growth stocks are in companies that are developing new products, opening new markets for their products and in a general way are expanding. Because they usually put back into the company a large percentage of their profits, they customarily pay dividends that are small and sometimes none at all. Nevertheless, the patient investor will reap bountifully in due time. A good example of this is the Minnesota Mining & Manufacturing Company. During a fifteen-year period an investment of $1,000 a year would have been worth $165,000 at the end of that period.

Since the earnings that will ultimately be received from a stock are determined by how much a company grows and increases its profits, your choice of a common stock should not be based solely upon its current dividend or yield. Instead, look at the history of the company and see how it has grown. Check its yearly profits and examine its prospects for increasing its profits in the future.

It is unwise to put all your investment money into one company, one industry or into one type of investment. For the sake of safety you should diversify your investments. To begin your investment program you would do well to invest in blue-chip income stocks and blue-chip growth stocks of different industries. Later when you become more familiar with stock investments, you may decide to investigate some of the younger and rapidly growing companies. Although they are more risky than the blue-chip companies, there are a number of them in different industries that show very promising futures.

Mutual Funds

For those persons who want to invest in securities but who prefer to pay someone to do it for them, there are "mutual funds." These are investment companies that give small investors great diversification of stocks and expert management. A stock certificate in one of these mutual-fund companies can, in itself, represent a complete investment program, because the mutual fund may hold securities in as many as one hundred different companies. The earnings from these securities are divided among the many stockholders of the investment company after operating and management expenses have been taken out. These expenses may vary from 10 to 20 percent of the profits. This and the charges often made when buying stock in mutual funds make your earnings much less than is possible if you are able to do your own investing in securities.

How to Purchase Stocks and Bonds

The procedure for purchasing stocks and bonds is very easy. All you have to do is

open an account with a brokerage firm. This is done as easily as opening an account with a bank. Since your bank is most likely an investor in stocks, it can tell you where to find a good brokerage firm.

Large brokerage firms have branch offices in major cities throughout the United States and very often in other lands. If you live in a town where the firm you choose does not have a branch, you can phone, wire or write the nearest branch to open an account and also to buy or sell securities. The order you give the firm is sent by wire to the main office, a sale or purchase is made and a reply sent back to you in an elapsed time of from five to eight minutes.

It is a good practice to discuss frankly with an account executive of the brokerage firm your investment desires as well as your financial standing. With that knowledge he can give you helpful suggestions for an investment program that will best meet your needs.

The brokerage firm makes its money by charging a fee each time it buys or sells securities for you. Its other services, including information on any company in which you are interested, are free. The fee you pay changes according to the amount of money you invest. A transaction involving $5,000 or more, for example, has a commission of one tenth of a percent plus thirty-nine dollars, whereas a transaction of $399 has a charge of 2 percent plus three dollars. This is for stocks that are purchased in units of a hundred shares. For smaller amounts there is an odd-lot fee of either twelve and a half cents or twenty-five cents a share, depending upon whether your purchase is less or more than forty dollars. The odd-lot fee is added to a minimum charge of six dollars for transactions under $100. Taxes must also be taken into consideration.

When a purchase is made the stock must be paid for within four days. Your money should be sent to the brokerage firm. The firm will hold the stock for you in its vaults, if you wish, and send you a monthly statement indicating the dividends received and credited to your account as well as the transactions you have made.

ASK FOR THE NEXT ISSUE

In Defense of Christianity, Not Christendom.
Humanity at the Crossroads.
Choosing a Hobby Wisely.
Monsoons Bring Ruin to Poona.

Interest received from investments, including savings accounts, is subject to Federal income tax. This should not be overlooked. Profits from securities held for six months or less are taxed at the full rate, but long-term gains from securities held more than six months are taxed at only half the regular income tax rates and not more than 25 percent.

Like any business, you must balance the time you devote to selecting and watching your investments with other things in your life. Do not permit the fascination of it to crowd out more important things such as spiritual activity. Be balanced in all things.

In view of the many places where you can invest your money today, it is foolish to keep it idle in a hiding place where inflation eats its value away. Put it to work and reap the benefits of its labors.

A True Witness Delivers Souls

THE words of Solomon at Proverbs 14: 25 are as true today as when they were first written down, "A true witness is delivering souls." An incident bearing this out occurred in the Liberian hinterland. In the small Kisi village of Lilionee life has gone on for many years with everyone following the pattern set by the ancestors—polygamy, sacrificing before the mountain, and using 'medicine' to ensure protection and blessings. With the spreading of the Bible truth into this area the old ways were challenged.

When a group of us arrived at Lilionee the village was in a state of hushed silence. People were seen talking in low tones. Truly the villagers looked sad. Had someone died? No. From the viewpoint of the villagers something worse had happened. One man who had been a polygamist with three wives had just dismissed his two surplus wives, giving them full freedom. That meant they were free to do what they pleased and go where they desired. Furthermore, he would not claim the $300 spent as dowry in procuring them as his wives. This was unheard of! The villager who had done this had recently become one of Jehovah's witnesses.

The reaction in the village against this new spiritual brother of ours was complete. His mother was crying, "My son has destroyed his home!" His younger brother was bitterly complaining, "He threw away $300 in dowry. We worked hard to help him get his wives and look at what he's done. Why didn't he give *me* those wives if he didn't want them?" Others were lamenting, "Who will help him make his rice farm and look after his possessions? He has ruined himself. He's finished!"

We took advantage of the situation to show the villagers that our brother's course could lead to everlasting life under the kingdom of God, not only for him but for his former wives, as now they were not part of an adulterous relationship, which God condemns. What is more, if our brother had been charged with stealing, fighting, or committing adultery with another man's wife, would they be sad and angry with him? 'Oh, no. Such trouble could not turn the whole village against him,' was their answer. But the putting away of wives in upholding Christian principles gained no support from anyone in the village, and all our arguments proved futile.

Our lone brother's younger fleshly brother was really hostile, feeling that Jehovah's witnesses were responsible for the calamity. Emphatically he declared, "I'm finished with my brother. I'll have nothing more to do with him. Let him go his way and I'll go my way. From today I want you all to know that!"

Although the whole village was against him, our new brother knew that to gain Jehovah's favor he had to hold fast to his integrity and not compromise. He had to be a faithful witness so that others too might be saved. So regularly he attended the group meetings in a nearby village. Nor did he neglect his family, for they too attended, down to the small baby carried on mother's back. Never did he fail to have part each month in the field ministry. And in this activity, too, he made sure that the entire family went along.

This was not the first decision that he had to make. Previously he had resigned from the position of village chief. As he said, "I want to serve God's kingdom by Christ Jesus. I know a person cannot serve

two things. As chief I may have to do something that will not be in harmony with God's kingdom. It may result in losing God's favor. Better for me to have God's approval even though it means being just a common laborer." Naturally the villagers could not understand this, since now he would be subject to perform porter work and other community labor. Our brother was thinking of keeping blameless as a faithful witness and not following the easy way of least resistance.

Came the time for the villagers to make their sacrifice before the mountain, beseeching and honoring their dead ancestors. But this lone witness of Jehovah refused to take part. Then came the farming season. All the people began putting out the usual medicine pot in their rice farms to ensure protection of the field and gain a bounteous crop. Again our brother refused. Everyone said he was crazy. Who would protect him? He would not have any rice. But his reply was, "If Jehovah wants to bless me with plenty of rice, then he will do so, but, if not, be sure I cannot offer a sacrifice to a strange god or depend on such."

Everyone in the village thereafter kept a close watch on this dissenter. It was certain that disaster would befall him. The know-it-alls were waiting for that time so they could point out the error of his way.

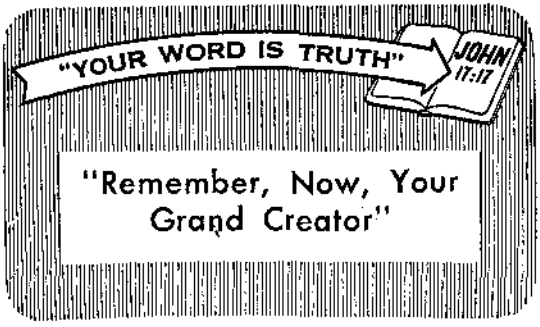
Months passed and the rice farms were now ready to harvest. And just whose farm, do you suppose, produced the best crop in the district? The farm of our brother! The village people were astounded. The news spread and people from other communities came to see for themselves. Listen to their comments: "For true, Jehovah can bless you." "You mean you never made a sacrifice, never put a medicine pot in the farm, and no harm came to you? And just look at your rice! We did all those things and yet where is the better for us?"

The attitude of the people changed. No longer were they hostile. Why even the once-opposed younger brother went to search for one of Jehovah's witnesses in the next village, and, finding one, begged to be taught about Jehovah.

When I arrived at Lilionee about six months later it was this very same younger brother who rushed up to embrace me. "Now I'm for Jehovah," he declared with a broad grin, "and I want to serve him forever!" His wife, too, was already a zealous Kingdom publisher. And as for the villagers, they all had a deep respect for the teaching of God's Word. I was privileged to show the film "Divine Will International Assembly of Jehovah's Witnesses" in this small village of some forty-five people. Many from other areas came, swelling the attendance to 135. What a delightful feast for their eyes—the love and unity of those dedicated to Jehovah! The next morning the entire village joined us in considering the daily text.

Then we started off on a six-hour hike carrying all the equipment involved in showing the film. The truth, which had once divided them, had now united the two brothers as they shared the load of carrying the heavy generator. Along the way the younger one confided to me, "Brother, when you're blind, you're blind. I'm happy I can see, and now I must fight hard to attend an assembly so I can dedicate my life to Jehovah."

Indeed, a faithful witness can save lives. Because a faithful brother did not compromise but sought rather the doing of Jehovah's divine will, today many others have put themselves on the way to life.



THE youth of the world today are facing the most serious crisis in all human history. This is so not simply because they have entered the nuclear and space age, when changes take place with great rapidity, but because this generation has come face to face with the greatest of all wars, Armageddon, the "war of the great day of God the Almighty." (Rev. 16:14, 16) To survive that war youths need to be educated to higher levels of thinking, because a person's having youth will be no advantage to him nor a guarantee of his surviving Armageddon into the righteous new world. What will be an advantage is his remembering now his grand Creator in the days of his young manhood.

The youthful years are the most impressionable years of life. Therefore it is a good time for gathering information about the Creator, for in youth the mind is curious; the spirit, eager, and the memory is most retentive. Things tucked away in the recesses of the mind in youth are not quickly forgotten. The early years of life are the formative years when the man that is to be is being formed in a physical, mental and spiritual way. So knowledge of God gathered in early youth will help boys and girls to pursue the wisest course in this day before Armageddon.

Youth is also a time of opportunity, when one feels his strength and vigor and wants to make the most of them and finds pleasure in doing so. But it is also a time when a young man is likely to throw all caution to the wind and be thrown off balance, a time when he is inclined to forget God. His bodily vigor may set him to depending upon physical strength and boasting in it rather than looking to the true Source of strength and vigor, namely, Jehovah God. While youth is a time of opportunity, it is also a period of peril that needs guarding to prevent one from wasting his youth on worthless pursuits.—Jer. 9:23, 24.

To help you avoid misspending youth and vigor, the inspired Bible gives this sound advice: "Remember, now, your grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them.' " (Eccl. 12:1) This is good counsel, not only for young people, but for persons of all ages. For surely that which is so vital to remember in youth is important to remember at all times. With the passing of youth, we certainly do not want to stop remembering our grand Creator, but want to remember him all the more. Our remembering him in youth should put us in the habit of remembrance in later life.

Why should boys and girls want to remember their grand Creator in their youthful years? Primarily because he is their God and Life-giver, their loving and affectionate Father. Gratitude alone should prompt them to want to remember their Creator. For who has showered them with more gifts than God? Who gives them the sunshine, the rain and the air? Who has gifted them with eyes, ears, hands, feet and a mind? Who holds out to them the hope of life everlasting in a righteous new world? What treasures these are! How superbly excellent! How absolutely necessary! How wonderfully useful! All these gifts are from God. Now, are we going to

forget him after all this goodness to us? How can we?

It would be terribly selfish on our part to think of first wasting our youthful years and then when we have become old and exhausted of energy to give those remaining years to God as if that were enough. The truth is that youth has no guarantee that it will grow old. Youth has no certainty of life. Now is yours; tomorrow may not be. Youth does not guarantee tomorrow. But remembering our Creator holds forth promise of an eternity of tomorrows in Jehovah's new world. Therefore it is for youths' sake that Jehovah calls on them to remember him. Youths need saving; the Creator does not. "Besides me," Jehovah says, "there is no savior."—Isa. 43:11.

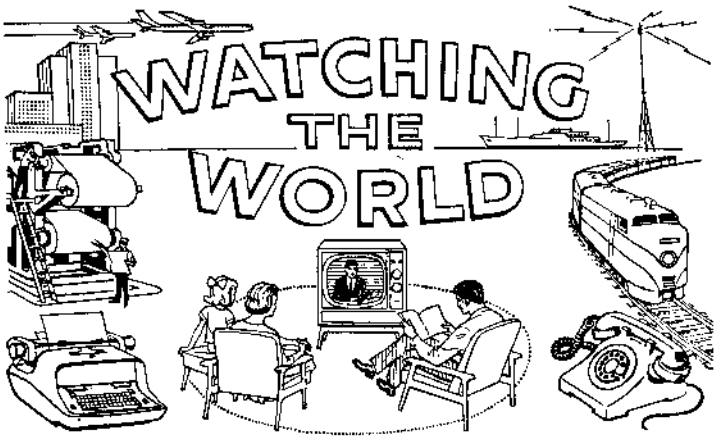
Youth needs saving, not only from Armageddon, but also from corruption. All human flesh, even in the time of youth, is dying. This is so because all men have been conceived in sin, and the wages sin pays is death. The natural bent of imperfect youth is to yield to sinful flesh. But they must be warned against doing so. They must be taught the divine principle: "Whatever a man is sowing, this he will also reap." Youths should know that if they sow to the satisfaction of the flesh, they will reap misery and corruption from the flesh. But if they cultivate in their lives and implant in their hearts what is in favor of their spiritual growth and well-being, they will surely reap rich spiritual benefits from the great Spirit, Jehovah God. Jehovah has promised to give obedient men life.—Gal. 6:7, 8; Ps. 51:5; Rom. 6:23.

How can youths today remember their Creator? One way is by studying the historic examples set before them in the Bible of youths who remembered the Creator in the days of their young manhood. For example, there was the boy Jesus, who, at the age of twelve, amazed the teachers in the temple at Jerusalem with "his understanding and his answers." This should teach us that boys and girls of today should have an accurate knowledge of God and his purposes and not be ashamed to speak these truths out to others, that they should delight to be in the temple of God, that is, among his anointed people in the Christian congregation.—Luke 2:47; Matt. 21:16.

Youths can learn from Samuel's example. When just a boy Samuel opened the doors in Jehovah's house. Children today can do work in Christian places of meeting. From Joseph's example they can learn integrity and morality. As a young man Joseph was the sole worshiper of Jehovah in the land of Egypt, yet he did not forget his Creator. He resisted sin with the comment: "How could I commit this great badness and actually sin against God?" —Gen. 39:9.

Remembering Jehovah in youth has its rewards. Young Timothy was made a Christian overseer and acted as a special representative of the governing body. To Timothy the apostle Paul said: "Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." The reason why Timothy qualified so early in youth is that he remembered his Creator.—1 Tim. 4:12.

Youths today who apply themselves are also rewarded with privileges of service in God's organization. In addition, they have the protection that remembering God brings in this evil day. And to top that off, they have the hope of survival through Armageddon and the promise of life in Jehovah's righteous new world.



Meteorites Pose Danger

◈ Fifty-three years ago a huge meteorite crashed into central Siberia digging a 163-foot-wide crater. Murray Kornhauser of General Electric's Missile and Space Vehicle Department called attention to "how similar it was to the fall of a nuclear bomb." He pointed out that large meteorites of more than 350 pounds, which are capable of causing panic in a populated area, fall to the earth on the average of every seven and a half years. Kornhauser suggested: "In this present state of international tension, could not the impact of a large meteorite in a populated area result in retaliation and World War III? The answer would appear to be 'yes'."

Preparation for Survival

◈ Nobel prize-winning scientist Dr. Hermann J. Muller told a scientific meeting at Lafayette, Indiana, that in preparation for atomic war "storage banks" of human sperm cells should be established. These supplies could then be drawn on by those whose genetic material was damaged by radiation.

Armaments Protested

◈ On September 12 Bertrand Russell and his wife, along with several others, were given jail sentences when they refused to give pledges to keep the peace during a planned demonstration against nuclear arms. In court Russell said: "We who are here accused are prepared to suffer imprisonment because we believe that this is the most effective way of working for the salvation of our country and the world. . . . We will not cease to do what lies in our power to avert the greatest calamity that has ever threatened mankind."

What Theological Students Believe

◈ Episcopal bishop James A. Pike's rejection of the Biblical accounts regarding the garden of Eden, the virgin birth of Jesus, and so forth, prompted *Redbook* magazine to assign Louis Harris and Associates, a distinguished public-opinion research firm, to interview, as *Redbook* described, "a scientific sampling of the young divinity students slated to provide the spiritual leadership for the 65 million churchgoing Protestants who comprise the religious majority of our country. The firm's researchers talked with more than a hundred students at eight leading theological schools . . . Nearly one third were Methodist. Fifteen per cent were Baptist. Eleven per cent were Episcopal, 10 per cent Presbyterian, 6 per cent Congregational, 6 per cent Lutheran. The remaining 22 per cent included Church of God, Church of the Brethren, Pentecostal, and others who were uncommitted. The average age is 25. . . . How does this group of theological students feel about the 'Dean Pike heresy'? About half of them agree with him! Only 44 per cent believe in the virgin birth of Christ. Only 29 per cent believe there is a real heaven and hell."

'United Nations a Flop'

◈ The London *Daily Express* compared the United Nations to the League of Nations. It observed: "The League of Nations was supposed to ensure the peace and progress of the world. It lasted 20 years and ended in disaster. The United Nations was another product of idealistic fervour. And as Mr. Stevenson, who is the chief United States envoy to UNO, must know, it is an even greater flop than the League was."

Bound by Custom

◈ During August an assembly of church prelates met in London's famed St. Paul's Cathedral to pray for the holy spirit's guidance upon their selection of the bishop of London. However, the queen had already chosen the bishop of Peterborough, Robert W. Stopford, to be the new bishop of London, and according to English law the church leaders were required to conform to the queen's selection. Objecting to the hypocrisy of the whole affair, clergyman Lewis J. Collins of St. Paul's angrily cried out: "The Crown, on the advice of the Prime Minister, has nominated the Bishop of Peterborough as the new Bishop of London. The nomination has been announced in the press. Now we are called upon to elect a new bishop, and custom requires that we pray for the guidance of the Holy Spirit in our task. But we know that if we fail to endorse the

Crown's nomination, our verdict will not be heeded. To pray for the guidance of the Holy Spirit on such an occasion is little short of blasphemy. The whole process is a farce." Although most of them agreed with Collins' humiliating point, the prelates conformed to custom by praying for the holy spirit's guidance and voting for Stopford.

Gypsy King Honored

◈ When Miller Williams, 43, king of the gypsies in the southern United States, died recently, his followers prepared him in a royal way for what they believed to be his week-long journey to the gypsies' "Romany heaven." So that he could travel refreshed and in kingly style, they poured burgundy wine on his coffin and enclosed an extra suit of clothes, money, razor, toothbrush, and so forth.

Present-Day Goddesses

◈ Writing in the Protestant journal *Christianity and Crisis*, Harvey Cox pointed to the pagan origin of Christendom's practice of idolizing beauty queens. "Miss America," he writes, "stands in a long line of queens going back to Isis, Ceres and Aphrodite. Everything from the elaborate sexual taboos surrounding her person to the symbolic gifts at her coronation hints at her ancient ancestry. But the real proof comes when we find that the function served by The Girl in our culture is just as much a 'religious' one as that served by Cybele in hers." Cox warned Protestantism against this idolatry.

Electing a President

◈ On September 6 at a Baptist convention in Kansas City, Missouri, a riot erupted over a dispute as to which of two rival candidates should be president. During the outbreak of violence, which was eventually put down by police, clergyman Arthur Garfield Wright of Detroit fell to the floor and suffered a head injury. The next day he died without regaining consciousness.

Religious Construction

◈ In 1960, for the first time, the amount spent for religious construction in the United States exceeded $1 billion. During the first half of 1961 there was a slight decrease, $468 million being spent, compared with $471 million in the first half of 1960.

Why the Bible Is Not Read

◈ A survey of 6,500 of Canada's Protestant ministers revealed reasons why people do not read the Bible. The Canadian Council of Churches, which represents 85 percent of Canada's Protestant congregations, disclosed the following results of the survey. Twenty-nine percent of the ministers said that nonreaders thought the Bible was irrelevant, 26 percent said nonreaders thought it was not interesting, and 21 percent of the ministers said people claimed they were too busy to read the Bible. One minister reported that "people just couldn't care less about the Bible." Another minister no doubt gave the major reason for the lack of interest in the Bible when he said: "The pulpits of this country have too long and too often slighted the Bible's authority."

'Religious Ignorance'

◈ On August 24 Bishop Fred Pierce Corson was installed as president of the World Methodist Conference in Oslo, Norway. The new leader of world Methodism pointed to the lack of knowledge regarding Christianity, even among many church members, as one of the big weaknesses of present-day "Christianity." He said that "the extent of the religious ignorance is appalling." "While Biblical scholarship intensifies . . . and Bible sales soar, and provisions for religious education multiply, religious ignorance spreads until now in America it has become a popular source of humor."

Religious Discussion

◈ *The Catholic Herald*, published in London, England, asked: "Why the determination among us to keep Jehovah's Witnesses 'at bay'?" The paper made this suggestion: "It would be an excellent thing if a group of Catholics in each parish well versed in their faith, *and in that of the Witnesses*, took it upon themselves, with the approval of their parish priest, not to turn these people away but to invite them in, or to return at a convenient time, and took this opportunity of spreading knowledge of the Faith. This needs to be done surely, with charity and humility, not with any sense of superiority or condescension." Jehovah's witnesses welcome Bible discussion with all persons who are sincerely interested in the Word of God.

Reason for Success

◈ A Presbyterian minister in Colorado noted "that it takes over 60 members working a full year with the help of us ministers to add one new member to the church." Catholic priest John O'Brien reported that in 1959 it took 279 Catholics to add one new member to the Catholic Church. However, he pointed out that in the same year Jehovah's witnesses increased by 86,000, meaning that for approximately every nine Witnesses a new preacher was added to their organization of ministers. Explaining the reason for Jehovah's witnesses' success, O'Brien said: "In recruiting converts and reclaiming lapsed members nothing beats personal contact. . . . The secret of the phenomenal

success of St. Paul was his tireless use of the house-to-house method of recruiting converts. It is ironic that this apostolic method is now used by . . . Jehovah's Witnesses, whose numerous converts put us . . . to shame."

Failed to Witness

◈ Under the headlines "No Witness for Jehovah" the New York *Journal American* reported the following concerning a nine-year-old boy who was asked to swear on the Bible before testifying in court. "'You know what the Bible is, don't you?' asked the court clerk. The boy shook his head. 'You've heard of God, haven't you?' interrupted the amazed magistrate. 'No, sir,' answered the boy. 'Do you go to Sunday School?' 'No, sir.' The magistrate shook his head and said: 'I think we'll have to hear him without swearing him.'" The boy later told reporters: "I told three fibs. . . . My Sunday-school teacher's going to be awfully angry."

Installment Buying

◈ On September 2 Congressman William Fitts Ryan introduced his "truth in lending" bill, which requires retailers to disclose the actual annual rate of interest charged to customers. Ryan said that "people are entitled to know exactly what interest rates they are paying when they buy on the installment plan. Easy credit has led to frightful abuses. Because of ignorance concerning the true cost of money, lives have been needlessly wrecked."

Badge of Immorality

◈ The rise of venereal disease among teen-agers was a topic of discussion at the British Medical Association meeting at Sheffield, England, this summer. Dr. Ronald Gibson reported to some 500 assembled doctors: "When some of us were young it used to be the acme of success for girls to gain colours for lacrosse, hockey and swimming. Now I am told at a girls' school somewhere in England there is another achievement that can be attained. That is to win a yellow gollywog to pin on one's chest. If one has it it indicates to one's fellow-pupils that one has lost one's virginity. I think a wave of nausea must go round this meeting as one thinks of the implications. There is a loss of moral discipline that is sweeping this country."

Bee Sting Fatal

◈ John L. Sullivan, 50, suffered a bee sting while attending a firemen's clambake. He died several days later in a Danbury, Connecticut, hospital. According to his physician Dr. Edward Ochsner, death was due to the aftereffects of the bee sting.

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Awake!

In Defense of Christianity, Not Christendom PAGE 5

Humanity at the Crossroads PAGE 9

Choosing a Hobby Wisely PAGE 13

Avoid the Misuse of Words PAGE 24

NOVEMBER 8, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Everything has its PRICE

THE baby girl was born with a shriveled leg. But her mother was not resigned to the child's being a life-long invalid, and so repeatedly she traveled far to a clinic for treatments. More than that, she gave the child treatments herself and enlisted the aid of the rest of the family. As the girl grew up she was determined not only to overcome this handicap but to become an athlete. And an athlete she became, the outstanding woman runner in the 1960 Olympics. Success at the Olympics had its price. She had been willing to pay it.

Everything in life that is worth while, and even things not worth while, have their price. The question is, just how much do you want to realize a certain goal, gain a certain prize, own a certain treasure? If you very much want to you will be willing to pay the price.

Have you ever wished you had mastered the touch system of typing or were able to write shorthand or play a certain musical instrument? Ever so many persons round about you are doing these very things. Why not you? Is it because you have only indulged in wishful thinking instead of being willing to pay the price? All these skills do exact a price; the size of it depending more or less upon one's circumstances and aptitude. Such skills can be learned at a night school or at home in a comparatively short time when one goes at mastering them in earnest.

To have friends also exacts its price. Some bemoan the fact that they have so few friends. But whose fault is it? If a man would have friends he must show himself friendly. He must be willing to pay the price by being generous, understanding, tactful, patient and kind. What we give out is what we get in return. —Luke 6:38.

The same principle also applies to good health. We must safeguard what health we have if we are to enjoy it; we must be willing to pay the price. And what is that price? Moderation and self-control together with accurate knowledge. That means proper eating habits, sufficient mental and physical rest, a judicious amount of exercise and the avoiding of immorality. —Prov. 23:29-35.

Marriage also exacts its price. Not long ago a leading woman's magazine in America, in dealing with the matter of unmarried girls, observed that one of the main reasons there were so many of them was that they were not willing to pay the price that a change in their status would cost. So while many of them engage in romantic

wishful thinking, they never realistically come to grips with the problem, being unwilling to pay the price.

The rule that everything has its price also applies on a national scale. Thus the fiscal solvency of a nation has its price. Politicians know that no government can go on indefinitely with deficit spending without inviting disaster. To keep the nation's credit sound the budget must be kept balanced. But the politicians not being willing to pay the price of unpopularity by enacting austerity measures and the people being unwilling to pay the price of higher taxes, the nation's debt mounts ever higher until the tragic day of reckoning comes.

ARTICLES IN THE NEXT ISSUE

- Why the "Mother Nature" Myth?
- The Senseless-Fire Threat.
- "Flowers" of the Mineral World.
- Navigation.

Even immorality, sin, has its price. Many think they can selfishly indulge in loose conduct without paying the price, but not so. By the very nature of things that is impossible. A man may commit adultery and never be found out; still he pays a price in a guilty conscience and a barrier between himself and his wife and children. Things can never be the same after he has betrayed the trust of those who love him.

But more often than not there is more to pay. Exposure, shame, bitter recriminations, loss of friendships, excommunication from one's Christian congregation, perhaps divorce and alimony, if not also venereal disease. Yes, the rule that everything has its price is one to remember, not only to spur us on to attain our goals, but also to deter us from yielding to temptation.—Rom. 1:27.

Fittingly, the principle that everything has its price is driven home to us in the Word of God, the Bible. As Jesus wisely observed on one occasion: "Who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it?"—Luke 14:28.

For Jesus to continue to have the smile of his heavenly Father's approval exacted no small price of him. Yet this he gladly paid even though it meant leaving his heavenly glory, coming to earth as a man, ministering to mankind, suffering and dying a most ignominious death.

What Jesus himself did he urged upon others. To be his disciple one must "disown himself and pick up his torture stake and continually follow [him]." (Matt. 16:24) The price that being Jesus' disciple exacts is that of letting one's light shine, as a city situated upon a mountain, both as to one's Christian conduct and one's preaching of God's Word. Included in that price is avoiding being overcome by the "anxiety of this system of things and the deceptive power of riches." Nor can we be a follower of Jesus Christ, a friend of God, and at the same time be a friend of this old world; the friendship of one costs us the friendship of the other.—Matt. 13:22.

It simply can be no other way. The principle involved is that of a wise and just Creator. Everything must have its price. Only if we conscientiously work can we develop latent powers and skills and become proficient. To the extent that we do work for a thing, or in some other way pay its price, to that extent we will be able to appreciate and enjoy it to the full. And because the Creator, Jehovah God, is just and wise the converse is also true: the pleasures of sin also have their price. "The path of life is upward to one acting with insight, in order to turn away from Sheol down below."—Prov. 15:24.

IN DEFENSE OF CHRISTIANITY, NOT CHRISTENDOM

Why the distinction? How can true Christianity be identified?

ABOUT 30 percent of the world's population profess Christianity, but no one with a knowledge of Christian principles would say that that 30 percent of the world is really Christian. The vast majority who profess Christianity have no conception of what Christianity is. Others are openly false to its power and teaching, and still others who label themselves Christians deeply doubt the feasibility of Christian doctrine. Yet these are all lumped together in that 30-percent figure. They call themselves Christians, but they are Christians in name only.

In recent years there has been a studied effort on the part of some men to label everything that is not Jewish or pagan—Christian. Noticing the hypocrisy and the retarding superstitions in various concoctions of religions, those labeled Christian and otherwise, these persons have come right out and condemned all religions as useless and untrue, as harmful and detrimental to society. The world-renowned philosopher, Bertrand Russell, for example, wrote: "I am as firmly convinced that religions do harm as I am that they are untrue." And he was careful to include "Christianity" in his condemnation of all religions.

Russell charged that the people who have held to the Christian religion "have been for the most part extremely wicked." He states: "In the so-called ages of faith, when men really did believe the Christian religion in all its completeness, there was the Inquisition, with its tortures; there were millions of unfortunate women burned as witches; and there was every kind of cruelty practiced upon all sorts of people in the name of religion."

"You find as you look around the world," Russell said, "that every single bit of progress in humane feeling, every improvement in the criminal law, every step toward the diminution of war, every step toward better treatment of the colored races, or every mitigation of slavery, every moral progress that there has been in the world, has been consistently opposed by the organized churches of the world. I say quite deliberately that the Christian religion, as organized in its churches, has been and still is the principal enemy of moral progress in the world."

This may be strong medicine for some to take or it may sound like carrying things a little too far, but when you consider that the first world wars were begun in Christendom, also the first atomic bombs were made in Christendom and used as a weapon first by Christendom; when you size up Christendom's crime bill, its mountain of corruption, its racial antagonism, its divorce rate, its juvenile delinquency problem, its lack of honesty, courtesy, decency, love and fair play, perhaps the charges above are not nearly strong enough.

However, is religion as organized in Christendom's churches a true representation of Christianity? Jesus said you would recognize a tree by its fruits. The fruitage of wars, strifes, riots, bitter jealousies and contentiousness, bragging and lying, crime and corruption, divorces and delinquencies, the disciple James tells us, are not of Christ but are of this earth; they are animal, demonic. Jesus taught men, You must not murder; you must not commit adultery; you must not covet; anger, wrath and abusive speech must be stopped; passion must be controlled; money should be given to the destitute and loaned to the needy without interest. Love God exclusively; love your neighbor as devotedly as you do yourself; love also your enemies. Do good to others. Stop being hypocrites! The fruitage of Christianity is the fruitage of God's spirit, which is love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. So by fruits we know whether a people or a nation are Christian or not.—Matt. 7:20; Jas. 3:14-18; Gal. 5:19-23.

Revival in Christendom

It is as important to know the difference between Christianity and Christendom as it is to be able to distinguish between light and darkness, good and evil, for one is life-giving and the other is death-dealing. One brings peace, the other war.

The situation is doubly serious at present, because there is a great campaign on for the revival of so-called Christian religion in Christendom, while at the same time true Christianity is also making headway. Since this is a time of divine judgment, it would be well for each one to make certain that his religion is genuinely Christian, life-giving and worth saving, lest he find himself rejected by God.—Matt. 13:25-30.

Today religious pressures are great. On every side people are being bombarded with theological propaganda and are urged to join this or that religion. Even politicians and statesmen have found it expedient to represent themselves as faithful churchgoers and pious men.

The result, of course, is that in some places more people are attending church than ever before. But the tragedy of the situation is that many of these people believe that they are Christians simply because of their attendance in church or their enrollment in a religious denomination. Surveys show that the enrollment is high, but knowledge of Christian principles and the practice of them are at an all-time low. Many professed Christians are not believers in the Bible or Christian doctrine; with them it is a matter of conforming to popular standards. In the Western world it is less offensive to be called a Christian than a pagan, they reason.

Need for Definition

Obviously these are not Christians. Therefore, their contemptible practices cannot be used as a condemnation of Christian principles. They are not Christ's followers any more than King Herod and the Roman governor Pilate were. The word "Christian" needs redefining, because it means too many things to too many people. But seldom does it mean what it should, namely, a footstep follower of Christ Jesus.

Russell says: "The word does not have quite such a full-blooded meaning now as it had in the times of St. Augustine and St. Thomas Aquinas. In those days, if a man said that he was a Christian it was known what he meant. You accepted a whole collection of creeds that were set out with great precision, and every single syllable of those creeds you believed with the whole strength of your convictions. Nowadays it is not quite that. We have to be

a little more vague in our meaning of Christianity. I think, however, that there are two different items which are quite essential to anybody calling himself a Christian. The first is one of a dogmatic nature—namely, that you must believe in God and immortality. If you do not believe in those two things, I do not think that you can properly call yourself a Christian. Then, further than that, as the name implies, you must have some kind of belief about Christ. . . . I think you must have at the very lowest the belief that Christ was, if not divine, at least the best and wisest of men. If you are not going to believe that much about Christ, I do not think you have any right to call yourself a Christian."

It is just such loosely slapped together definitions of Christianity that have led millions to believe that they are Christians when they really are not. True, a Christian must believe in God, Christ and immortality, but that is not all. One can believe in all of these and still not be a Christian. What God is a Christian to believe in? For the Bible tells us that there are many gods. (1 Cor. 8:5) In what sense is he to believe in Christ and immortality? Is he to believe that Jesus Christ is a third person of some pagan trinity or a god-man? Or must he believe that Jesus is the Son of God, the Redeemer of humankind? And, too, in what sense is a Christian to believe in immortality? Must he believe in the unscriptural doctrine of the soul's indestructibility or in the transmigration of souls into other forms of life? Or must he believe in immortality as a gift of God by means of a resurrection of the dead? Whether one is a Christian or not depends on what he believes or does not believe. But this is not all; believing is just the beginning. Practice is all-important. Jesus said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." A Christian, therefore, is one doing Jehovah's will the way Jesus did it.—Matt. 7:21.

"Churches Have Failed Us"

If we adhere to such a strict definition of the word "Christian," can we say that there are any Christians left on the earth? Yes, but not 30 percent of the world's population. Jesus said that the way to life was narrow and that there are only few that find it. Just a quick glance at Christendom should suffice to prove that it is practically devoid of true Christianity. Recently, Frank Lawson, a Canadian minister of the Presbyterian Church, told of the churches' failing the people. He said that today people believe in God, but they do not know why, that their minds are so full of conflicting views and undigested fact and unfact that they have no idea at all what they believe or even if they believe in anything.—Matt. 7:13.

Commenting further on Christendom's failure, Lawson declared: "We don't know where we are going. In the past 50 years there has been a moral landslide and all the signposts and roads have been buried. A McGill professor, Dr. W. C. Smith, has declared, 'There has always been bewilderment as to what was right and wrong, true and false, beautiful and ugly; but never before has society tended to lose all standards.'" The Presbyterian minister states that the reason for this sorrowful condition is that religious educators have told teachers to soft-pedal the Bible and to keep knowledge of God, sin and death away from tender children. The churches, he said, have failed to label sin, "and what is worse, they refuse to label that which is life-giving—the Bible and God. The tragedy of the Church is its failure to be loyal to the principles and truths it claims to

possess. These have not been passed along to our children, and our adults, struggling and floundering in a difficult enough world, can't get to them, for the Church has closed the door that leads to where they are." How appropriate and applicable Jesus' declaration here against the scribes and Pharisees! "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in." So in this twentieth century we find Christendom's clergy have made pharisees of themselves.—Matt. 23:13.

True Christianity a Light

Jesus promised that true Christianity would exist on earth at this time when he told his followers that he would be with them "all the days until the conclusion of the system of things." And in his parable about the wheat and the weeds, Jesus stated that the weeds and the wheat would be allowed to grow together until the harvest, at which time a dividing work would take place. The weeds would be bound in bundles and burned up, while the wheat would be gathered into storehouses. The very fact there would be wheat is proof that true Christianity would survive the ages and be present at the harvesttime, where we now are. Jesus said that these Christians would be as conspicuous as a city on a mountain, as a lamp on a lampstand. Certainly Christendom, bewildered and lost, without a standard or direction, could not be this city that Jesus talked about. Then who is?—Matt. 28:20; 13:24-30, 36-43.

Jesus said that Christians would at this time be bringing forth the fruits of the Kingdom. This means they would be a group of people preaching and teaching the kingdom of God as mankind's only hope. He stated that his people would have the fruitage of the spirit, which means they would be people who have love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. These are those who would know their God and be found doing their Father's will. Of them Jehovah says: " 'For they will all of them know me, from the least one of them even to the greatest one of them,' is the utterance of Jehovah."—Jer. 31:34; Matt. 24:14; Gal. 5:16-23.

Recorded history and physical facts prove beyond all doubt that the true Christian congregation is represented today in the active group of Christian witnesses of Jehovah. Yes, Jehovah's witnesses know their God, preach his kingdom as mankind's only hope and live by the spirit of God. Each Witness is a minister, a preacher and a teacher of God's Word. Each Witness is no part of this world, no part of its politics, its wars, its racial squabbles, its crime and corruption, even as Jesus was no part of the same. Jehovah's witnesses are true Christians because they follow Christ's example closely. Their heart is set on living for and in the new world of God's promise wherein righteousness is to dwell. Therefore, Jehovah's witnesses as a group form a New World society, a city, as it were, situated on the top of a mountain for all to see its good works—its light—in this dark world.—John 17:14; 2 Pet. 3:13.

Christendom is unquestionably a failure, but Christ is not—Christianity is not. Christianity is alive. Instead of turning your back on Christianity because of the failure of Christendom, turn your back on Christendom and her churches and associate with those who live by the principles taught by Christ. There you will find the peace and joy that Christianity promises in the Fine Shepherd's fold.—John 10:16; Mic. 4:2-4.

HUMANITY at the CROSSROADS

Atomic Radiation Perils the Human Race

WHEN the atomic powers (United States, Russia and Britain) began talking about an atomic bomb test-ban treaty at Geneva, Switzerland, October 31, 1958, the world was then on the brink of radioactive disaster. But who really cared? Up to that date there had been more than 200 known nuclear bomb tests (160 to 170 by the United States; 60 to 70 by the Russians; more than 20 by the British). It was estimated then that nuclear tests were spreading about 10,000,000 tons of radioactive debris over the earth yearly, that the United States alone had released some 50,000,000 tons of fallout in the atmosphere. How many additional millions of tons of fallout had been spewed aloft by the Russian tests is not known. But it should be pointed out that Dr. Curtice L. Newcombe of the Navy Radiological Defense Laboratory, San Francisco, California, warned that 70,000,000 tons is the theoretical safe limit. On May 5, 1959, the Atomic Energy Commission revealed that atomic tests poured nearly 75 percent more radioactivity into the atmosphere in 1957-58 than some of its own scientists considered safe. Yet who was made aware of this fact?

Fortunately for mankind, the nations participating in the test-ban talks undertook a voluntary moratorium, that is, an unpoliced test suspension. This, at least, if accomplishing nothing else, allowed time for the atmosphere to clear itself considerably of the poisonous fallout. Otherwise, no doubt, had the tests continued, mankind would have been standing on the threshold of radioactive destruction.

After two years and 301 days of respite, after 339 tedious, fruitless sessions of test-ban conferences in Geneva to keep atomic bomb testing bottled up forever, the deadly atomic genie once more reared its ugly head, when, on September 1, 1961, the Soviet Union broke the moratorium by resuming nuclear bomb testing in the atmosphere. Fourteen days later the United States began underground nuclear tests.

Informed men trembled at the thought of what this resumption of tests might mean to the future of humanity. An official statement from Washington, dated August 30, 1961, stated: "The Soviet Government's decision . . . presents a hazard to every human being [from] fallout . . . and a threat to the entire world by increasing the dangers of a nuclear holocaust." Prime Minister Nehru of India, on September 8, 1961, stated: "Today we face the last possibility. A wrong step could wipe out the future of humanity." On that same day Premier Khrushchev declared that mankind is standing on the brink of disaster. Yet what are nations doing to avert this senseless tragedy of their own making?

Double Talk About Banning Tests

The great powers of the world voice great concern for the future of humanity, but in truth do they really care? When the twenty-five "unaligned" nations gathered at Belgrade, Yugoslavia, September 1, 1961, received word of the resumption of atomic bomb tests, there were words of "shock" and "disappointment," but not one word of disapproval of such tests was issued by the conference.

When President Kennedy of the United States and Prime Minister Macmillan of Britain, on September 3, 1961, appealed to Russia in behalf of "all humanity" that Moscow agree to an immediate "ban of all tests in the atmosphere," Moscow promptly rejected such an appeal, thus declaring its utter contempt for all mankind.

Despite this fact, Western nations have no reason to pretend that they are without offense. It must be remembered that the United States to date has exploded more than twice as many nuclear weapons as the Russians, which, if anything, makes her a greater offender. It must also be remembered that France, an ally of the United States, has exploded some four nuclear devices in the atmosphere since 1958. It must further be remembered that for some time President Kennedy was under increasing pressure to resume testing. In fact, at Geneva the question was no longer whether the nations would reach a test-ban agreement, but which one would break the moratorium and resume testing first. Each nation tried to goad the other into making the first move—a move that clearly would have a devastatingly unfavorable propaganda impact.

When Khrushchev said that he had "enough" and announced on August 31, 1961, that the Soviet Union was resuming nuclear weapons tests, the New York *Times* stated that the United States would delay the resumption of nuclear weapons tests "until world indignation against the Soviet Union had been fully exploited." In other words, the great howl about humanity and its future was nothing but propaganda hash. "Let's remember," said the New York *Mirror*, "that the Soviets don't give a tinker's dam about world opinion [or humanity] when chips are on the table." It is difficult to see where other nations care more. That is why the world edges closer to the brink of atomic holocaust.

Double Talk About Fallout

From time to time atomic-power nations have even come out and assured the people that there is no real danger from nuclear tests. However, disbelief in regard to these assurances has been on an increase for several reasons. First, these assurances appear to come from people whose obvious interest in the arms race conflicts with their presumed interest in the human race. Second, their assurances are too often accompanied with double talk. For example, an Associated Press dispatch, dated August 29, 1957, reportedly stated: "It takes 1,000 times as much radiation as there is in fallout to shorten the life of a mouse, a team of investigators for the Atomic Energy Commission reported today." This report then further said: "There are many possible errors in this calculation," which is a way of saying, 'What we have just said is probably not true at all.' And the facts show that it was not true, because there are varying amounts of radiation in nuclear explosions. It took just one dose of fallout to kill a Japanese fisherman and to hospitalize twenty-two others for about a year.

A third reason for discounting such assurances is that many of them are made in ignorance. United States congressman Chet Holifield, who conducted hearings on radiation, writes: "As a layman I was

somewhat shocked to find out how much the experts admitted they did not know about the long-term effects of radiation. In fact, when I thought over how little is known for sure, I wondered how some officials of the government could be so positive that bomb-tests were so safe . . . The Atomic Energy Commission has continually given out assurances that we have nothing to worry about and yet we find, using testimony from their own experts, that there is reason to worry."

Fallout—A Propaganda Tool

Besides double talk and ignorance, vital facts about fallout are being obscured or used as propaganda tools. For example, Professor of Physics Edward Teller poohpoohs the significance of the threat to the human body from fallout, asserting that "the world-wide fall-out is as dangerous as being an ounce overweight," to which Nobel prize winner and Professor of Chemistry Linus Pauling replies that this represents "a serious error in the interpretation of the statistical information." Pauling called Teller's statement "a ludicrous one." He contends that it is a 1,500-fold underestimate of the hazard.

Happenings during the past forty months show that the Soviet Union has used information about fallout for propaganda purposes. When that nation saw that it was to its advantage to cease nuclear tests and was meeting reluctance on the part of the Eisenhower administration, then it sought in every way to point out the most disturbing implications of nuclear tests. The Soviet press referred to fallout as "a grave hazard to the health of the people living today and . . . [to] future generations." Russian scientists also joined the chorus. Professor A. M. Kuzin declared that, if nuclear tests were continued, "then the price paid by future generations will roughly be at the rate of 7,000,000 lives per generation, due to various diseases caused by [fallout]." An even more prominent Soviet scientist, A. P. Vinogradov, labeled as "criminal" the radioactive contamination of man's environment and suggested that those responsible for contaminating the atmosphere be brought to trial. Now that the Soviet Union has broken the moratorium and has resumed testing, some Soviet biologists grovel before Khrushchev and declare in fact that their nation's poisoning of the atmosphere is in some way a good thing.

As recent as January, 1960, Khrushchev himself stated: "Should any of the states, in the present-day condition, resume nuclear-weapons tests, it is not difficult to imagine the consequences of this act. Other states possessing the same weapons would be forced to take the same road. . . . Should any side violate the obligations to which it has committed itself, the instigators of such violations will cover themselves with shame, and they will be condemned by the peoples of the world." Still for three years, during the test-ban moratorium, Soviet authorities rejected all suggestions that had to deal with halting all nuclear weapons tests. They called Western proposals "hypocritical." The West, on the other hand, charged the Soviet Union with hypocrisy, pretending it was interested in a test ban, while at home it went cynically ahead with plans to resume testing. Lewis L. Strauss, former chairman of the Atomic Energy Commission, says the moratorium was nothing but "a clever Soviet stratagem" designed to delay the West's nuclear weapons development. At no time was there any sincere effort to ban all nuclear bomb testing.

Facts About Fallout

Therefore, danger to humanity from nuclear war and fallout is real, great and growing. In a full-scale nuclear war, radio-

active fallout would kill hundreds of millions of people. The fallout from one medium-sized H-bomb, dropped on Washington, D.C., could kill a major part of the population of Baltimore, Wilmington, Philadelphia, Newark, New York city and everywhere in between. Of course, no such devastating radiation hazard is to be expected from any weapons-testing program. Nevertheless, the peril is great.

*If nuclear tests persist, deadly radio*active particles will saturate the atmosphere from pole to pole. All mankind will be affected. The most feared of all long-term fallout products are strontium-90 and cesium-137. These can bring cancer, upset human genes, cause sterility and death. Strontium-90 tends to concentrate *in growing bone, where it is a potential* producer of fatal leukemia and bone cancers. The increase of strontium-90 in children, whose bones are growing, is reportedly 50 percent. The number of malformed infants in abnormally radioactive sections is more than 20 for every 1,000 live births, or more than 50 percent above the average. Dr. Pauling asserted that fallout thus far might "mean that about 1,000,000 persons may die of leukemia and other diseases than would have otherwise." He estimated that carbon-14 resulting from atomic bomb tests would produce about 1,000,000 seriously defective children and about 2,000,000 embryonic and neonatal deaths. What a monstrous crime to foist upon mankind!

Cesium-137, like strontium-90, is taken up by plants and enters the human food chain. The soft muscle tissues take it up. A modest dose of cesium-137 can produce harmful genetic effects and cancer.

Since fallout does not remain in the atmosphere as long as once believed, it becomes necessary now to give greater attention to short-lived fission products, such as strontium-89, barium-140, iodine-131 and others. The United Nations Scientific Committee on the Effects of Atomic Radiation revealed that "even the smallest amounts of radiation are liable to cause deleterious genetic, and perhaps also somatic effects." Somatic effects are injuries to the body as a whole, including cancer, leukemia, prenatal damage and shortening of life. The United Nations committee was unequivocal in its depiction of the danger of fallout to generations yet unborn as well as those alive today. This, it said, laid *grave responsibilities on the governments* of the world.

Choice at the Crossroads

Today humanity stands at the crossroads. Where must it turn for hope and protection in this hour of crisis? Governments of the world with their double talk, *unvarnished lying and hopeless propaganda* offer no solution. But God the Almighty, who has made man, the earth and the atom, does offer hope through his heavenly kingdom by Jesus Christ. He promises "to bring to ruin those ruining the earth" by putting an end to all these kingdoms. God's kingdom is destined to stand forever. (Rev. 11:18; Dan. 2:44) So in the words of the inspired psalmist: "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it." —Ps. 37:34.

The Disease of Nationalism

"Nationalism," said Arnold J. Toynbee, "is a mental disease of Western origin which seems to have infected the whole human race."—New York *Times Magazine* of August 7, 1960.

Choosing a HOBBY WISELY

SHOULD you have a hobby? Yes, say the hobby books. They like to quote a noted physician of a previous generation, Sir William Osler, who once said: "No man is really happy and safe without a hobby, and it makes precious little difference what this side interest may be. . . . Anything will do so long as he straddles a hobby and rides it hard."

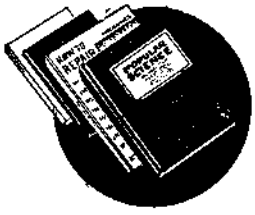
However, these words may be said to make too strong a case for hobbies. Too strong, that is, unless the definition given them is broad enough to include anything that one does because he enjoys doing it or any side interest that is truly rewarding.

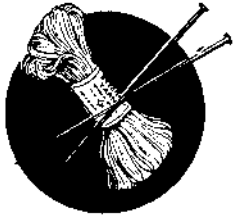
A hobby usually is set in contrast with your vocation. According to the dictionary, your vocation is your regular occupation, calling or profession. It is usually what you do for the sake of making a living. In contrast to your vocation, your avocation is a minor or subsidiary vocation. It is something that you do more or less regularly but that occupies a secondary position in your life. Your hobby is your favorite avocation, engaged in chiefly or solely for the pleasure it brings to you. Such avocations were given the name "hobby," because they were something people would "ride" like a hobby-horse.

Pursuing a good hobby is one of the most satisfying ways to spend leisure time. But even persons without any leisure time may find it advisable to make time for a hobby. If one's daily occupation is very routine, a hobby gives one the satisfaction of doing what he likes to do. Many of us have talents that crave expression, and in hobbies these can find that outlet. Then again, we may have hidden or latent talents, and a hobby will bring these to the surface.

What Type Hobby?

Hobbies fall into various types. For example, there are the learning hobbies. We are born with a thirst for knowledge and a measure of curiosity; some more than others. By means of a learning hobby this thirst and curiosity can be satisfied. Thus in Iceland reading is a very common hobby, and especially books about Iceland's history. The learning of foreign languages, becoming familiar with mathematics, chemistry or other sciences, serve as hobbies of ever so many persons, and that to their enjoyment and profit. What better





hobby could there be than reading the Bible?

Collecting certain things is a favorite hobby of many. Collecting stamps is a hobby that is practiced world-wide. Among other things that people like to collect as a hobby are autographs, books, buttons, insects, old china and old coins. It may be said that this type of hobby appeals to one's instinct of acquisitiveness in addition to one's *fondness for things historical,* beautiful or rare.

Then there are the hobbies that are termed "creative," in that they involve making things. For womenfolk there are embroidery, knitting, dressmaking, lace-, quilt- and rug-making. For men there are making things of leather, wood and metal, printing and upholstering; women too may find these rewarding hobbies. Included in these hobbies must be writing music, poetry and articles. Such hobbies often give far more pleasure than one could ever hope to gain from one's daily routine work.

Other hobbies might be classified as the "doing" hobbies. *Their number is legion.* Since man was made for the earth and the earth for man, it is natural for us to gain pleasure and satisfaction out of plants and animals. Growing African violets, training philodendrons, caring for a flower window box or garden give satisfaction to both mind and heart of many persons. Others *derive the same kind of enjoyment from* caring for pets, pigeons being as popular a hobby in Belgium as tropical fish are in the United States.

Among other hobbies that involve doing things are photography and music. Color photography by means of slides or moving pictures is becoming ever more popular. As photography appeals to one's visual sense of beauty so does music to one's aural sense. A music hobby may take the form of singing, playing an instrument, collecting phonograph records, or reproducing music by means of hi-fi or stereophonic equipment, which makes one feel that he is in the midst of an orchestra. Not to be overlooked is the tape recorder, which has the advantage of making it possible for you to arrange your own musical programs, copying whatever you want, much as the photographer takes pictures.

With many people certain sports are their hobbies. The Nigerians, many of *whom spend one third of each day, especially* during certain seasons, in the water, may be said to have made swimming their hobby. Among the Austrians, Bavarians and Swiss, mountain climbing is a popular hobby; many belong to mountain-climbing clubs and enjoy nothing more than scaling the Alps. Theirs is a healthy *yet withal a risky hobby.*

Chess, which appeals to those who like to match wits, has devotees in all parts of the world.

As for hunting and fishing hobbies, if one indulges in these for the thrill of sport, then these hobbies are an abuse of man's dominion over the lower animals. The same is true of cockfighting in Latin-American lands and in Oriental countries.

Nor would we overlook that social services may be engaged in as hobbies, especially if one is able to engage in them only part time. They may be found to be very enjoyable and offer a real change.

Factors to Consider

In choosing a hobby do not be afraid to experiment. If it is a costly hobby, however, it may be wise to proceed cautiously at first, lest the novelty wear off and you find yourself stuck with costly equipment. But do not give up too readily. Let it develop your ability to stick to a thing.

Do not be unduly swayed by others or by fads in choosing a hobby. If you are truly fond of zither music, then get a zither and learn to play it. While you

should exercise care not to allow your hobby to be a nuisance to other folk, remember you choose your hobby because it brings enjoyment to you, regardless of what others may think of it or your attainments.

Among the factors that you should consider in choosing a hobby is time. Most of our time is limited and so it would not be wise to choose a hobby such as learning to play the violin or cello unless one had a considerable amount of leisure time. A piano accordion or saxophone may give you just as much enjoyment in much less time.

Another realistic consideration is space. You may want to learn to play the piano as a hobby, but if your apartment does not have room for it, better pick another instrument. No place for a dovecote would also rule out your making a hobby of raising pigeons or doves. Or you may live in a city apartment and so have to be satisfied with a window box or growing house plants if your fondness is in the direction of gardening.

Then there is the matter of money. Your favorite hobby may be out of your reach because of the cost. If you are a family man who is having a hard time making ends meet, bowling every Saturday night may cost more than you can afford. Playing ping-pong at home or taking hikes will also give you exercise, and the cost of these sports is practically nil. Or you may have to be content to indulge in your hobby once a fortnight or once a month.

Health and strength would also have a bearing on one's choice of a hobby. Tennis would not be practical for one wearing braces because of having had polio. Mountain climbing is only for souls sturdy physically as well as in spirit.

Not to be overlooked is one's natural aptitude. Usually a strong fondness implies a certain amount of talent, but not necessarily. If you have your heart set on music but have no talent you may want to limit your hobby to playing music that others have made. But do not overlook the possibilities that simple instruments afford, such as the ukulele or ocarina. Certain modern toy flutes and clarinets are capable of being played in a way that will delight both yourself and your friends and yet require very little skill and time as long as you can carry a tune.

Practical Aspects

While choosing a hobby is primarily a matter of inclination, it is not amiss to consider its practical aspects. For example, if your health is poor and you have trouble sleeping nights, a hobby such as lifting weights, hiking, riding a bicycle or bowling may prove doubly rewarding, in enjoyment and in health. Certain it is that to spend an evening with one of these will prove far more healthful than spending an evening in a smoke-filled movie house or billiard parlor.

Then again, one may want to choose a hobby that is in line with his profession or calling. Thus a Christian minister might make a hobby out of learning "New Testament" Greek, Spanish, reading books on archaeological discoveries or recording Bible talks by means of a tape recorder.

Association is also something to consider. Choose a hobby that will not deprive you of the association of your loved ones. If you are overly introverted you will do well to choose a hobby that will develop your ability and desire to mix with people, to express yourself and to become outgoing.

Variety and change are also practical aspects to consider in choosing a hobby. If you work alone all day, be sure to choose a hobby that will give you association. If your daily occupation requires manual labor, you may want to pick a hobby that will allow you some rest, such as chess.

But if you are matching wits with people all day, it may be best to pick a hobby involving the arts, one that is without competition.

Not to be overlooked is the tendency for a hobby to get out of control, letting it control you instead of your controlling it. This is the valid complaint of many a dutiful wife. It is so easy to spend time and money on one's hobby that should be spent with or for the family. God's Word counsels that we practice self-control and keep our balance in all things, also to love our neighbor as ourselves. All this means not to ride one's hobby too intensely, as if it were the most important thing in one's life. In this regard a hobby might be likened to a fire; under control it can be very useful, but let it get out of control and it becomes harmful.

The Younger Generation

In training children parents do well to give some thought to hobbies for their children. Certainly children have the time for hobbies, that is, most children do. Wise parents will therefore guide their children to choose wisely. Caring for living things, plants and pets, helps to mold the child's personality, developing sympathy and responsibility. Thus a popular American magazine, under the title "My Backyard Rehabilitation Center," not long ago told of a teen-ager who had the unique hobby of caring for injured pets and wild animals. What a builder of mind and heart such a hobby is! And it happened also to become a profitable one financially.

However, the help of the parents does not end with guiding the choice. Children need to be impressed with their responsibility to follow through, especially if the hobby entails a sizable outlay of money. Children should be urged to make a success of what they start out to do, and not keep discarding one hobby for another as soon as the novelty wears off. The parents can furnish the understanding, appreciation and encouragement their children need so as to get the most benefit from their hobbies.

Do you have a hobby? If not, it may be well to consider whether a hobby would be a good thing for you. If you decide that it would be, choose wisely, meet the challenge of sticking to it and keep it under control.

Juvenile Slanderers Rebuked

RECENTLY a teacher in a primary school in Guadeloupe said to his pupils: "Certainly all of you present here are Christians, are you not?" A number of them replied: "There are twenty-seven of us present; twenty-six Christians and one devil." The teacher, wondering what they meant by this, was informed by the pupils that the "devil" was one of Jehovah's witnesses.

In the course of the lesson the teacher observed that since they were all Christians they should know what a prophet is and be able to name several and that they should write the answers on their papers. Later he also asked them to give the definition of what a nomad is and to give examples. When the papers were turned in the teacher was surprised to discover that the only one of all his pupils who had been able to answer correctly was the son of the Witness family.

This child explained that a prophet of God is one who foretells events by divine inspiration and for examples named Isaiah, Jeremiah, Daniel, and so forth. And he defined a nomad as one of a race or tribe without a fixed abode, moving about from place to place, and as an example mentioned the Israelites in the time of Moses traveling in the wilderness toward the Promised Land.

What was the teacher's response? "Well, from these answers I can see that in this class there are twenty-six 'devils' but only one Christian!"

Reaping SHEEP'S-WOOL from the sea

By "Awake!" correspondent in Greece

SPONGES can be as big as a barrel or as small as a dot. They can be as soft as jelly, as brittle as glass, as light as cork or as hard as a rock. They have three skins but are minus a set of nerves, yet they seem to contain sense properties and are amazingly versatile. In addition to their household uses, such as for window washing, bathing, painting and decorating, they are used in cleaning industrial machinery and railroad equipment, washing automobiles, in surgery, in tile- and bricklaying, glazing pottery, dressing leather, in the manufacture of hats and jewelry, and in lithography and numerous other fields.

Many centuries ago people regarded them as a vegetable, because they were sessile, that is, permanently attached and not free to move about. Then along came Aristotle. He called them animals, because he noticed that they were possessed of sense properties. But in recent years a physicist named Bory de St. Vincent classified them as "zoophytes," that is, invertebrate animals resembling plants in appearance or mode of growth. Whatever else they may be called, they are best known as "sponges," a name given to them because of their elasticity.

Natural sponges, the kind you use in your kitchen, bathroom, garage, family room and almost every other room, are aquatic animals that live on the bottom of the sea attached to rocks, coral and other hard objects. Their bodies are made up of delicate living tissues that form a highly complex system of canals and chambers through which a continuous flow of water is maintained. The softer parts of the sponge are removed in processing, and the skeleton, a mesh of elastic fibers comprising the greater part of the body, is the part that is sold on the market. So, actually, the natural sponge in your home is nothing but a skeleton made of spongin, a substance resembling silk in chemical character and composition, and, like silk, belonging to the "scleroproteins," a group of highly insoluble nitrogenous substances.

These weird, woolly creatures of the deep are extremely varied in appearance. In life some appear as inconspicuous patches of slimy, grayish material; others have large spherical, vaselike, or branching bodies and may be snowy white or velvety black, a dull brown or bright red, golden, emerald, azure, violet or yellow. Some sponges are so small that the details of their structure can be seen only with the help of a microscope; others, like the loggerhead sponge of the Gulf of Mexico and the sponge called Neptune's Goblet, may grow to as high as six feet.

The woolly sponge, strangely enough, lives by a filter system. Its body is lined with small pores. The water passes through these numerous pores to the inner part of the body. There it is filtered so completely that it can get no nourishment by taking in the same water again. In fact, it is so shaped that it is capable of separating the

used water from the new supply. It lives, also, by taking in oxygen and throwing out carbonic acid and the nitrogenous waste products of its food. Therefore, once water passes through the sponge's body it is stripped of about everything the sponge can use.

As a rule, sponges grow in colonies. Born out of the ovum is a tiny hairy larva that, after swimming awhile, descends to the bottom, takes hold of some solid object and sets about the business of growing. Some sponges grow so slowly that they require six years before they become usable, which is a long time as far as these sea creatures are concerned. But rate of growth varies enormously with conditions. A calcareous sponge hanging from a boat in a harbor may add 40 percent to its weight in a day, while this same animal on a tidal rock may increase only 2 percent a day. Sheep's-wool sponges, so called because they resemble sheep's wool after they are processed, are known to have increased from 0 percent to 80 percent a year. These sponges grow to a large size —eighteen inches or more in diameter. They are soft, absorbent, very durable and of good shape.

Varieties and Their Uses

There are some 3,000 species of natural sponges, but only about thirteen of them are of commercial importance. According to authorities in the business, commercial sponges of the best quality and quantity are found in the eastern Mediterranean, where Greeks have collected them continuously for human use for the past 2,500 years.

The fact that the ancient Greeks and Romans used sponges extensively is proof that their value was recognized from early days. The frescoes of ancient buildings excavated in Crete show pictures of sponges. According to Homer, Hephaestus used a sponge to wash off the grime of the smithy, and the household servants of Penelope used sponges to clean the tables in the dining hall. Aristotle speaks of soldiers padding their helmets with a very fine but durable kind of sponge. Pliny tells us that the Romans made paint brushes out of sponges and also used them for mops. At Mark 15:36 the Bible states that Jesus Christ, while on the torture stake, received sour wine by means of a sponge lifted up to him on a reed. It is a known fact that hundreds of divers sacrificed their lives in getting sponges for the baths of Roman empresses, who demanded the finest specimens, obtainable only at great depths.

Today these same sponges have become ordinary household items. Modern methods have brought them into the home quickly and inexpensively. You can buy sponges of practically any size, shape, color, softness and absorption. Some of them look like wool, feel like velvet and hold water like a camel. A number of new sponges are treated with cleaning and polishing solutions for silver, rugs, upholstery and copper to give you fingertip convenience. And even children have great fun bathing with sponges in their favorite colors—a pleasure that many ancient empresses did not have.

Modern housewives find sponges great timesavers in many ways. For example: No longer is it necessary to search for safety pins while trying to keep baby from wiggling out of his diaper. Just convert a colorful sponge into a "pincushion" and, presto! you will have pins always at your fingertips. Also, when ironing, instead of using a wet cloth to dampen the dried-out spots, try using a sponge. Place a sponge in a nearby dish that contains a little water; it will save you many steps.

Are you planning a trip? What about your plants? Who will water them?

Sponges make excellent self-waterers. Simply place a medium-size or a large sponge soaked with water in a dish and put your plant on top of it. Make sure that your flower pot has a hole in the bottom. If your plant is a bit top-heavy, prop it up to that it does not topple over.

When it comes to sealing envelopes, putting on stamps, and soaking up water in places hard to get at with a bucket or pail, try using a sponge. Sponges are excellent for car washing and home upholstery cleaning. Did you ever try delinting dark wool clothes and velvets with a sponge? Try it. It works. Use sponge as a sachet for lingerie drawers or linen closets. Saturate a small piece or pieces of sponge with a few drops of your favorite perfume, then tuck the perfumed pieces in the bottom of your drawer or linen closet. You will be amazed at the length of time the sponge will hold the fragrance. A sponge ball fixed to the end of a plastic handle or stick makes a grand tool for washing narrow-neck coffee servers, vacuum bottles, tumblers, pitchers, bottles, and so forth.

The Business of Sponging

Dodecanese, Greece, and the other sponge-fishing centers make quite a business out of gathering sponges from the sea bottom. It is a tricky and a dangerous business. For every time the diver goes down in search for sponges he exposes himself, not only to man-eating sharks, but also to a number of passing and permanent ailments, such as caisson disease, dyspnea, angina pectoris, colic, ocular hemorrhage, subcutaneous emphysema, and arthritic pains, to name a few.

Preparations for sponge fishing begin in February, but the vessels do not leave port until the middle of May and do not return until sometime in September. So for about five months the divers live between sky and sea.

The methods of sponge fishing are by wading, hooking or harpooning, nude diving, "Fernezen" diving, machine diving and dredging or trawling. The method by which a sponge is taken often affects its commercial value. At present, when the diving suit is popular, there are very few divers that work in the nude. The diving suit and the breathing mask give divers greater freedom of movement and increase their chances for survival. A nude diver, however, can go down twenty-five to thirty-five fathoms and can stay at the sea bottom about two minutes before coming up for air.

Before being taken to the storeship, the sponges are cleaned of pebbles and washed thoroughly of mud that soaked them, after which they give off a pleasing sea aroma. Then they are gathered into bags and weighed. At the home base, the sponges are subjected to further processing; they are scissored into shape and delivered to the market.

Sponge fishing today has blossomed into a multimillion-dollar industry, employing over 6,500 men, of whom some 3,000 are Dodecaneseans. The divers themselves, depending on their skill, earn between $600 and $2,000 in a single season. They supply the needs of men and women everywhere who put to use these thirsty, woolly skeletons of the sea.

Plato versus Christ

"After reading the doctrines of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and a revelation."—Joseph Parker, *The New Dictionary of Thoughts.*

EVERY year it happens. Winds from the Indian Ocean loaded with vapor hit the Indian subcontinent in the height of the scorching summer months. The result —almost unbelievable to one who has never witnessed it—is the monsoons! So great are the monsoon rains, from June until September, that in the Khasi hills the rainfall averages over forty feet a year.

No, this is not new to India, but this year the monsoons struck in areas that had not been hard-hit before. Near the Chinese border to the north hundreds of square miles were in serious condition because of the floodwaters. To the south main highways were under five feet of water, and hundreds of people were clinging to their rooftops. Mysore state assessed that already three million dollars in damage had been done to roads and bridges and that their rising death toll had passed fifty. On the tip of the Indian peninsula in the State of Kerala vast fields of rice, banana and coconut properties had been covered with water, power stations were put out of action, thousands of people were evacuated and the number of dead was well past the hundred mark.

Trouble Building Up

Poona, called the "Queen City" of the Deccan Plateau, with a population of seven hundred thousand and situated 120 miles from Bombay, was secure in the knowledge that her elevation of 2,000 feet would make her safe from the floods. Further, these rains would fill her newly constructed earthen-wall dam at Panshet, twenty miles away, guaranteeing prosperity in the drier seasons to follow. This new dam had been built to supplement the water supply at Poona's main dam nine miles distant, at Khadakvasla. Both dams were on the Mutha River, which flowed into the heart of Poona to meet the Moola River at the Sangam, a large bowl in the center of the city. The Sangam Bridge impressively carried the main highway traffic, and from it visitors viewed with admiration the beauty of the city and the majesty of two rivers meeting.

However, Khadakvasla had reached its capacity. The sluice gates were all fully open, and still the waters thundered over the top. Likewise, the rapidly filling Panshet Dam had only three inches left to reach its peak capacity. The monsoon rain continued to pour down, eight inches falling on Monday, followed by four inches the next day.

The first warning of trouble came on Tuesday. The earthen wall of the Panshet Dam had sunk two to three inches along a twenty-five-foot section. Immediate attempts were made to fill the depression. The alert was given. Emergency conferences of the revenue, police, and civil authorities were called. A joint center was set up in Poona to direct evacuation if needed. Schools were earmarked for emergency accommodation. The army was called, and its personnel stood by.

Trail of Destruction

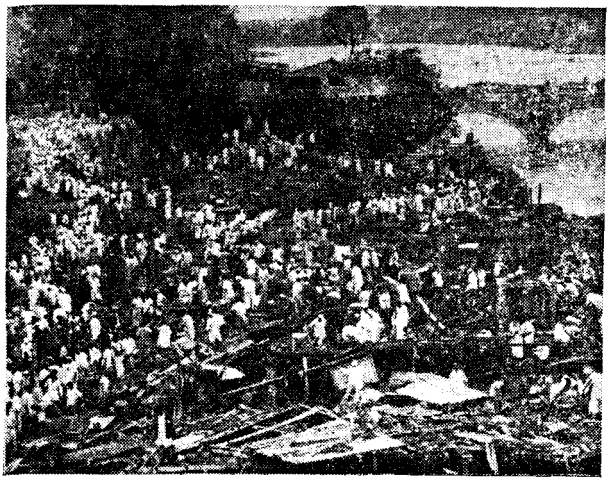
Meanwhile, in Poona a special pioneer minister of Jehovah's witnesses was making preparation in the room of her apartment for coming activities. She describes what happened: "I was sitting comfortably tucked up on my bed preparing a Bible

sermon for our next congregation meeting. There was a lot of noise in the street outside, but apart from wishing they would be more quiet I took no notice. I needed more information from my library, so I swung my feet over the side of my bed and started to reach for my books. Can you imagine the peculiar feeling upon finding my feet plunging into water up to the ankles! I stood there stunned as my brain raced to understand what was happening. How could water be coming into my room? Where was it coming from? There was frantic banging on my door now, accompanied with shouts of *'Pani aata!'* ('Water is coming!') I rushed out of the room and joined my neighbors who had gathered on the upper floor of the house. From the balcony we could see that the floodwaters had surrounded our house!"

It was on Wednesday morning at ten minutes past seven that the Panshet Dam collapsed. The whole mud face of the dam was carried away with the great torrent of water that now furiously swept the short distance to the accumulated waters of the Khadakvasla Dam. Its mighty concrete walls were buffeted with this added impact and a section 180 feet long and 80 feet deep cracked, resisted, and finally was flung out of the face of the dam. Now the fury of two dams was unleashed to speed the destruction, engulfing everything in its path, villages, farms, people and livestock, in a three-and-a-half-hour binge of uncontrolled havoc until it eventually hit the city.

Most of the city's inhabitants had received only a half-hour warning before the floodwaters poured into their homes and businesses. Hundreds upon hundreds of homes along the river bank were torn up as the waters surged furiously through. Three-story homes were toppled over. Apartment houses collapsed as foundations were washed away. Trucks were tossed off the highway and smaller cars were carried hundreds of yards away. Three of the bridges in the city were as if subjected to heavy explosions, the Sangam Bridge being reduced to a shambles and partly swept away. Concrete slabs had been tossed to one side. Heavy steel girders had been bent and twisted as if made of plastic.

People fled before the waters as they rose terrifyingly. One businessman stated that he had no time to save anything. "With one half hour's notice," he said, "what could we do? We had to get out quick and leave sixty thousand dollars' worth of equipment and stock behind. In the first hour the water had already covered everything to a depth of six feet." Many people would not believe that the water would come up high and refused to leave their homes. As the water continued to rise they had to move to the upper floors, only to find that the flood relentlessly followed them until there was no escape, and finally it swept them away. In some parts of the city buildings



Crowds return to devastated homes in Poona

were submerged in thirty feet of water. One woman climbed a fifty-two-foot tree, taking with her her four children, the youngest being only seven months old. Nearby an invalid was hauled to safety up another tree, complete with wheel chair. A small basket seen swirling by was hooked in by the police who found inside a seven-month-old baby peacefully sleeping. What had happened to the mother of the baby may never be known. Parents were frantically searching for their children who had not returned home from school owing to being evacuated. Telegraph and telephone communications were disorganized. Power supplies were cut off as poles snapped like matchwood. By evening time, as darkness settled, the city was a place of misery, sorrow and desolation.

Although by morning most of the water had subsided, drinking water became acutely short. Large numbers of men, women and children were seen roaming the streets in search of water, many using the floodwaters for drinking purposes. Hundreds of trucks were recruited to bring supplies from unaffected nearby towns. Queues of people with all types of vessels lined up for hours to get water.

The people were still jittery, and, taking advantage of this, about fifty looters, organized into a group, ran through the heart of the city shouting that the waters were coming again and were about to enter the city. Soon there was a stampede as thousands of panic-stricken people made one mad dash to safety. Men, women with babies in their arms, and children, the old and the infirm, some dressed and some half naked, left their homes and businesses, fleeing toward higher ground. All the roads became filled with a screaming mass of humanity, many getting hurt in the crush. Meanwhile, the looters stayed back and began a quick coverage of the homes and businesses. Many were apprehended by the police, but it took hours of patrolling of police cars equipped with loud-speakers to assure the people that the whole thing was a hoax and that they could safely return to their homes.

The Aftermath

Now that the floodwaters had receded, the city took on the look of a bombed wartime city, if not worse. Oozing mud from the dam had been deposited in every nook and cranny. It lay in the still-standing homes to a depth of five to six feet. So many houses had been carried away that the damaged area presented a completely different appearance. One woman was heard to remark to her husband as they stood on a pile of rubble looking across to the other side of the river, "In all your life have you ever seen Congress House from this side of the river?" On the opposite side a large stadium and open-air theater had vanished, leaving just a huge hole, and rows of houses became a field of rubble, giving an uninterrupted view for hundreds of yards to the Congress House.

By now the army had taken over the control of restoring communications and the work of cleaning up and helping maintain order. Many words of praise were given by the citizens who appreciated the wonderful work done by these men. However, even hardened soldiers became faint when swollen human bodies came apart in their hands as they endeavored to pull them out of the mud. From the telephone wires overhead dangled the body of a woman and the wooden bed on which she apparently had been carried from upstream. Her complete nakedness testified to the strength of the raging waters that had torn against her body. At the time of writing, the police have identified twenty-six bodies of the dead found in the city area, but no trace has been found of the 143

already reported missing. Including the many villages that were between the dam and the city and that would have received the full force of the flood, it has been estimated by some observers that the final death count would run into many hundreds. On July 19, one week after the disaster, a railway porter was still combing the streets trying to find trace of his wife and two children who had been swept away. To forestall an epidemic the government in just a few days had given cholera injections to four hundred thousand of the city's inhabitants.

Everywhere there was evidenced the powerful strength of the surge of waters. In a Hindu temple a large stone statue of a bull that weighed over one ton had been picked up and hurled thirty feet. A large section of the stone and concrete ceiling three and a half feet thick had been lifted up and turned over on its back. Nearby a tree trunk had about fifty sheets of corrugated iron wrapped around it like tissue paper.

Relief and Rehabilitation Work

Accustomed to adversity and being in a country where it is generally considered that all good and evil are the will of God, many people took a philosophical attitude. The proprietor of one of the twenty-five printing establishments in one area that had been flooded out said, "The first day I just sat down and cried. Then I realized that this would gain me nothing unless I did something about it. So I set to work with my men to dig my machines out of four feet of mud." Other people could be seen silently digging in eight to ten feet of rubbish and dirt in the shells of what had been their homes. Their heartbreak could be seen in the grimness and somberness of their faces as they found tins, vessels and other items of their meager possessions. By now one hundred thousand people were homeless and relief camps were set up in various parts of the city. In Bombay large collection drives had been taken up by students, newspapers and other charitable groups, with promises of substantial help to those destituted. Volunteer workers were coming from all parts of the state to give help in cleaning, and this gave a great boost to the morale of the victims. Among the lines of mud-carrying workers could be seen wealthy well-dressed women, doctors and professors. The task was a big one, and for many it would take time to realize the extent of the damage. With no hope of electricity for another two weeks, and a trickle of water for two hours a day, the work of rehabilitation would go on with difficulty. It was obvious that it was going to take months, perhaps years, before the city would recover from this damage estimated at not less than thirty million dollars. The chief minister of the state, Mr. Chavan, stated that, in addition to this, the damage done to the two dams alone was going to cost at least twenty million dollars.

Unperturbed by all this, the monsoon continued on its way, mounting up its toll of death and destruction in other parts of India. Behind it were left people badly in need of hope—hope that comes only with a knowledge of the Word of God.

Our Troubled Time

"In our troubled time the old saying, 'no news is good news,' has assumed the ominous connotation that all news is bad news. There is ground for such despair: . . . We read—and our hearts, if they are not grown callous, are sickened by the misery and the tragedy into which the whole of mankind seems to have fallen."—*The Christian Century*, May 11, 1960.

AVOID THE MISUSE OF Words

THE wealth of literature that man has written during the short time of his existence on earth contains the highest of his aspirations, the deepest of his feelings and the strongest of his emotions. Reflecting every mood and fancy, whether by poetry or prose, man has been able to develop and use the language of words with increasing and dazzling variety. As with all things that man has at his disposal, however, the ability to use or misuse has ever been present, not least in the use of words themselves. Today, in an age of extravaganza and of falling standards, the misuse of words in a variety of ways has become a problem of increasing proportions.

Use and Abuse

During the past fifty years, and particularly since the introduction of radio and television into the field of advertising, carefully chosen words have been used to describe various commodities, with increased sales the one object in view. In recent times, as the advertising pace has increased, so also have the claims concerning the articles to be sold. One can imagine that inevitably such pressure would bring to the surface superlatives of every form and color. Such has been the case, until now even the advertising concerns have begun to realize that superlative descriptions have lost their force, thanks to their overuse and misuse. One well-known company planned to produce in 1960 a new product that it realized was a vast improvement over those of any of its competitors and even greatly superior to any of its own former products, but the dilemma of the company was adequately expressed by its president, who said: "Over the years the language [of advertisements] has been so beggared by extravagance that superlatives have lost their impact. We ourselves have not been overly modest in advertising. . . . Now we had a radical improvement. What do we do?" As a fellow executive put it: "Our problem was to figure out a way of telling the customers, 'You've got to believe us, fellows. This time we really mean it.' "

Certainly a problem, but perhaps not as great as that facing the poor consumer who has the perplexing task of trying to read facts into the heaped-up superlatives that confront him at every turn! "How can four different cigarettes all be lowest in nicotine, lowest in tars; how can three different headache remedies all work fastest?" demanded Fairfax M. Cone, himself an executive committee chairman. Today, the large size has become the giant size; the regular size now the supersize. Tablets that used to be spoken of as dissolving quickly graduated to fast, then faster and now vie to be fastest. Airlines delight in

superlatives: Most proved, most popular, most experienced, most advanced, largest, leading, quietest; yet the perplexing fact to the prospective customer is that oftentimes the different airlines are flying similar aircraft! It can but be hoped that with the growing awakening of the advertising world to the situation of superlative stagnation the future will see the return of these important words to their proper place in the language.

Following this bad example, and maybe because of it, a number of words that should really have a good standing in the English language have been sadly overworked. Nearly all things are glibly called *nice* in America, whereas in the British Isles a visitor discovers that nearly everything is *lovely!* For example, a person may say he has read a *nice* book, but just what does he mean? Was the book instructive, interesting, thrilling, absorbing, fascinating or educational? Upon analysis, his description is found to be noncommittal, but with a little thought and with the use of another adjective, or maybe two, a clear description of his appraisal of the book would have been given. The development of one's ability to use correct adjectives and adverbs to describe one's feelings accurately takes time and effort, but the rewards bring lasting satisfaction and are well worth while.

What is acceptable English? Obviously the best way to determine this is to consult a good dictionary. Why not keep one handy for quick reference? Although there are certain rules governing the use of words, remember that language is not a static thing. Changes are constantly being made in the use of words, with new ones being drawn into the language and obsolete ones being dropped. Today, many words and phrases are coined to meet the needs of technical advancement, especially in the scientific world. Other words and phrases are first used in an informal way and are known as colloquial expressions. The adoption of such words and expressions is not to be arbitrarily condemned or confused with slang. Slang consists of coarse expressions that are of bad taste and unacceptable in good speech and writing. These, along with vulgarities, are properly shunned.

Profanity

As early as the year 1623 there was an enactment in England for the prevention of swearing, an offender being called upon to forfeit twelvepence or, in default, to be placed in the stocks for three hours, or, if under the age of twelve, to be severely whipped. A great difference from the times of the ancient Greeks when children were allowed to swear profanely by the name of Hercules, as long as they did so in the open air! Later laws in England provided for a sliding scale of fines for the use of profane oaths, ranging from one shilling (twelvepence) for a common laborer, soldier or seaman, to five shillings for those of or above the rank of a gentleman.

Taking a step farther, to that of blasphemy, numerous have been the penalties imposed during different ages, ranging from death to imprisonment and fines, yet not one of these was ever able to do away completely with such grave abuse. In the time of Moses, it was expressly stated in the divine Law that anyone abusing the name of Jehovah should be put to death without fail.—Lev. 24:16.

Today, although the actual name of Jehovah is seldom used as an expletive, other expressions akin to it are used to a very great extent, and the name of Jesus Christ, the Son of God, is very often misused. The common English expression *blimy,* a shortened form of *Gawblimy* really means "God blind me"; *golly* is a form of "God," just

as *begorra* means "By God" and *doggone it* means "God damn it." *Gee,* together with *Gee whizz,* is generally a corruption of "Jesus." *By crikey, cracky* and *criminy* all involve the original word "Christ." These facts being established, such words, among many more in common use, certainly have no place in the vocabulary of Christians.

Christian Approach

It takes both time and effort to dispel such words from an entrenched vocabulary, but to do so is not impossible. The Christian, in making a dedication of his life to God, does not conform his thinking to that of this present system of things and, therefore, God's holy spirit operating through the mind can bring forth the fruits of the spirit in everything a Christian does. For a professed Christian then to persist in using bad language and coarse expressions, or to indulge in obscene jesting, indicates a lack of Christian maturity and an inhibiting of the spirit.

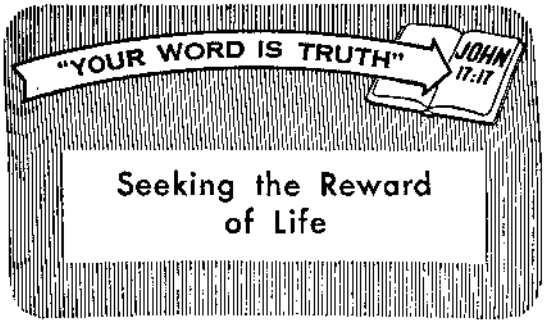
Words, written or spoken, are a powerful means of influencing people for good or for bad. To do so for good, words must be used in a forceful, skillful way, and this calls for correct, not incorrect, use of words. In the Bible there are many forceful sayings, many scathing denunciations, many strong words of human feeling and grief, yet never once does its Author, Jehovah God, his Son, Christ Jesus, any of the apostles or any of the other many writers resort to coarse expressions or misuse of words to gain such power. It is therefore not without reason that the Bible is looked up to as the greatest literary masterpiece in the world. Is there any finer example to follow?

Once bad habits regarding the use of words get a hold, that hold soon becomes manifest in all that we say and do. Filthy and abusive words can lead to filthy and abusive actions, and the steady lowering of the standard for the mind takes effect. Those around us, our associates, families and children, can all become contaminated in the course of time. Is this a worth-while price to pay? On the other hand, we can choose to cultivate our minds, filling them with wholesome thoughts, seeking to build up our vocabulary, to enlarge our command of words, so being able to use expressive words in their proper setting to speak forcefully, kindly and convincingly to all on every occasion. There is pleasure in use, not misuse, of words.

Fine Works Honor Jehovah

A photographer of one of New York city's leading newspapers, while getting a picture in the Lost and Found department at the United Worshipers District Assembly, looked into a box that contained wallets, as well as $1, $5 and $10 bills with papers attached to each bill. He asked, "What's this?" He was told that the bills were kept in the original way in which they were folded and a note was clipped to each telling where it was found. In this way the loser could identify his bill. He asked, "Has anyone recovered any money lost?" He was told that an elderly Witness who had lost more than $100 had it returned to him. Exclaimed the reporter: "How about that! Where else in this world could you see that?" He took a picture of the box with the bills and wallets, total value some $300, which was printed in his paper. Later he said: "Believe me, I think now I've seen everything in this city of degenerate people!"

At the same assembly one newspaper photographer was heard exclaiming to another: "Did you leave my camera and film in there without having someone watch it?" "Stop worrying," replied the other. "It's in the safest place in the world with these people!"



Seeking the Reward of Life

DO YOU earnestly reach out for the prize of life in God's new world, or do you feel that it is better to serve God with no thought of a reward?

To serve Jehovah in an acceptable manner we must view things God's way. "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) The testimony of creation is persuasive evidence that God is. The Bible even more marvelously acquaints us with God. It strengthens our conviction that, indeed, there is an Almighty God, the Creator, and in its pages he identifies himself to us by his name Jehovah. He makes clear to us our responsibilities toward him, and these we must fulfill. But there is something more that we must believe. We must believe "that he becomes the rewarder of those earnestly seeking him." That requires that we look to the future, that we fix our minds on the marvelous things that God has in store for us and cultivate a strong desire for them.—Rom. 12:12.

The apostle Paul, who was moved by God to record that counsel on the need for faith, demonstrated its meaning in his own life. When writing to the Philippians he said: "I am pursuing to see if I may also lay hold on that for which I have also been laid hold on by Christ Jesus. Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus." (Phil. 3:12-14) Yes, Paul knew that it was God through Christ Jesus who had set this goal before him; he had full faith that God would reward his faithful service, and with all his heart he reached out for the successful attainment of the reward.

But some may ask, 'Is this the right motive? Is it the finest motive to be reaching out for a prize, to be seeking a reward? Should we not rather serve simply out of appreciation for the privilege of serving God?' Right motive is important, but, remember, in these matters it is not man who is authorized to determine what is right and what is wrong; Jehovah does that. He is the one who searches the hearts of men, and he is the one who has set the reward of life before his servants.

Definitely, the foremost motivating force in our ministry should be our love of God. We must love Jehovah our God with all our heart and all our mind and all our strength. (Mark 12:29, 30) As the psalmist David said: "To do your will, O my God, I have delighted, and your law is within my inward parts." (Ps. 40:8) That delight is not lessened by reaching out for the reward of life. To the contrary, since God has been pleased to extend to us the reward of life, it would be rank ingratitude on our part to treat it as of little consequence. If we have allowed God's thoughts to govern our thinking, if we really do love Jehovah and all his ways, then we are going to be pleased that he is the rewarder of those diligently seeking him and we are going to delight in the reward that he holds out to us and seek to lay hold of it. As Paul did, we will reach out for the reward, making it the object of our thoughts and longings, not something that we could do

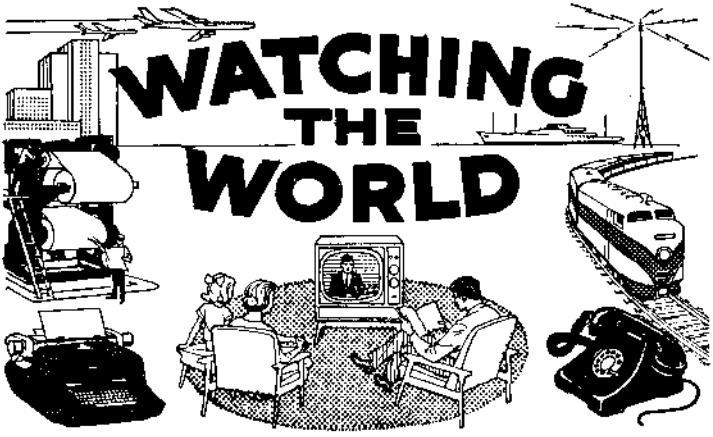
without, but something that stimulates us to demonstrate appreciation by zealous service in anticipation of that grand reward. The "hope of salvation" will be as a helmet to us, guarding our mental powers. "Let us, then, as many of us as are mature, be of this mental attitude," urges Paul. "And if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you."—1 Thess. 5:8; Phil. 3:15.

To make clear to us the kind of faith that leads to success, Jehovah God had recorded for us, at Hebrews, chapter 11, both the deeds of faith of his servants and the goal on which they set their hearts. He tells us that Abraham "was awaiting the city having real foundations, the builder and creator of which city is God," and this strengthened him to remain separate from the old-world society that surrounded him. Isaac and Jacob cherished that same hope. "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them." They were reaching out for a better place, one that God would provide, and God approved of their attitude. "God is not ashamed of them, to be called upon as their God, for he has made a city ready for them." Moses, too, properly evaluated his position, and he turned his back on the riches of Egypt, "for he looked intently toward the payment of the reward," a reward far superior to anything that Egypt could offer. When they were faced with death itself, their firm conviction that God rewards those who faithfully endure gave them strength. "They would not accept release by some ransom, in order that they might attain a better resurrection."—Heb. 11: 10, 13, 16, 26, 35.

Climaxing the record of faith is the example set by Jesus Christ. He knew that as a reward for his faithful service on earth he would be returned to the heavenly courts of his God. He did not brush aside all thought of this marvelous prospect, concluding that he did not need anything like that to make him strong in time of trial. No, he recognized it as a loving provision of his Father, he wholeheartedly embraced it and drew strength from it. Making this clear, Hebrews 12:2 says: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God."

It is the joyful prospect of life in the new world that often moves new students of the Bible to share what they have learned with their friends and relatives. It is the conviction that their hope is valid that helps to keep them faithful through long years of service. It is firm determination to meet the divine requirements for everlasting life that strengthens them to shun immorality. It is confidence that God will indeed reward those who faithfully serve him that enables them to face even death rather than to forsake their faith. It is not a selfish longing for personal gain that motivates them, but love for God and appreciation of his provisions.

Yes, those who are mature recognize the wisdom of God in setting a reward before his servants to stimulate them to exert themselves in the Christian race. They do not stifle hope, but cultivate it, filling their thoughts with it, that they may be moved to be strong advocates of it to others and may themselves run in such a way as to receive the reward, and that to the glory of God. (1 Cor. 9:24-27) They love life, because it is a gift from God, the Life-giver. They find pleasure in serving God; so they do not brush aside the prospect of eternal life, but earnestly reach out for it, knowing that it will afford them the opportunity to serve Him forever.—Ps. 115:17, 18.



U.N. Assembly Opens Without Hammarskjöld

◈ On September 19 the sixteenth General Assembly of the United Nations opened in a way that has become customary, with delegates from all the ninety-nine member nations standing for a minute of silent prayer or meditation. After a few remarks by Frederick H. Boland, outgoing president of the fifteenth session, a minute of silence was observed in tribute to Secretary General Dag Hammarskjöld, who had been killed the day before in an airplane crash in Northern Rhodesia. The meeting, which lasted a total of four minutes, was then adjourned until the following day.

Kennedy Speaks at U.N.

◈ On September 25 United States president John F. Kennedy, in a thirty-eight-minute address before the United Nations General Assembly, warned that "mankind must put an end to war or war will put an end to mankind." The president recognized that the Berlin crisis presented a serious threat to world peace. Yet he declared that the Western powers have "resolved to defend, by whatever means are forced upon them, their obligations and their access to the free citizens of West Berlin." The president then observed that "the events and decisions of the next ten months may well decide the fate of man for the next 10,000 years. . . . And we in this hall shall be remembered either as part of the generation that turned this planet into a flaming funeral pyre or the generation that met its vow 'to save succeeding generations from the scourge of war.'"

"Thirty Minutes from Armageddon"

◈ On September 16 former president Dwight D. Eisenhower in a speech at a fund-raising dinner in Chicago criticized the Kennedy Administration's handling of recent events. He pointed to the ever-growing threat of nuclear destruction, which, he said, puts Chicago "but thirty minutes from Armageddon."

On Target

◈ In conjunction with her resumption of nuclear weapons testing the Soviet Union took steps toward demonstrating her ability to deliver such weapons "to any point on earth." On September 13, in the first of a series of shots, she launched a rocket 7,500 miles into the central Pacific. It hit within 1,000 yards of the target.

Sign of the Times

◈ A recent issue of *Today's Health*, an American Medical Association publication, described people's fear of atomic energy by the term nucleomitophobia. Persons suffering from this new phobia have been calling public officials expressing the fear that they are "radioactive," the magazine reported. Dr. Milton A. Dushkin explained that such fears are the "product of the age."

West Berlin Suicides

◈ Statistics reveal that West Berlin has an unusually high suicide rate, higher than any other city in western Europe. In 1960 there were 753 recorded suicides in West Berlin, making a rate of thirty-four to every 100,000 persons. This compares to 9.8 suicides per 100,000 persons in the United States. West Berlin's high suicide rate has been constant for several years.

Storm Disasters

◈ During the middle of September Nancy, Carla and Esther raced through populated areas in different parts of the earth, raising havoc as they went. Typhoon Nancy struck central Japan September 17, leaving a path of death and destruction in her wake. The final casualty toll was set at 185 dead, 15 missing and 3,879 injured. Nearly three quarters of a million persons were left homeless or suffered losses due to the storm.

On September 11 hurricane Carla swept inland from the Gulf of Mexico, battering the coast of Texas and Louisiana and causing torrential downpours north into Oklahoma and Kansas. Carla, with winds reaching 173 miles an hour, was ranked as one of the eight worst storms along the Texas coast since 1875, according to the United States Weather Bureau. With due respect for the approaching storm, some

half million persons wisely heeded warnings and fled north. It was one of the largest evacuations in United States history. As a result, the storm's death toll was only about forty. However, damage to property was tremendous and was expected to reach as high as 300 million dollars.

A few days later Esther threatened the Atlantic seaboard as she moved up the east coast of the United States. Fortunately she stayed far enough out to sea so that loss of life and much of the anticipated damage were averted.

Carla's Energy

◈ United States Weather Bureau scientists said that Carla's energy was forty-five times that of Russia's proposed 100-megaton superbomb and 300 times the energy of the largest hydrogen bomb the United States has set off, which was a fifteen-megaton bomb exploded in 1954. Carla's 173-mile-an-hour winds, however, fall far short of the strongest winds recorded in the United States. These occurred in the early 1930's during a winter blizzard atop Mount Washington in New Hampshire. At that time winds reached 229 miles an hour and blew at 188 miles an hour for sustained periods.

Spain Bans "Time" Magazine

According to a *UPI* dispatch *Time* magazine was banned from Spain because of an article appearing in its August 11 issue regarding Spanish political prisoners. The article said that nearly 300,000 Loyalists were jailed as political prisoners when Franco's rebel troops triumphed. It also reported the number of prisoners currently held in Spanish prisons.

Beliefs of Baptist Ministers

◈ In the September issue of the Baptist magazine *Crusader* there is published the results of a survey on the beliefs of American and Southern Baptist ministers. Pastor Howard R. Stewart of the First Baptist Church, Dover, Delaware, wanted to find out how the beliefs of the American and Southern Baptists compared so he sent questionnaires to Pennsylvania pastors (a typical American Baptist Convention state), as well as to Virginia pastors (a relatively liberal Southern Baptist Convention stronghold). The published results were based upon some 253 replies from Pennsylvania and 504 replies from Virginia. To the question, "Do you believe in a personal God?" 92.8 percent of the Pennsylvania ministers and 96.4 percent of the Virginia ministers said Yes, but the remaining either answered No, Yes with reservations, or Not sure. Only, 80.6 percent of the Pennsylvania ministers and 87.9 percent of the Virginia ministers answered Yes to the question, "Do you believe in the virgin birth of Christ?" To the question, "Do you believe the Bible is the inspired Word of God?" 88.9 percent of the Pennsylvania ministers and 84.5 percent of the Virginia ministers said Yes. Most of the others answered Yes with reservations, or Not sure.

Cost of Youth Crime

◈ On September 14 Mayor Wagner of New York city called the fight on youth crime "one of the most pressing problems facing New York city and the nation today." He said that "in 1961 the City of New York provided $74,000,000 to combat this problem alone." However, he predicted that the "figure will continue to rise before we can hope for a leveling off."

Metrecal to Asians

◈ On September 26 Senator John J. Williams reported to the Senate that during August some 48,000 cans of Metrecal were shipped to South Vietnam at the expense of American taxpayers. The State Department said that it was an "honest mistake."

Tooth Troubles

◈ Statistics released in September by the drug industry's Health Information Foundation revealed that 22 million Americans are completely toothless. Among those that do have teeth there are 700 million cavities, or an average of about four and a half cavities per person.

Population Explosion

◈ In a television interview on September 23 Census Director Richard M. Scammon predicted that the United States population of 185,000,000 would grow to 400,000,000 in the lifetime of a child now five years old.

Alcoholism's Toll

◈ On September 5 Alcoholics Anonymous in its first public report in its twenty-six-year history announced that it has 8,615 groups with a membership of 300,000 in eighty-two countries. However, it is reported that the United States alone has over 5,000,000 alcoholics. Also, some 2 percent of Canada's adult population, or 212,000 persons, are reported to be alcoholics.

Loitering Law Enforced

On September 19 John Kolesar was fined $15 for allowing his 17-year-old son to loiter on a street corner in Kenilworth, New Jersey. It was the first fine issued for breaking the new borough ordinance that prohibits loitering on street corners. However, Police Chief Edward Stupak said that the new law would be enforced to the limit by his men.

Dating and Marriage

◈ David R. Mace, executive director of the American Association of Marriage Counselors, appealed to parents to reverse the "dangerous and unhealthy trend" of allowing children in their early teens to date. Such early dating practices have contributed to the fact that one out of every seven brides in the United States is seventeen years of age or younger. Mace pointed to the troubles and heartache that come as a result of allowing immature teen-agers to be alone unchaperoned. "We must reverse this trend," he said, "by establishing an age below which dating is outlawed by universal social custom."

Mighty Mouse Kills Snake

◈ At a snake farm near Pretoria, South Africa, a tiny white mouse recently killed a six-foot black mamba. When placed in the mamba's cage as food for the snake the mouse immediately attacked, biting the mamba in the side. The mamba made no efforts to retaliate. It died within a few days when infection set into the wound.

Chicken Leather Shoes

◈ According to a radio broadcast from Sofia, Bulgaria, factories in that country are using leather from the legs of domestic poultry for making women's shoes. It was said that this will reduce imports of more conventional types of leather and will result in a big saving in foreign currency.

Egg Shape

◈ Experiments reveal that when chickens go into space, or at least when exposed to conditions that simulate those found in space, they lay flattened eggs. This is because of the excess in gravity, which makes their body weigh four times more than normal. However, Adelaide, the famous hen from Poole, England, even under normal conditions laid odd-shaped eggs, every one of them curved like a banana. From television appearances Adelaide collected $2,800 for charity and she received fan mail from all over Britain and the United States. Recently, after laying hundreds of banana-shaped eggs over the past several years, Adelaide died quietly on her nest.

Cholera Epidemic

◈ On September 23 it was officially reported that in the Bihar State of northeast India nearly 5,000 persons had died of cholera during the previous four months. Mass innoculations were given the population to combat the disease.

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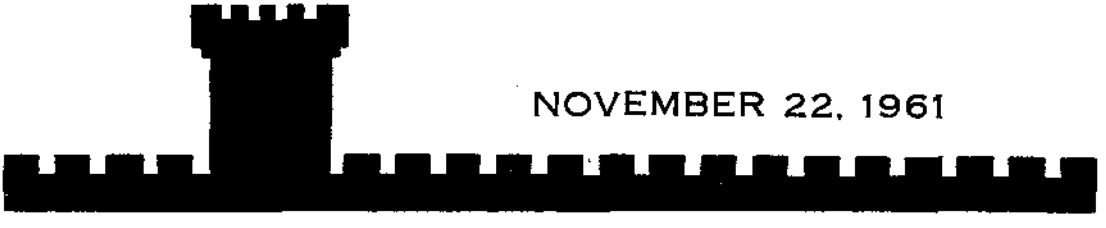

NOVEMBER 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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What Makes a CHRISTIAN?

WHEN you see a person who never harms anyone, never damages anyone's property, never speaks abusively of his neighbors, never permits a vile saying to come out of his mouth, do you immediately conclude that he is a good Christian? There are many persons who would. They seem to think that he has God's favor because he never does anything that they consider to be bad. But does that make him a Christian?

It is not what you do not do that makes you a Christian but what you do. Christianity is not a negative religion. It is one of positive action. Confucianism, not Christianity, has the negative rule that you should not do to others what you do not want them to do to you. The golden rule for Christians, on the other hand, requires you to do something. Jesus expressed it this way: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) In view of this, how can a person be considered a Christian simply because he does not do things that are bad or injurious to others?

The Bible writer James argued against the idea of Christianity without action when he said: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning." (Jas. 1:22) It is false reasoning, then, to imagine that a person is a Christian because he lives an inoffensive life, not harming anyone, and perhaps is a regular church attender. He may claim that he has faith, but there must be works that prove it. While it is important for Christians to assemble together to consider the Word of God, Christian works call for one to do more than silently sit in a pew. He must demonstrate his faith in the Word of God by sharing in the work it shows that Christians are to do. James goes on with his argument and says: "Faith, if it does not have works, is dead in itself. Nevertheless, a certain one will say: 'You have faith, and I have works. Show me your faith apart from the works, and I shall show you my faith by my works.' " —Jas. 2:17, 18.

The works that mark a person as a Christian are those specified in the Scriptures. It is, therefore, the written Word of God that sets the standard for determining what makes a Christian, and not personal opinion. According to it a person must take positive action with respect to his relations with others. He must do good to them, even those who are his enemies. This is far more difficult than merely refraining from doing evil to them. The

one who set the example for Christians, Jesus Christ, said: "But I say to you who are listening, Continue to love your enemies, to do good to those hating you." (Luke 6:27) Are you able to do this? If you are not, you are failing to meet one of the Scriptural qualifications of a Christian.

Exercising Christian love requires action. It is shown by the good you do for others, by your consideration for them, by your helpfulness and by your interest in their welfare. You do not have love when you mind only your own business and blissfully ignore the needs of others. Being a Christian requires not only the refraining from doing evil but the action of doing good deeds. Chief of these is doing the will of God.

ARTICLES IN THE NEXT ISSUE

- What's Wrong with Christmas?
- The Stock Market.
- Religious Intolerance and the State Church.
- What Is Osteopathy?

How can a person be a Christian if the Christian religion has become for him a mere formalism, a Sunday ritual? How can he claim to be a follower of Christ when he lacks sufficient interest in God's will to read the Scriptures? How can he expect God to favor him when he is indifferent to obeying the laws of the Supreme Sovereign? Should not a Christian have the same mental attitude Jesus had? He delighted to do the will of God. Should he not be intensely interested in what God caused to be written for man's instruction and guidance? Should he not be so concerned with his religion that he thinks about it and lives by its principles every day of the week? That is what Christians of the first century did and no less is expected from Christians today.

Christianity is not a religion in which its adherents remain silent about their beliefs. Its Leader, Jesus Christ, set the example by preaching to others. "He went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." (Luke 8:1) His disciples did likewise. This was a good work he did and it was for the benefit of all who listened to him. It was a work that brought release from false religious beliefs and made clear the way to God's favor and the blessing of eternal life. By his preaching he set the example for all who would become his followers and thus Christians. They too must publicly preach Christian truths. The apostle Paul indicated how important this responsibility is when he said: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) This is good work that shows neighbor love.

Most people who claim to be Christians today do not manifest this love. Instead of making public declaration of the life-giving truths of the Scriptures, they remain silent. They are quick to talk about themselves but slow to talk about their Creator. How can he be pleased with people who think so little of him that they have no desire to talk about him and his grand purposes? How can they claim to be Christians when they fail to meet this fundamental requirement of Christianity?

The term "Christian" is not a term that can be loosely applied to almost anyone in the Western world. Only those persons who meet Scriptural standards are Christians. No one else is recognized as such by God. "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21.

WHY THE "MOTHER NATURE" MYTH?

A STRANGE mixture of fact and fiction appears repeatedly in popular scientific articles on the wonders of nature. Invariably the observers of animal, bird and marine life call upon evolution and "Mother Nature" to accept credit for an endless chain of biological miracles. Typical of the praise heaped on "Mother Nature" and evolution are the words: "miraculous," "remarkable," "ingenious," "magical," "extraordinary," "marvelous," "perfect," "masterpiece," "great mystery," "phenomenon," "unerring," "astonishing," "precision," "fantastic" and "unbelievable."

The reverent reader recognizes perfection and miracles as works of God. The enlightened world long ago discarded ancient notions about a goddess of fertility. Yet biologists keep alluding to a goddess of nature who supposedly performs the miraculous. Who is this "Mother Nature"? Since "mother" means "a female parent," who is "Father Nature"? How is it that scientists find it impossible to give credit to God, but easy to give credit to "Mother Nature"? Why the "Mother Nature" myth? What prompts the unscientific mixture of fact and fiction?

Personal Philosophy

In his book *Studies in Creationism* Frank Lewis Marsh, professor of biology, throws some light on the subject: "The high point of controversy between science and the Christian religion concerns origins. It is the difference of opinion between numerous scientists and the book of Genesis in the matter of origins which has caused many scientists to brand the Bible a book of fables . . . However, it must never be let slip from mind that there is no *science* of origins. Science confines itself to facts. The origin of living things cannot be demonstrated in one way or in any other. Hence, a study of origins departs from science and enters the sphere of philosophy. And philosophy depends entirely upon human conclusions, and these shift from generation to generation unless built upon the enduring Bible, which consistently spoke the same word through its succession of authors."—Page 207.

The reason for the "Mother Nature" myth is now apparent. It has been adopted by those whose personal philosophy also embraces the theory of evolution. But why add "Mother Nature" to the philosophy of evolution if evolution explains the origin of these miracles? The difficulty is that blind evolution is impersonal. All these marvels of life speak of an invisible guiding Intelligence, and intelligence exists only where there is personality. Unwilling to accept God as that personality, evolutionists take nature, the created thing, and personify it. The result is a female divinity that supposedly has created astonishing laws and miracles! Branding the Bible a book of fables, evolutionists proceed to create a fable of their own.

God's Intelligence Manifest

It has been truthfully said that "nature is pregnant with suggestions of a Higher

Intelligence." As reported in the August, 1961, issue of *Scientific American*, a large number of marine organisms either live by cleaning other fish or benefit by being cleansed of bacteria, parasitic crustaceans and infectious growths. Host fish of many kinds travel relatively long distances to fixed stations where bright-colored smaller fish will give them a thorough cleaning. After seeking out the brightly uniformed attendants, these normally voracious fish will refrain from eating the cleaners and remain motionless in very awkward positions—even upside down—while the little fish with pointed snouts and tweezer-like teeth go about their vital work. This amazing behavior called "cleaning symbiosis" is recognized as an important activity that occurs throughout the marine world. Already some twenty-six species of fish, six species of shrimp and a red crab have been discovered in this cleaning work.

How the cleaners got into this strange business, came to be so suitably equipped for the job, and work without fear of being eaten by their predatory customers is a mystery to the "Mother Nature" sect. Christians see in this awesome phenomenon the reflected wisdom of the God who said: "Let the waters swarm forth a swarm of living souls."—Gen. 1:20.

Art of Healing

Some years ago in the article "Mother Nature Knows Best" Archibald Rutledge reported on the marvelous knack wild creatures have for treating their own ailments. By observing which plants were selected by suffering animals to treat wounds, fever and alimentary disturbances, the American Indians and early pioneers learned the rudiments of medicine! For example, to support a broken leg a woodcock will apply a splint of clay, sometimes reinforcing it with fibrous roots. Bears will smear their wounds with spruce or hemlock resin and even with clay. An injured muskrat will choose hemlock gum to protect a wound from the germ-laden water in which he swims. To stanch the flow of blood a chimpanzee or a gorilla will pack an injury with astringent aromatic leaves. Often wild creatures will take a laxative or induce vomiting, as may be required, and seek solitude, fresh air and rest. Vultures, the birds that dine on dead carcasses, not only keep their beaks scrupulously clean but choose a high place in the sun and sit there with wings outstretched for the purpose of cleaning their feathers. Sanitary precautions are necessary, and animals do something about it.

What physician taught wild creatures the art of healing and hygienics? Instinct? But who designed it? Airplanes and missiles can be put under automatic controls, but only after someone has designed and manufactured the guiding equipment. Could it be otherwise in the animal world? Devotees of "Mother Nature" give her the credit. Christians give the praise to Jehovah God, who said: "Let flying creatures fly over the earth . . . Let the earth put forth living souls according to their kinds, domestic animal and moving animal and wild beast of the earth according to its kind."—Gen. 1:20, 24.

The Human Body

No less a masterpiece of engineering is the miracle of the human body. Science tells us our amazing blood is mildly alkaline. A slight shift to acidity could mean coma and death; greater alkalinity could mean convulsions. Again, the amount of sugar in our blood is extremely precise. Less sugar could mean convulsions and coma; more sugar can also be serious. Acting as a safety valve, the kidneys expel excess sugar. But how is it that muscular exertion is not fatal, since it depletes vital

blood sugar and creates poisonous acids? Fortunately, because of rapid breathing and increased heart action, extra oxygen is provided to carry off the acid waste. Surplus starch providently stored in the liver is converted into sugar and the delicate sugar balance is preserved.

The body's prodigious efficiency in eliminating wastes attracted the attention of Dr. Alexis Carrel, a Nobel prize winner. He pointed out that living tissue in a flask requires a volume of liquid equal to 2,000 times its own volume in order not to be poisoned by its own waste products. If the human body were reduced to mere living pulp it would, therefore, require about 200,000 quarts of nutritive fluid to live. Thanks to the marvelous perfection of the apparatuses responsible for the circulation of our blood and removal of wastes we humans function with only six or seven quarts of life fluid. What a clumsy, impossible creature man would be if he had to accommodate 200,000 quarts of blood!

Who is responsible for this miraculous efficiency? Chance? Evolution? "Mother Nature"? No, not to a mythical goddess does credit go for this superhuman intelligence. By reasoning on the scientific facts separated from philosophical chaff, the Christian gives praise to Jehovah God, who said: "Let us make man in our image."—Gen. 1:26.

Throughout the Bible intelligent man reads of his intelligent Creator, Jehovah. Miraculously this book of facts and prophecy has been preserved for thousands of years, so that man can learn his true origin and destiny. Even before looking into this wonderful book we should be able to observe ourselves and the other creatures of land, sea and air and agree with lawyer Paul: "His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."—Rom. 1:20.

There is no excuse for the "Mother Nature" myth.

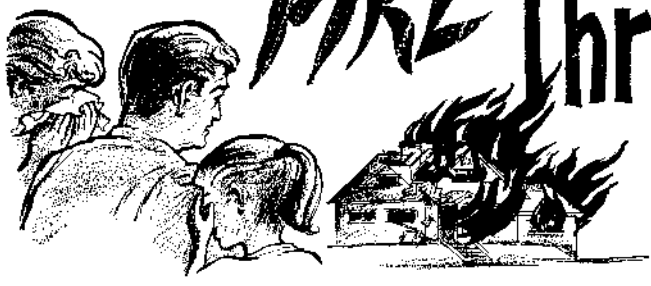
Accidental Poisoning

"The unprecedented advances in science and technology," recently reported Dr. Harold Jacobziner of the New York City Department of Health, "have brought an ever increasing number of new products, drugs and household preparations into the American home and into the 'mouths of babes.' The number of individual chemical products available now exceeds a quarter of a million. The explosive increase in the child population has also produced a greater number of 'susceptibles,' and hence the risk of accidental chemical poisonings has sharply increased.

"It is estimated that nearly one million people are accidentally poisoned each year; more than 1200 die annually as a result of such poisonings. Last year 400 children under five years of age died from accidental poisonings. In New York City, more children died last year from poisonings than from the following communicable diseases combined: measles, German measles, poliomyelitis, tuberculosis, rheumatic fever, scarlet fever and other streptococcic infections.

"Nearly half of all poisonings occur in children under five years of age, although they constitute only eight percent of the general population. Of the poisonings reported in individuals under 20 years of age, 85% occurred in children under five. The highest number of poisonings occurs at age two years, with age one running closely behind. . . . Poisoning due to internal medications causes 50% of the total number reported at all ages, with aspirin as the chief offender. . . . It is well to remember that all accidental chemical poisonings are preventable."—*Modern Drugs*, February, 1961.

The SENSELESS FIRE Threat



addition to seriously injuring upward of 70,000.

Fire-fighting methods improve and the cost of fire fighting mounts, and still the annual toll of fires in dollars and loss of lives also increases. Why? Are all these fires due to circumstances over which the persons involved had no control, or could it be that senseless factors, such as negligence, ignorance, stubbornness, penny-pinching greed and politics, are largely to blame? What is your responsibility in this senseless-fire threat?

SOME three thousand years ago a wise man wrote that there were four things "that have not said: 'Enough!'" Among these he listed fire. Those words of Agur are as true today as when he first wrote them.—Prov. 30:15, 16.

In April, 1961, the Dora, a merchant vessel, was in the Persian Gulf when a fire broke out. It spread so fast that most of the passengers had to jump overboard. About one third, or 212 persons, lost their lives. Later the ship sank, a total loss. In December, 1960, there was a fire on the almost completed United States aircraft carrier Constellation. It took fifty lives, severely injured some 150 others and did close to $50 million damage.

In January of this year 11,000 were made homeless in the worst conflagration ever in Hong Kong's "shanty town," and a like number lost their homes in a certain Philippine city last October. During 1960 there were 1,500 fires every day, on an average, in homes in the United States. There fires take a toll of $1.5 billion annually as well as more than 11,000 lives, in

Negligence

When negligence is gross, inexcusable and results in the loss of many lives and many millions of dollars in property, then it is no longer simply negligence but criminal negligence. In ancient Bible times when criminal negligence resulted in death, capital punishment was meted out to the guilty parties. If such a just principle were now in force, there would be far fewer fires and some of the worst conflagrations would never have occurred.—Ex. 21:29.

Take the December, 1960, Constellation fire. The public was asked to believe that it was due to an "inconceivable coincidence of circumstances." Was it? No, it was not.

The facts are that, although this ship was 85 percent completed, its own fire-fighting apparatus was not activated, not even after forty smaller fires had taken place. There was enough lumber on board the ship to stock a lumberyard, yet none of it was treated for fire retardation. The "No Smoking" signs were ignored. There was no "Abandon Ship" signal. A tank of diesel fuel was on board with no safe-

guards nor "well" to catch leaking oil. There were also other cases of negligence.

Not until "after the horse was stolen" did the Navy lock the barn door by issuing the following instructions, which were tacit admission that the cause in fact was criminal negligence: "Provide adequate fire alarm signals. Assure that each workman knows the signals and knows what to do when the alarm sounds . . . Do not stow inflammable liquids in containers on board ship . . . Temporary structures below decks for use of supervisory personnel, progress men and planners are prohibited." And later another set of instructions required that in the future all wooden scaffolding used in shipbuilding must be treated with fire-retardant chemicals.

Investigation has similarly indicted others involved in great disasters, such as the $53-million loss by fire on the Normandie when it was being reconverted and when the government neglected to have it insured while it was undergoing reconversion, back in 1942; and the Texas City, Texas, conflagration that cost some $50 million and took 600 lives, back in 1947.

Penny-pinching Greed

Are you inclined to pinch pennies? It is bad business when safety factors are involved. It is risky for the largest hotels as well as the humblest dwellings. Of course, the larger the institution or building the greater the harm that can result, as shown in January of this year when twenty persons perished in a San Francisco hotel fire, the city's deadliest fire in seventeen years. Also, one of New York city's most prominent and largest hotels had a fire in 1960 that cost one life and felled dozens by its smoke. Investigation by the fire department revealed deplorable conditions and many safety violations. As a result, a number of floors were sealed off until the violations were rectified.

This penny-pinching greed is especially true regarding ships, according to one of the leading United States arson authorities, Paul W. Kearney, in his book *Disaster on Your Doorstep.*

A circus fire in Hartford, Connecticut, in 1944, caused the death of 168 persons and injured many more. This fire cost the circus from $10 to $15 million in damage suits and sent a number of its officials to prison for involuntary manslaughter. At the time it was claimed that "a most unusual combination of circumstances" had caused the fire. But it evidently taught the circus people a lesson, as their tents are now flameproofed. Refusal to do so before was criminal penny-pinching.

The tents the Watch Tower Society uses at its large conventions are always fireproofed or flameproofed. Had they not been, one of its Yankee Stadium conventions would have been the scene of a great fire. One evening irresponsible teen-agers threw a "Molotov cocktail," a can of cigarette lighter fluid with a burning wick, on one of the tents. The tent being flameproofed, the "cocktail" burned a hole only some two and a half feet square, where the liquid had spread, but that was all.

Rather than risk your own life and the lives of workers and firemen, how much wiser to make the small needed investment to insure safety to one's property, workers and loved ones! Do not dismiss your responsibility with the wishful thought that "it cannot happen here." It can! When it does, it may shock the whole nation, as did the Chicago, Illinois, parochial school fire back in 1958 that took the lives of 89 children and three nuns as well as sending 75 others to the hospital.

The Political Hurdle

While the average man can do little if anything about the hurdle that politics

represents in regard to the senseless-fire threat, yet the picture would not be complete without calling attention to its reality. For example, London's fire department recently begged the government to restrict parking of autos at fire hydrants. Incredibly, at least to people living in ever so many other cities, her Majesty's government sensed no need for any laws restricting such parking.

Yes, the fire fighters themselves are usually the "goat" at this political hurdle. Time and again a fire inspector reports a violation, only to have it quashed. In fact, fire inspectors have been threatened with loss of jobs and actually demoted because they did their duty conscientiously in reporting fire violations! And city fathers have been known to suspend their safety ordinances while a certain structure was being built so that it would not need to comply with its safety requirements! After it was completed the ordinance was again activated.

Fittingly, *Fire Engineering* once editorialized: "How long will the business of fire control remain a political football? Thus far nothing has come of these recurrent tragedies but charges, countercharges and recriminations. Fire fighters who have devoted a lifetime to their job," and it must be added, even risk their lives, "must suffer questioning—even inquisition—by investigators whose aim seems to be to whitewash some person or interest, not to dig out all the truth so that the long-existing evil conditions may be corrected." Calling the recent Constellation disaster an "inconceivable coincidence of circumstances" is a case of such whitewashing.

Your Responsibility

You cannot change politicians. Neither can you do anything about the penny-pinching tactics of those who own or operate public structures. But there are some things you can do.

When entering a public building note what other exits there are aside from the one through which you entered. Resolve never to panic when you hear the cry "Fire!" In many cases panic takes more lives than do the flames. Further, never lose any time reporting a fire. Even if small, it is better that the fire department be there and not needed than be called too late. The first five minutes, they say, are worth the next five hours.

When buying or renting a house, remember that a good house, according to firemen, is one that you can get out of, so see to it that each room has more than one way of escape. Never buy a house that has only one door to the outside nor one where the windows are too small for adults or too high for children to use in case of fire. When building, repairing or painting, use wood treated with fire-resistant chemicals and fire-retardant paint. When shopping for drapes, why not buy those made with fire-resistant materials? If you prefer wool or cotton, by all means get it flameproofed. And when buying cleaning fluids for home use be sure the kind you get is noninflammable.

Do you have a hand fire extinguisher? Do you know how to use it and have you checked recently to see that it is in good shape? The popular vaporizing, liquid-type, one-quart size can produce an amazing lot of fire-extinguishing foam almost instantly. However, on farms and homes removed from fire departments, caution dictates a large size. Some also have some sort of fire alarm, which can be purchased for as little as $35 and which is adequate for a modest home.

Start checking other details now. Are there any oily rags or other inflammable rubbish piling up in corners or hallways?

Is your electrical wiring in good shape? Do you run wires under carpets where they get walked on and their insulation gets bruised? Is your wiring adequate for the number of electric appliances you use? If in doubt, have an electrician check.

Do you let your television set get overheated? How about the motor on your electric refrigerator? Make sure that your furnace does not get overheated. All are common sources of fires. Care with matches is also a must, and if you smoke cigarettes, make sure your stubs are out before discarding them.

If you live in a private dwelling, get the family together and discuss what could be done in the case of fire. How would you get out if the hallways were blocked? Such precautions have saved the lives of more than one family. Remember, each year more people die from fires in homes than in other places and the majority of the victims are children. You need not live in fear of fire, but making a thorough check three or four times a year will prove to be a wise investment. As far as possible, avoid being a party to the senseless-fire threat.

HOW A SHUT-IN PARTICIPATES IN MEETINGS

THE Nashville *Tennessean* not long ago published a "Religion in Life" sketch of Susie Murphy, one of Jehovah's witnesses who, since 1958, has been a shut-in. Along with the article the newspaper published a photograph of her in her bed taking active part in a congregation meeting going on two blocks away, in the local Kingdom Hall.

How does this thirty-six-year-old Christian witness participate in congregation meetings? By means of a two-way intercommunication system.

Looking through the advertising pages of a telephone directory one day, Susie's brother-in-law came across an ad for an intercommunication system. He investigated and found that it was a system installed for shut-in children so they could attend their school classes from their room at home. This system was installed for this Christian witness of Jehovah, and now she is able to comment at the regular congregational meetings.

Beside her on the bed is a small walnut-stained box. For five hours a week, at the turn of the switch, the box comes alive. It conveys to her every word spoken, even the rustle of a turning page, from the Kingdom Hall of the East Unit of the Nashville Congregation of Jehovah's Witnesses.

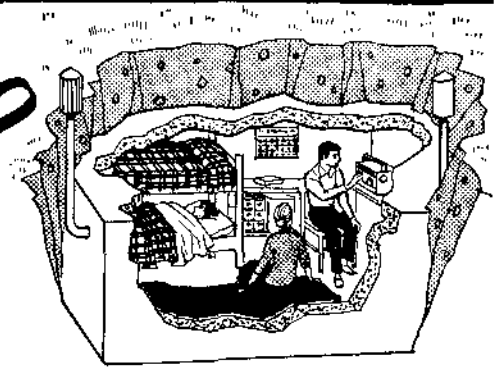
She can lightly touch a bar on her intercommunication box and in the Kingdom Hall, beside the speaker's stand on a small table with electronic equipment, a buzzer signals that she has a comment to make from up at her house. When it is her turn to comment, the congregation hears her distinctly.

Thus even being a shut-in does not prevent this Christian witness from participating in the weekly theocratic ministry school. She gives her share of student talks. When it comes time for her assignment, her assistant comes to the front, to the speaker's stand beside the table, and converses with Susie via the intercommunication system. The school instructor then comments on Susie's presentation, offering her constructive counsel so that she can improve her ministry.

Yes, this Christian witness realizes that to make the most of being a shut-in she needs to help others learn of the Kingdom hope. So she is alert to every opportunity that comes her way. After the Nashville newspaper published its article concerning the strong faith of this Witness, a number of people became interested and wrote her or visited her. "It has given me more opportunity to share in the ministry," she told a visiting minister. "I get up to nine hours a month in the ministry. All the time I feel up to it, I'm telephoning or writing to someone."

The Murphy's request for the two-way intercommunication system was the first that the telephone company there had ever received for the use of its system for religious purposes. The service costs the Murphys $13.50 a month.

Are FALLOUT SHELTERS the Answer?



TWO men entered a family fallout shelter in the State of New Hampshire to make an experiment. They wondered how it would feel to be confined there for many days. To find out, they planned to remain in the concrete shelter for five days.

During the second day of their self-imposed exile one man called his wife on the communication system linking the shelter with their home. He was having difficulty breathing. The woman rushed to the above-ground shelter and struggled to open the heavy reinforced steel door. Finally it swung open as she fell to the ground. Fresh air saved two curious Americans from tragedy.

The interest that prompted these men to make the near-fatal experiment is typical of the "shelter mood" that is gaining momentum in America's cities and rural areas. The Pentagon and the White House have been swamped with inquiries about fallout shelters. In just one month 2,400,000 requests were received for the Government's booklet entitled "The Family Fallout Shelter."

For companies that build shelters the anticipated nuclear clouds have proved to contain a silver lining. A Detroit manufacturer is turning out 5,000 prefabricated shelters a month, each made to sell for $700. A Dallas firm anticipated $100,000 worth of orders in its first month of business. One eastern city sprouted thirty new shelter contractors within a few weeks. Many builders are running newspaper ads that strangely resemble revivalist warnings. One read: "Have You Prepared for Survival? Don't Wait—*Now* is the Time."

Enterprising merchants assembled "survival kits" that contained such necessities as food, canned water, matches, candles and, in some cases, a portable toilet. Americans can also purchase air blowers, filters, plastic gloves and garments and meters for measuring radioactivity.

Here and there crowds are flocking to high school auditoriums to learn how to survive nuclear attack. To encourage more people to erect shelters some communities are waiving building-permit fees. At least one state has passed a law exempting shelters from the local real estate tax that is usually levied on a building improvement.

American big business is also coming to grips with the problem of providing shelter for employees as well as microfilmed records. Existing buildings are being surveyed for shelter potential, and some companies plan to install shelters in new construction.

America's new concern with fallout shelters also came to light at the Nebraska State Fair. In 1960 a shelter demonstration attracted only nominal attention. But this year about 11,000 people saw the exhibit and listened to a five-minute briefing. Many stood in line as long as forty-five minutes to have a look. Clearly, Americans are giving a lot of thought to what was

once "unthinkable." As the Utah director of civil defense put it: "People are just beginning to realize we can have a nuclear war."

What made the change? The Berlin crisis, Russia's resumption of nuclear tests and President Kennedy's July 25 speech on military preparedness. In that nationwide address the chief executive said: "In event of attack, the lives of those families which are not hit in a nuclear blast and fire can still be saved, if they can be warned to take shelter, and if that shelter is available." He outlined a public shelter program for which Congress has since authorized $207.6 million. This expenditure will finance a survey of all public buildings, subways and underground garages with fallout shelter potential. Those able to accommodate fifty persons or more will be marked. Existing shelters will be improved to insure air supply. About $10 million will go to perfect a buzzer warning system that will be activated by special transmitters situated in local power plants. The buzzers would be placed in every home and place of business.

In September President Kennedy released a public letter urging the American people to consider seriously the *Life* magazine article on fallout shelters, for which his letter served as introduction. Readers were given diagrams and pictures of various shelters suitable for basement or yard. Prominent was a picture of a large community shelter in Boise, Idaho. Men, women and children were shown thronging into the refuge, which is equipped with dormitories, power plant, kitchen, hospital and decontamination showers.

The Administration drive for family fallout shelters has now progressed to announcement of the Government's program for family shelters at a more modest cost to home owners.

Disturbing Thoughts

An unexpected by-product of the shelter surge was a wave of guilty consciences and raw hostility. Many tried to disguise their shelters as game rooms or wine cellars. Typical was the remark: "I know it sounds selfish, perhaps immoral, but I have myself and my family to look out for, and I don't want to have to share my shelter with anyone." A resident of a Chicago suburb was more belligerent: "When I get my shelter finished, I'm going to mount a machine gun at the hatch to keep the neighbors out if the bomb falls. I'm deadly serious about this. If the stupid American public will not do what they have to to save themselves, I'm not going to run the risk of not being able to use the shelter I've taken the trouble to provide to save my own family." A Texas businessman has a .38 tear-gas gun ready to force his way into his shelter. Inside he has rifles and a .357 Magnum pistol to beat off his neighbors. One civil defense official advised the public to include a pistol in every survival kit. A Las Vegas leader proposed a 5,000-man militia to protect Nevada residents from Californians who might flee there because of enemy attack.

Some shelter owners said they would welcome as many neighbors as their haven would accommodate. Then the door would be locked.

The idea of gunning one's neighbor or slamming a shelter door in the face of a child seeking safety troubled many Americans. Some wondered if it would be worth while to survive into a post-attack world peopled by heartless shelter owners who had shot down their own neighbors. Clergymen offered different views of Christian ethics and attempted to draw a just line between love of neighbor and love of self.

A number of letters came into the world headquarters of Jehovah's witnesses in Brooklyn inquiring if Christians could

Scripturally go along with the trend and provide shelters for their families. In each case they were advised that whether a Christian should erect a fallout shelter or not is a matter for individual decision, since there is no objection on Scriptural grounds.

Five Million Dead

Many Americans have not supported the shelter boom because they do not think it very practical. Even some Government experts have questioned the wisdom of basement fallout shelters where occupants could be trapped in the burning wreckage of their homes. Of course, shelters can be built away from the house, but how far would occupants be from the nearest nuclear explosion? One 10-megaton bomb, equal to 10,000,000 tons of TNT, would blast and sear 415 square miles, an area almost as large as the city of Los Angeles! Premier Khrushchev said Russia is building a 100-megaton bomb, equal to 100,000,000 tons of TNT. This monstrosity would belch death and destruction an estimated eighteen miles from the point of explosion! Its incendiary effects might cover an area larger than the State of Vermont!

It is said that a nuclear attack would very likely blanket the entire United States with deadly radiation. While it is impossible to protect 180 million citizens from blast and flame, it is believed that many cities would escape direct hits. The Administration feels that in the present state of unpreparedness a nuclear attack would mean death for forty-five million Americans. It is maintained that adequate fallout shelters could reduce this shocking figure to about five million. To some minds the thought occurs that this cold statistic gives diplomats five million reasons to find an alternative to nuclear war.

Nuclear Diplomacy

Undoubtedly some government officials have a genuine interest in the safety of the American public. However, it would be naïve to suppose that that is the only possible motive behind the drive for fallout shelters. It must be remembered that the threat of war is still a key factor governing international relations. A nation's effectiveness at a conference table depends very much on the willingness of its citizens to risk war.

Following the 1945 unleashing of the atomic bomb many people toyed with the idea that war was obsolete. The Korean war and many other limited wars proved it was not, but what if Americans generally believed nuclear war to be unthinkable? With Russia testing nuclear weapons and practicing nuclear diplomacy Uncle Sam would be at a disadvantage. But if America were prepared for atomic war, if she could point to her fallout shelters and say, "We're ready for the worst," that would change the picture. Indeed, many Americans believe that preparedness for nuclear war is the only way to prevent it.

A prediction that Uncle Sam would push a shelter program was made in September, 1960, by Harrison Brown and James Real in their *Community of Fear:* "It is probable that within the next two or three years the United States will embark on a crash shelter program for a large proportion of its citizens and some of its industry. Once the shelter program is underway, it will constitute a significant retreat from the idea of the obsolescence of war. Once the people are convinced that they can survive the present state of the art of killing, a broad and significant new habit pattern will have been introduced and accepted, one grotesquely different from any we have known for thousands of years—that of adjusting ourselves to the idea of living

in holes. From that time onward it will be simple to adjust ourselves to living in *deeper* holes."

That the shelter program might have motives other than public safety was recognized by the *Christian Century* magazine. Said the editors: "The trumpets which sound uncertainly in Washington on civil defense seem to blow loudest in favor of those who are relatively affluent. Too often they raise hopes that shelters could be built which would resist blast, when no shelter feasible for most people's budgets could do anything more than protect from fallout for a few days or weeks. Citizens have a right to insist that the civil defense program be built on truth as to what can and what cannot be accomplished. We also must demand that the program be confined to the one objective of saving life. Civil defense as a device for influencing opinion in favor of policies leading to war must be disavowed and outlawed. Civil defense organization as a cover for loyalty witch-hunts, or as a gimmick by which vested interests can fatten their profits, is an offense to intelligence and an insult to civic morality."

The fact that others consider America's shelter boom to be ridiculous hysteria is not likely to discourage it. Already state laws have been urged to compel builders and property owners to provide fallout shelters as an essential requirement of public health and safety. Changes have been recommended in building and health codes. Employers may become responsible to provide shelter for their employees. Factories, commercial buildings and offices may be required to supply survival kits to their occupants.

A Better Remedy

The growing emphasis on fallout shelters raises a timely question: Are shelters the real answer to the problem? Is it not peace that we need more than a concrete hut of questionable value? The horrible consequences of nuclear war should convince anyone that an ounce of prevention is still worth a pound of cure. But where can man find lasting peace?

The facts of modern history confirm what the Bible foretold long ago. Peace must come by God's kingdom, not by the conferences of men. Fulfilled Bible prophecies prove that our generation is on a collision course with Armageddon, the "war of the great day of God the Almighty." Since Jesus referred to it as the worst time of trouble ever known to man, it far overshadows even a nuclear war between East and West. Furthermore, there is no doubt that Armageddon is destined to strike *all* the inhabited earth.

Who will survive that act of God and how? Its purpose answers both questions. Armageddon will remove wickedness from heaven and earth and pave the way for God's new world of righteousness. Survival depends, not on digging into the earth, but on delving into God's written Word the Bible to learn the course that pleases him. Protection depends entirely on being in harmony with God and his kingdom under Christ. There is no other place of refuge in the world crisis.

In view of this, it would be a mistake to become so absorbed in the campaign for survival of nuclear attack as to forget that a greater danger faces all of us. Seek shelter? Yes, but be sure it is in the right place and from the war that really counts.

Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger.—Zeph. 2:3.

AMAZING "Flowers" of the MINERAL WORLD

By "Awake!" correspondent in Canada

HAVE you ever stretched out on a white sandy beach that glistened in the summer sun? Your sandy bed was made of millions of tiny crystals. Did you sweeten your coffee this morning? Stirring in a spoonful of sugar meant dissolving thousands of perfectly formed crystals to please your palate. The diamond in your ring, the jewels in your watch and the transistor in your pocket radio—all are crystals.

Why not call them flowers? Flowers grow. Each has its own beautiful pattern and color scheme according to the design set for it by the great Designer and his Master Workman who created it. The same is true of crystals, the beautiful "flowers" of the mineral world. As with most nonliving substances, crystals grow from a mere "seed" into definite shapes and patterns designed for each specific substance. Many are breath-taking in their beauty of color and symmetry of design.

So beautiful and so perfectly formed are the mineral crystals that it is no wonder that various types of these stones are mentioned frequently in Jehovah's Word, the Bible. "Every precious stone" was the figurative covering of the anointed cherub in Eden. How exquisitely beauteous the foundations of the heavenly New Jerusalem, symbolically "adorned with every sort of precious stone," including such lovely crystals as the emerald, the sapphire, the beryl, the topaz and the amethyst! —Ezek. 28:13; Rev. 21:19, 20.

Greek philosophers, observing frost, concluded that clear quartz or "rock crystal" was water frozen into a six-sided solid by the Alpine cold. The word "crystal" comes from a Greek root that simply means "clear ice." It was even thought that glaciers were composed of quartz. Not until the modern advent of the X ray were the structure and growth of crystals properly understood. Passing an X-ray beam through a crystal revealed that its atoms are arranged in a systematic way throughout its entirety, being built into a three-dimensional pattern called a crystal lattice. The design of this lattice determines the exterior form of the crystal. Unerring identification of most minerals can be made by simply observing their outward appearance.

Mystery of Crystals

Why do crystal lattices have this curious "habit" of always taking their own form for each substance or combination of substances? It is primarily due to the orderly arrangement of the fixed average positions about which the atoms of any solid substance vibrate. So almost all solids consist of a pattern of atoms repeated again and again. Physicists do not really know why atoms of matter adopt orderly arrangements, although they do know that it is caused by some potent force that is universal in the way it acts. This quality of regularly repeated orderliness is called "crystallinity." The process by which crystals grow to have smooth, flat surfaces that meet in sharp edges and corners is called "crystallization." Anything having this property is a "crystal" or a collection

of crystals. Surprising as it may seem, the beautiful cut glassware in your home cannot rightly be called "crystal," because glass is a noncrystalline solid. Its atoms lack repetitive order. Glass has no lattice or "habit." It has been described as a "mass of disordered, tangled molecules, quivering, and unable to move enough to crystallize."

Even more remarkable than the internal structure of a crystal is its external structure. Observe the smooth, flat faces on a quartz crystal and note how they meet in a certain angle. If you measure the outer angle between the adjacent faces at the end of the crystal you will find that it is always 226 degrees, 16 minutes. It matters not whether it is a crystal you found along the rocky bank of a stream or one of the beautiful specimens on display in the Museum of Natural History. This fact tells us that all crystals have a regular, geometric, external form. Crystallographers (experts who deal in the science of crystals) have been able to assign them into six general groups or "crystal systems" based on the arrangement of the axes within the crystal. The number, position and relative lengths of the axes distinguish the crystal systems from one another. For example, a diamond crystal belongs to what is called the "isometric" system, which means "equal measure." Its arrangement resembles two square pyramids placed base to base, each of its three axes then being of equal length. The tiny cubes of common table salt belong to this group. Crystallographers have subdivided the six general systems into thirty-two classes according to the orderly arrangement of the atoms within the crystals themselves. This orderliness is called "internal symmetry."

As flowers have an infinite variety of characteristics, so have crystals. The varied colors of flowers and their petal arrangement are what delight the eye. Just so, these flowers of the mineral world "blossom" in every color of the rainbow. Some have more than one color; they may be yellow when viewed through the length of the crystal, but blue or violet when viewed through the width. Some of the tiniest crystals, even microscopic ones, are the most perfect in form and symmetry. Larger ones, like some older people, may have lost the good habits of their youth and become nearly unrecognizable from outward appearance. Only by passing an X-ray beam through such crystals to check on the internal atomic arrangement can their true identity be disclosed.

Oddities

Almost endless are the oddities that can be observed from a study of crystalline minerals. Crystals of magnetite have the peculiar property of magnetic attraction, while others are good conductors of electricity, ideal for your transistor radio. Although retaining their outward crystal form, some minerals change into an entirely different substance. An example is corundum, which has been known to change to talc in everything but shape. The Iceland spar variety of calcite has the property of double refraction; you can read print through it, but instead of seeing a single row of letters you will see two rows exactly the same. Star rubies and star sapphires have the interesting quality of asterism, that is, they reflect light rays in the form of a star. This results from their internal six-sided atomic pattern and needlelike inclusions of another mineral. An unusual "flower" of the mineral world is cryolite, sometimes called "the disappearing stone." When dropped into water it immediately becomes invisible. Because light travels through it at the same speed as it travels through water the light rays do not bend or refract. "Rock that bends"

well describes itacolumite or flexible sandstone. It is made up of an orderly arrangement of quartz crystals that interlock in such a way that the individual grains can rotate like bone joints as the material is bent. Mica, chlorite and talc are present also to give the rock an elastic quality.

An oddity that invariably evokes admiration from residents of northern climates is frost. Water, in the form of vapor, when rapidly cooled forms into flat crystals with six sides, just like snowflakes. As these form very quickly one against the other the exquisite scenes of forests, hills, trees and fernlike shrubbery appear on your window. This oddity is not exclusive with water crystals. Even in the mineral-bearing rocks one often finds manganese dioxide, silver and gold arranged in delightful mimicry of plant life. The gem stone "moss-agate" was often thought to contain actual fossilized moss, but it simply contains a different mineral with this arrangement of flattened crystals.

Crystals can "grow" to gigantic proportions. In 1959 a quartz crystal the height of a two-story building was found in Siberia. As far as size is concerned, feldspar crystals from Karelia in the Soviet Union are likely the "daddies" of all crystals. From each of a number of individual crystals it was possible to mine thousands of tons of this mineral! The Etta mine near Keystone, South Dakota, in the United States, has produced immense spodumene crystals (an ore of aluminum). One was 42 feet in length and weighed 90 tons! A 60-ton crystal of bronze mica, 33 feet long and 14 feet wide, was taken from the Lacy mine in Ontario, Canada. Imagine a garnet three feet in diameter—the size of some found in New York state—or the one weighing 1,540 pounds found at Dalsfjord, Norway!

Because of their beauty many crystals are used as gems. Amethysts, emeralds, topazes and zircons are among the most widely used gem stones. These are mined in many parts of the world and have been articles of commerce for centuries. Well-known gem stones are the Cullinan and Jonker diamonds. The 3,106-carat Cullinan diamond was mined in South Africa in 1905 and was presented to King Edward VII of England as a gift. Later it was cut into nine large diamonds and a number of smaller ones. One of the larger of the nine was set into the royal scepter of Great Britain. The 726-carat Jonker diamond, found in 1934, was famous for its purity.

Superstitions

Crystals and gems have starred in various superstitions in past centuries. From the "Polyhistor" of Solinus we read about heliotrope, a type of quartz now called bloodstone. It was asserted that if "consecrated before with accustomable enchantments, it maketh the bearer thereof to goe invisible." Of pyrite crystals, better known as "fool's gold," the same writer said: "The Pyrrhite is the colour of golde and wyll not suffer himselfe to bee helde over close in ones hande, for if it chaunce to be strayned over hard, it burneth the fingers." Turquoise was supposed to save the one who was wearing it from fracturing a bone by cracking itself in a fall. In China, jade played an important role in occult ceremonies. Sacrificial knives and libation bowls were made from it and it was used in the worship of Heaven and the cult of ancestors. It was alleged that if jet, a rich black variety of lignite, was powdered and then mixed with wine, it would cure toothache; if mixed with beeswax, jet was rated as an exceptionally good remedy for tumors.

From such superstitions fostered by astrologers and magic-practicing pagan priests came the idea of birthstones. Some of these gems were supposed to make the

wearer strong and brave. Others would protect one from fire and lightning or bring good health and fortune. A stone was assigned to each month of the year, and whoever wore his birthstone was supposed to be guaranteed good fortune.

Modern man has found more practical ways to use crystals and increase his fortune. Knowledge of the nature and behavior of crystals is invaluable in the modern scientific fields of electronics, metallurgy, mineralogy and chemistry. Of all crystals, quartz is the most widely used. It can be melted and made into sheets that look like glass. Sometimes it is used in special windows in hospitals where it is desirable to admit ultraviolet light. Because hot acid will have no effect on it, it is also used for making "glassware" for chemists. Tiny quartz crystals are used in the production of sandpaper. The optical industry uses quartz to manufacture microscope and telescope lenses. Special microscopes use Iceland spar, the transparent calcite crystals, for lenses, because of calcite's quality of double refraction.

Now man has found a way to make artificial crystals of various substances. For industrial purposes small diamonds are made in electric furnaces. Rubies, emeralds and sapphires also can be made synthetically, and these are much cheaper than those produced naturally.

In recent years a new hobby has developed—"growing" crystals in one's own home. Many helpful books have been published on the subject. They offer "recipes" for different kinds of crystals, with information as to what equipment is needed as well as where to purchase materials. Through these home experiments you can learn a great deal about the beautiful structure and marvelous laws that govern the growth of crystals—the amazing "flowers" of the mineral world.

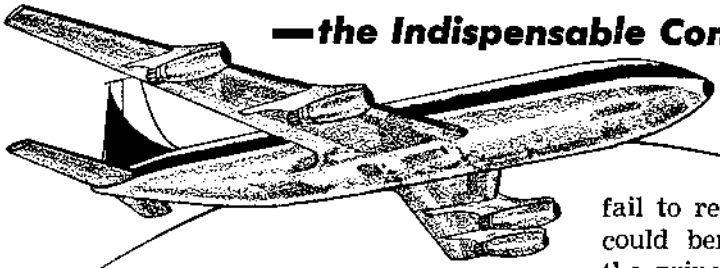
Science, a Golden Calf

● "The Scriptures teach clearly that, though formed from the dust, Adam was the son of God. Science has not yet been able to demonstrate the evolution of man from lower forms. And yet, because it is now the opinion of most modern scientists that man has evolved, the popular pulpits of our day tag along after these men whose opinions have characteristically changed with every generation, and teach that man has not the lofty origin that Genesis teaches but rather is part and parcel with the beasts. It may be that in this life we shall never comprehend fully why man in our day is so worshipful of science, a structure which is largely a golden calf of his own manufacture. Reverence and worshipfulness are built into the very structure of man. He *must* worship something. Most unfortunately for the human race science has usurped the place of the Bible and has come to be the object of veneration. Before science an appallingly large percentage of the civilized peoples of our world bow adoringly."—Frank Lewis Marsh, professor of biology, in *Studies in Creationism*, page 202.

● A recent survey in a typical college revealed that, whereas, of all students entering college, only one out of five was religious, by the time his four years were completed, only one out of twenty had kept his religious faith.—The Carroll County (Maryland) *Times*, May 18, 1961.

NAVIGATION

—the Indispensable Companion of Travelers



HAVE you ever entered a strange city and then become so confused by its maze of streets that you had no idea where you were or in which direction you should go? Have you ever taken a hike in the woods and then had great difficulty finding your way back? If you have done much traveling, you most likely can say that you have had these experiences. It is a common thing to lose your sense of direction, but it can easily be avoided by applying the principles of navigation.

Use of the principles of navigation is not restricted to travel by ships and planes. They are used by all of us, sometimes consciously and sometimes unconsciously. In your home town you have no difficulty finding your way about because you are familiar with the streets and landmarks. You always know in which direction your home is. Because of this familiarity with the town, you make no special effort to plot your course. You do it without conscious effort.

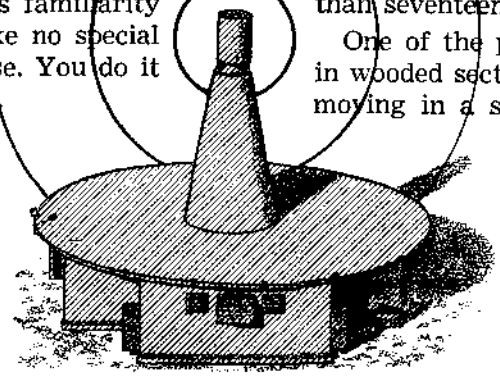
It is when you go beyond the familiar surroundings of your home town that you find it necessary to think about plotting your course. If you did not, you would probably get lost. But some people seem to think they can move about a strange city or the woods with no forethought. They fail to realize that in these places they could benefit by consciously applying the principles of navigation.

Travel in a Wilderness

Before you go hiking or camping in a wilderness try first to get a map of the area, perhaps from a government office. Study it carefully, indicating on it your destination and the way you want to reach it. Note the landmarks along the way as indicated on the map. These may be mountain peaks, hills, mountain ridges, rivers, streams, gorges, valleys, and so forth. By means of them you will be able to keep your bearings and know how to get back.

A compass is essential on any trip into wild country, but be certain that you know in advance how much you must compensate for the difference between true north and magnetic north. Not knowing this difference can cause you to miss your destination. In a distance of a hundred miles an error of ten degrees can put you more than seventeen miles off course.

One of the problems facing hikers in wooded sections is the difficulty of moving in a straight line. A person has the tendency to go in a circle, especially when lost. The way to navigate a straight course is to place your compass on a steady rest. When the needle



points north select the direction you want to go, and sight across the compass in that direction to some prominent object such as an outstanding tree. Keep your eye on that object and go to it. Then take another sighting and proceed to the next object and so on. This can be done without a compass by using two sticks. Put one in the ground and then move the other one until both are lined up with an object in the direction you want to go. Some airplane pilots use this method when flying small planes. They line up two landmarks that point to another one in the distance. When they reach it, they line up another distant landmark. This helps them fly a straight course.

In the event you should get lost in a wilderness, you can easily orient yourself by means of the sun. By placing the afternoon sun at your left shoulder or the morning sun at your right shoulder, you will be facing north. You can then plot a straight course in the direction you think you will find help.

At night in the Northern Hemisphere you can determine north by means of the North Star. This is easily located. Look for a group of stars that resemble a water dipper. There are two of such clusters of stars, one small and the other large. The North Star is the first star in the handle of the Little Dipper. In the Big Dipper the two stars that form the side farthest from the handle point directly at the North Star if you follow an imaginary line in the direction of the lip of the dipper. When north has thus been found, mark the direction by some means so you will know it in the morning. Then plot your course and do your traveling in daylight.

Traveling by Air and Water

While it is important to plot your course in strange cities, open country and woodlands, it is even more important when traveling by plane or ship. Of course, as a passenger on a large plane or ship, that is not your concern. However, it imparts a sense of security to know how the plane or ship you may be on can be guided accurately over great distances. Getting lost seems to be a very easy thing when you are a hundred miles out from land on the open ocean or thousands of feet up in the vast reaches of the sky.

When a ship is near land navigation is usually by what is called pilotage. This is done by using landmarks to plot the course. Pilots of small aircraft use the same method. They look for landmarks indicated on a map called an aeronautical chart. It shows the location of towns (indicating how their outline appears from the air), water towers, high-tension power lines, race tracks, airports, railroads, rivers and other things that can serve as landmarks.

Pilotage, or contact flying, is limited to clear weather. When clouds or fog obscure landmarks, this form of navigation cannot be used. In such instances the pilot must rely on radio guidance or dead reckoning.

Dead reckoning is the process of laying out on a chart (the navigational name for map) the distance and direction a ship or plane should have taken from its last-known position. The angle the course makes with a meridian establishes its true compass bearing. Meridians are the lines shown on maps that pass through the North and South Poles. The pilot guides his craft according to this compass bearing. When his position can be determined again, another line is drawn on the chart to indicate his intended course from there.

Compass error must be taken into consideration when plotting the course. With a magnetic compass its deviation due to the metal of the plane or ship is always known, but its variation from true north

caused by the earth's magnetic pole must be determined from the chart. This variation can be considerable. For example, in the northeastern part of the United States it may point twenty degrees west of true north, whereas in the northwestern part it may point twenty degrees east of true north. Unless a pilot makes allowances for these variations and for winds that tend to blow him off course, he may find himself many miles from the course he plotted by dead reckoning. If he uses a gyrocompass, which depends upon a gyroscope, there will be less chance for error.

Celestial Navigation

It is generally known that stars are used for navigating ships across great stretches of featureless oceans, but how are they used? When a navigator wants to check his position to see if the ship is staying on the course he plotted by dead reckoning, he uses an instrument called a sextant. He looks through the eyepiece and lines up the sextant with the horizon. He then moves an arm on the instrument until a mirror reflects the star he has selected into another mirror in front of the eyepiece. The number of degrees in the angle formed by an imaginary line from his position to the horizon and by another line to the star are indicated on the sextant. By checking this with special navigational tables he quickly determines what his latitude is.

Latitude is the distance that is measured in degrees between the equator and either the North or the South Pole. The equator is considered to be zero degrees and either pole to be ninety degrees. By the angle the navigator gets on his sextant he is able to calculate how many degrees his position is above or below the equator. He can then locate that spot on his chart.

After learning where the ship is above or below the equator, he wants to ascertain next how far east or west it is from Greenwich, England. This is done by means of another instrument called a chronometer, which is a very accurate clock that is set for the time at Greenwich. The difference between that time and the time where he is gives him his longitude position. The longitude meridians on maps of the earth's surface are the lines that run north and south. They begin at Greenwich, England, with the meridian there being considered as zero degrees. The longitude meridians east of it are marked up to 180 degrees. Those west of it are also marked up to 180 degrees.

Every fifteenth meridian from Greenwich represents fifteen degrees as well as one hour in time. This is possible because the sun appears to make a complete circle of 360 degrees around the earth every twenty-four hours. Thus the distance to any point from Greenwich can be found on a chart by knowing the difference in time. For example, New York city is west of Greenwich. On an imaginary circle around the earth it would be seventy-five degrees away. This makes the longitude line that passes through New York city on maps the seventy-fifth meridian. Since each hour is equal to fifteen degrees, by dividing fifteen into seventy-five we find that New York is five hours away from Greenwich. Since a navigator can always know the time difference by means of his chronometer, he can easily calculate the degrees in longitude. Having the longitude and latitude, he can fix his position on his chart with fair accuracy.

Electronic Aids

The development of electronic navigational aids was a great blessing to navigators. They make it possible for a navigator to locate his position quickly despite fog and overcast skies. Radio signals give him a fix on his position, radar lets him

know how far he is from objects and sonar helps him guide his ship by revealing the contour of the ocean floor.

The aerial navigator makes use of special radio stations that constantly send out signals to guide his plane. These range stations are widely distributed. One system that has been in use for a long time sends out two signals, one is the Morse code for the letter A and the other the code for the letter N. The signals are sent out in such a manner that there is some overlapping. Where they overlap they lose their identity in Morse code and produce a steady hum, generally known as the beam. As long as the radio on a plane brings in this hum, the pilot knows he is on course. If he shifts off course, the hum will stop and he will pick up either the code for A or the code for N. By correcting his flight he can get back on the radio beam.

A newer system is called VOR, which is an abbreviation for Very High Frequency Omnidirectional Range. An omni-range station sends out signals in all directions rather than in only four as with the older system. This permits planes to follow the radio beam from any direction. An instrument with a vertical needle lets the pilot know when he is to the right or left of the beam by swinging one way or the other. When he is on beam it remains vertical. Another instrument tells him when he is approaching the station or going away from it, and still another instrument, called Distance Measuring Equipment or DME, indicates in nautical miles the distance he is from the station. Since these instruments are unaffected by bad weather, they insure plane travelers dependable guidance at all times.

Although these electronic instruments make it easy to fly a straight course to and from an omni-range station, they do not help a pilot who wants to fly a course that passes to one side of the station. This has been made possible, however, by the development of another device. It is called the Course Line Computer. It navigates a plane on a straight course between any two points that are within range of a VOR/DME station.

A most remarkable addition to the growing number of electronic navigational guides is the Inertial Guidance System. This unusual device can navigate any craft to any place on earth without magnetic compass, radio, radar or any reference to the sun or stars. It was first used in an experiment on a B-29 bomber in 1953. It flew the plane from Boston to Los Angeles with uncanny accuracy, making automatic corrections when wind caused the plane to begin shifting off course. It was an indispensable companion on the historic voyages made by atomic submarines under the polar icecap.

The Inertial Guidance System senses every change in direction and continuously determines the latitude and longitude position of the craft. It remembers where the craft has been and keeps the navigator informed of where the craft is.

When Transit satellites are in full operation they will provide another improvement to modern navigational techniques. Since a Transit satellite will be broadcasting its position as it passes overhead, a navigator can, with special equipment, fix his position with pinpoint accuracy.

These many navigational aids make it possible for man to travel confidently about the earth with no fear of getting lost whether he is in the middle of an ocean or flying over a vast wilderness. No matter how he may travel or how far, he can always have a feeling of security when his constant companion is the indispensable science of navigation.

ELEPHANT ROUNDUP IN INDIA

By "Awake!" correspondent in India

HOW many a child has been enthralled by watching the mighty elephant ponderously and yet daintily perform in the circus ring! What sight could be more thrilling and spectacular, however, than a dozen or more of these moving mountains of muscle as they stampede through the jungle, trumpets shrilling! This really happens in the world-famous 'river *Keddah,*' when roaming herds of wild elephants are driven into a specially prepared stockade by a river bank where they are captured.

Why all the work to capture elephants? In parts of Mysore State, large herds of elephants still roam through the thick forests. During the monsoon period, which ends in November, the elephants come down from the higher elevations to the lower slopes to escape the rain and the stinging flies, for the wild elephant has a sensitive skin. Once down on the flats the elephants do much damage to the crops, eating about 600 pounds of food a day. The *Keddah* thus provides relief to the hard-hit farmers and also elephant power for forest operations.

Yes, elephants are put to work in India. This has long been the case. When chess was first played in India, about A.D. 600, one of the pieces (the rook) was an elephant, which may indicate that military use of elephants was quite common in India. The gates of Indian cities, in fact, were covered with long iron spikes as a protective measure against elephants' forcing open city barriers.

Today elephants are found mostly in Africa and India, the Indian elephant being smaller in several ways than his African cousin. The Indian elephant reaches a height of eight to ten feet, as against the African elephant's eleven feet. A notable difference is the larger ears of the African elephant. The Indian elephant's tusk at nine feet is only a little shorter than that of the African's; but it is only half the weight of the African elephant's tusk of about one hundred pounds.

Versatile Trunk

One thing elephants all have in common is a remarkably useful trunk. Usually six to eight feet long, the trunk is an extraordinary nose that has the function also of a hose and of an arm. The nostrils, located at the tip of the trunk, are extremely sensitive, so that the animal can detect on the wind the scent of man several miles away.

Although the trunk has forty thousand very strong muscles and can lift trees weighing tons, it can also take the seed out of a peach without losing any of the pulp, or by suction it can pick up gently the finest and smallest of articles.

Sacred elephants in Hindu temples use their trunk for a special purpose. I once saw a man take a photograph of one of the painted and decorated beasts, and soon he found that its flexible trunk was extended—apparently not for food. The animal expectantly waited for the contribution of a coin. Getting the idea, he jokingly dropped in a small coin. The elephant evidently considered it too small and contemptuously flung it back, skillfully hitting him on the center of the forehead. Feeling intimidated as the trunk continued to wave in front of his surprised eyes, he quickly fumbled for a larger coin and dropped that in. This time the trunk reached gracefully over his head and, like a king bestowing knighthood, the tip of the trunk delicately tapped him on the head in token of appreciation.

Preparing for the "Keddah"

The exciting *Keddah* operation, held about every eight to ten years, takes months of careful planning and preparation. The area where the elephants are finally captured covers about ten acres. Circled in a deep trench, a large stockade is built, into which the animals are to be driven. Thousands of helpers are needed to make the operation a success. Hundreds of tribal people, known for their skill at the game, are recruited by the organizers. They have an intimate knowledge of the elephants and are well-trained trackers.

A week before the drive a suitable herd is located. These herds can be ten, twenty or up to a hundred in number, for the elephant is a most gregarious animal and enjoys family life.

As the animals unsuspectingly graze, hundreds of beaters surround them, making a wide circle of many miles. The men are placed about fifty feet apart, and a careful watch is kept day and night.

The time comes for the drive to the river. By now the elephants, with trunks raised to scent danger, realize something unusual is taking place. This suspicion suddenly turns to fright, as the air around them is shattered with all kinds of different noises. Horns blow, clappers and tins beat, guns fire, men shout hoarsely, and the panicky beasts start moving. The animals move very quickly despite their huge bulk; it would take a good horse to be quick enough to get out of their way on the run. On either side of the moving herd, trained elephants accompanied by trackers and clappers on foot relentlessly close in. The herd becomes dazed, confused by all the h u l l a b a l o o; and with trunks raised, shrilling in terror, they move in the only direction that seems to offer freedom, to the river.

Excitedly waiting on the other side of the river bank, visitors from all over the world are able to get a ringside seat, as they watch the trumpeting beasts hustle themselves into the river. Which way will the elephants go? Downstream a bamboo bridge blocks the way. As they move upstream against the current they find their way blocked by powerful elephants with large tusks. Then the herd swings into a cleared spot on the bank where they rush through the large gates of the stockade and, too late, the animals find the gate drops shut behind them.

Roping and Taming Operations

The capture is exciting, but it is the roping operation that is the most dangerous and difficult. Alongside the main stockade are smaller ones, with a trap door between. This is left open and tempting food, such

as bamboo shoots and sugar cane, is placed in the arena. During the night some of the hungry beasts start to move into the smaller stockade, to get this food. After six or eight have passed through, the trap door is closed.

The following morning the operation of roping these mammoth creatures begins. Expert ropers mounted on trained elephants move in. Three domesticated elephants, controlled by their mahouts or drivers, then close in on one captive elephant, pushing him into a tight corner until he cannot budge this way or that. Ropers then have the hazardous task of moving in to place hemp ropes around the legs of the captive—an operation that can take hours.

Once the animal is roped, he is left to his struggles. Heat and hunger then do their job. The captive elephant quickly learns that the struggle is getting him nowhere.

The last stage of the operation now approaches for the bewildered captive elephant. One by one the eight or ten ropes that have him fastened to stanchions are untied; each one of the ropes is tied to a separate tame elephant, around its abdomen. When all the ropes are properly tied, the wild elephant is led out in a procession, the captive elephant being kept away from the gate. The captive still struggles, yielding only inch by inch; this unyielding attitude brings chastisement from the trunks of the tame elephants. Such a sound thrashing can be administered by the tame elephants that the captive one is convinced that any further resistance will do him no good.

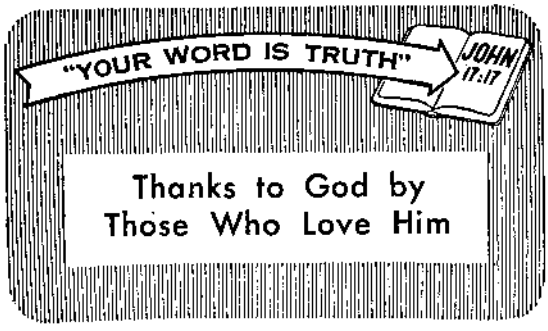
The giant is then taken down to the river, where he can drink and cool himself off. How the animal delights to be in the water! The elephant stands still and relaxes while the trunk sucks up water, then it coils the trunk under and squirts water into its mouth. On occasion the trunk acts as a great shower for cooling and cleaning the elephant's skin, which is not the tough leather it appears to be. Being strong and excellent swimmers, elephants sometimes swim out of their depth and are submerged; then they just thrust up their trunks and move along like a submarine equipped with a snorkel. Having finished its bath, the captive elephant is moved into the *peelkhana,* which is an area that has been cleared so that the elephants can be tied up in the shade. Then their schooling starts.

The new trainees have only one lesson to learn: to obey the will of man. They learn their lesson in about three months. When the trainee has completed his training, he may be used for any number of purposes, such as clearing forests, moving logs in the timber yards or, if he is a particularly fine elephant, he may join the retinue of a maharaja.

The roundup and schooling over, the captured elephants have a new way of life to lead.

Loveless Charity

"Honesty compels us to admit, however, that the principal reason the United States has undertaken to help raise the world's standard of living is not that there are poor people who rightfully should be sharing more equally the good things of the earth, but that Americans are afraid that if they do not do something about their misery, the miserable will turn to the Communists in desperation. And undoubtedly the forces that motivate the Communists are very similar."—New York *Times Magazine.*



NOTHING seems to brighten life—our own and others'—so much as the spirit of thankfulness. The giving of thanks has a stimulating, refreshing and upbuilding effect, both mentally and physically. Therefore, it is for our own good that the Creator encourages us through his Word to thankfulness, saying: "Show yourselves thankful."—Col. 3:15.

The inspired psalmist wrote: "It is good to give thanks to Jehovah." (Ps. 92:1) Why is this true? Because the expressing of thanks acts as a reminder to us that all things are of God, that our continued existence depends on him and that we can receive of his generous hand so long as we keep his commandments by walking in his ways and fearing him. It also has a wholesome, upbuilding effect on us. So, not only for our present good, but principally for our everlasting good we give thanks to God.—Deut. 8:6-11.

The psalmist does not mean that good will result from repeating a few memorized words in thanksgiving, such as: "Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty through Christ our Lord. Amen." Read the entire ninety-second Psalm and you will agree that giving of thanks must be accompanied by an active life of praise to God. This is what results in good. Words alone, without deeds, are but empty thanks.

The giving of thanks results from having the right appreciation of the benefits conferred upon us by God day and night, every day and every night. As the psalmist stated: It is good "to tell in the morning about your loving-kindness and about your faithfulness during the nights." In ancient Israel the Levites, as ministers of God, were organized "both to call to remembrance and to thank and praise Jehovah the God of Israel." They stood "morning by morning to thank and praise Jehovah, and likewise at evening." (1 Chron. 16:4; 23:30) Thus continually the Jews were reminded of their indebtedness to God, and their expressions of gratitude went up in song to Jehovah.

Thankfulness also arises from a faithful retention of benefits in the memory and a frequent reflection upon them. These memories and reflections stimulate one to further thankfulness. Thankfulness springs forth when we duly esteem and evaluate the benefits given by God and incline our mental faculties to an appreciation of his activities and works. We must receive those benefits with a willing and ready mind and with heartfelt affection. These are the qualities that caused the psalmist to cry out in thanksgiving to God: "You have made me rejoice, O Jehovah, because of your activity; because of the works of your hands I cry out joyfully. How great your works are, O Jehovah! Very deep your thoughts are."—Ps. 92:4, 5.

The giving of thanks is showing due acknowledgment of our obligations stemming from blessings received. It means our endeavoring to make real compensation for them, or, when it has to do with Jehovah, the Creator, showing a willingness to serve and exalt him. As the psalmist declared: "To do your will, O my God, I have delighted, and your law is within my inward parts." (Ps. 40:8) People who are truly thankful to God desire to dedi-

cate their lives to him and serve him in spirit and in truth. They delight to do God's will.

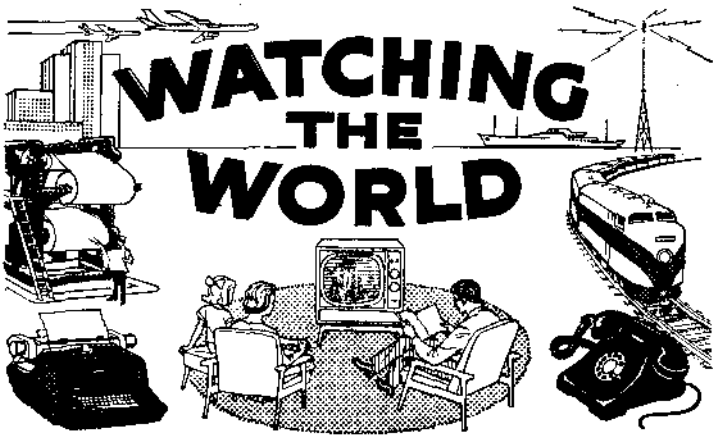
Thanks should also be given to God because of his greatness and for all his wonderful qualities. King David offered such thanks to God in prayer. He said: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah . . . The riches and the glory are on account of you . . . And now, O our God, we are thanking you and praising your beauteous name." Here we feel esteem and love for God. These are not words said by rote, neither should our thanks be.—1 Chron. 29:10-13.

Faithful Christians, like faithful Israelites of old, are aware that expressing appreciative thanks should occupy much of their lives and be accompanied with fine works. "Whatever it is that you do in word or in work," said the apostle Paul, "do everything in the name of the Lord Jesus, thanking God the Father through him."—Col. 3:17.

Jesus Christ and his disciples gave thanks at mealtimes. Do you? They thanked God also for the privilege of prayer and that Jehovah hears them. Have we expressed thanks for this privilege? We have begged in prayer the Master to send more workers into the field to help in the harvest work. Have we thanked him for these workers? We enjoy the thoughts and companionship of others; to see their faith and zeal thrills us. But has it moved us to thanks?—Mark 8:6; John 6:11; Acts 27:35; John 11:41; Matt. 9:38.

The prophetess Anna expressed thanks for the joy of beholding the child Jesus. Paul was moved to thank God for faithful companions in the ministry, for their faith, their love and endurance. To Philemon Paul wrote: "I always thank my God when I make mention of you in my prayers, as I keep hearing of your love and faith which you have toward the Lord Jesus and toward all the holy ones." To the congregation at Corinth Paul said: "I always thank God for you in view of the undeserved kindness of God given to you." To those at Philippi, he wrote: "I thank my God always upon every remembrance of you in every supplication of mine for all of you . . . because of the contribution you have made to the good news." To the Thessalonians he said: "Indeed, that is why we also thank God incessantly, because when you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God." In his second letter to the Thessalonians Paul wrote: "We are obligated to give God thanks always for you, brothers, as it is fitting, because your faith is growing exceedingly and the love of each and all of you is increasing one toward the other." —Luke 2:36-38; Philem. 4, 5; 1 Cor. 1:4; Phil. 1:3-5; 1 Thess. 2:13; 2 Thess. 1:3, 4.

Are not these compelling reasons for which to give God thanks? Certainly, those who love God today are no less grateful. So it is good that we take time out to review the blessings that have come not only to us individually but to others whom we love, for thanksgiving is an acknowledging and confessing with gladness the benefits and mercies that God bestows either upon ourselves or others. Therefore, show yourselves thankful.



Time of Peril

◈ At a news conference on October 11 President Kennedy said that "because of the ingenuity of science and man's own inability to control his relationships one with another, we happen to live in the most dangerous time in the history of the human race." A few days earlier this fact was emphasized by data made available by the Atomic Energy Commission relative to the potential use of the 100-megaton weapons as a super "fire bomb." The commission estimated that intense heat produced by such a bomb exploding in the air would ignite fires over a sixty-mile radius, covering an area larger than the State of Vermont.

"Survival" Main Issue

◈ On October 8 Adlai E. Stevenson told 4,000 persons at an academic convocation that "the survival of the human race" was really the only item on the agenda of the current session of the United Nations. "It is not the possibility of annihilation that we need to be reminded of," he said. "The only issue is whether the final atomic holocaust can be avoided."

Changing Language

◈ More than 100,000 new words and meanings are contained in *Webster's Third New International Dictionary*. It was issued this fall by its publishers G. & C. Merriam Co., being their first completely new unabridged in seventeen years. Gordon J. Gallan, president of G. & C. Merriam Co., explained: "The recent explosion of language has forced into everyday usage an avalanche of bewildering new verbal concepts, ranging from A-bomb, astronaut, beatnik, den mother and fringe benefit, to satellite, solar house, wage dividend and Zen." The new dictionary cost $3,500,000 to produce. Just to complete the entries under the letter "S" required some 98 editor years.

Parks Lure Visitors

◈ The National Park Service in the United States conducted a fifty-state survey that revealed that visits to state parks and related recreational areas totaled 331 million during 1960, 72 million of which were by guests from foreign lands. This was a substantial increase over the previous record established the year before. States registering the largest attendance were New York, 34.4 million visits; California, 24.4 million; Pennsylvania, 22.7 million; Michigan, 19.1 million; Ohio, 18.6 million, and Oregon, 10.9 million visits. National parks had 72 million visitors in 1960 compared to only 22 million in 1946.

Tattooing Banned

◈ A ban on tattooing, except for medical purposes, became effective in New York city November 1. The reason given was that since mid-1959 thirty cases of serum hepatitis and one death were traced to tattooing, according to the Health Department. It is estimated that 6,000 to 10,000 persons were getting tattooed in the city each year.

Drinking at Church

◈ The Immaculate Conception Church of McCook, Texas, was recently granted an on-the-premises retail beer permit. Catholic priest V. Herbert Howley explained that "it is better for them to be supervised" than to do their drinking in cars. "Any profit we make will be incidental," he added.

Retirement Trend

◈ Dr. Norman Gladsden, faculty member of the University of Miami and specializing in the medical science of aging —geriatrics—expressed indignation at the national trend to "retire both the working man and his boss earlier and earlier in life." "What has happened to these people now that they are retired?" he asked. "They have ceased to live in the give-and-take world where they stimulate others and are stimulated in return. Their energies for living have run down like a clock someone forgot to wind, until it stops—and nobody cares." Dr. Gladsden contended that "retirement and mental illness in most cases belong in the same category." "Certainly," he added, "the former frequently is the precursor of the latter."

No Laughing Matter

◈ Mrs. Jean Templeton went to a hospital in Scotland to have her appendix removed.

Miss Margaret Livingstone went to the same hospital for an entirely different operation. Somehow *their record cards* were mixed up and Miss Livingstone had her appendix removed and Mrs. Templeton received the operation intended for Miss Livingstone. A doctor described the surgical mix-up as "a ghastly mistake." Said Mr. Templeton: "It's no laughing matter really. There's a *woman in that hospital* to have her leg amputated. Who knows what might have happened?"

For Seasickness

◈ Canadian surgeon Dr. B. M. Jensen reports that an intramuscular injection of the drug promethazine hydrochloride is an effective *cure for seasickness*. He says that 'improvement or cure of the patient's condition is dramatic even in the heaviest North Atlantic weather.' "No dietetic restrictions are necessary and meals can be taken and retained soon after injection," he asserted.

Faith in United Nations

◈ How do people view the United Nations? How many believe it is doing a good job in handling "cold war" problems such as the Berlin crisis? A Gallup Poll found that 79 percent of Americans feel it is doing a good or fair job, while in Britain only 70 percent felt that it was. In *West Germany* the United Nations' rating dropped to 63 percent, and in France it plummeted to only 39 percent that thought it was doing a good or fair job.

Leadership Lacking

◈ On October 10 Foreign Minister Jaja Wachuku of Nigeria declared in a speech in the United Nations General Assembly that he was "losing confidence in the great powers." "We expect leadership from them," he said, "but they give us destruction. We expect wisdom from them; they give us lack of knowledge. We expect objectivity from them; *they present us with blurred* vision." Wachuku asked: "How do you expect us to follow such leadership?"

C B Warfare

◈ Maj. Gen. Marshall Stubbs, the U.S. Army's chief chemical officer, believes that the United States needs to build up a *"balanced arsenal" that in*cludes chemical and biological weapons along with its nuclear weapons. In urging such a build-up, he explained: "Chemical and biological agents exist which can be used strategically to cause casualties in an area the width of a continent. Shelters which would protect the population from nuclear blast will not necessarily protect it from chemical or biological attack."

Bible Contest

◈ During the early hours of October 4 the audience waited patiently for the outcome of the International Bible contest in the Convention Center in Jerusalem. It was 2 a.m. and two of the contestants, an Israeli rabbi and a Brazilian housewife, had emerged from the ten scheduled rounds with perfect scores. Throughout the contest the enthusiastic standing-room-only crowd had greeted correct answers with thundering applause and rhythmic clapping. In the extra round to determine the champion the contestants were asked to list seven verses from the Pentateuch and the early prophets telling of the exile of the Israelites from their land or prophesying their return. The Brazilian housewife could name only five verses, but the rabbi rattled off seven, to become the champion.

Education by Television

◈ During November of 1960 a special television program called "It Is Never Too Late" was introduced in Italy to help educate her estimated total of *3,000,000 illiterates*. Classes were set up in club halls, civic rooms and coffeehouses, each being provided with a television set and a teacher to help the pupils, with difficult points being explained on television. Some 2,000 teachers as supervisors and 2,000 television sets were provided for about 40,000 pupils. Many pupils now say they are very grateful for the provision, because they would have felt shy and ashamed to "go to school" in the same way as the children do.

Control of Bleeding

◈ At the International Surgical Congress in Dublin during September a material was described that, it is claimed, can control bleeding by producing an artificial clot. The material, known as Surgicel, is made of oxidized regenerated cellulose. When it is placed upon a bleeding surface interaction between itself and the natural physiology of the blood produces prompt clotting. When left on body tissues it is absorbed in about fifteen days with no adverse reactions, it is claimed. Surgicel has demonstrated its ability to stem hemorrhage under operative conditions, being used successfully to stop bleeding in hemophilia sufferers during surgery, tooth extractions, and in accident cases. Johnson and Johnson (Great Britain), Ltd., who make the above claims for Surgicel, are making it available in Great Britain.

Effect of Weightlessness

◈ On October 3 two Russian scientists reported that the *Soviet's second astronaut, Maj.* Gherman S. Titov, was sick during much of his twenty-five-hour trip. In a scientific paper delivered to the eleventh annual congress of the International Astronautical Federa-

tion they said that "the sensation of some discomfort accompanied the considerable portion of the flight and resembled seasickness." The report was of particular interest to space scientists who are concerned with the question of how long man can endure and function under the conditions of weightlessness.

Hyenas Terrorize Villages

◈ Villages located on the Talombe plain, about seventy-five miles from Blantyre, Nyasaland, have been terrorized by packs of marauding hyenas. In search for food they have descended on the villages, recently attacking and maiming two African children. Last year they killed eight persons.

Wage of Americans

◈ According to Treasury Department figures, some 900,000 Americans had moved into the $10,000-a-year-or-better income tax bracket by 1959, the last year for which complete figures are available. Nearly a million persons are now reported to have reached that bracket. During 1959 some 280 Americans reported adjusted gross incomes of $1,000,000 or more.

Cosmetic Advertising

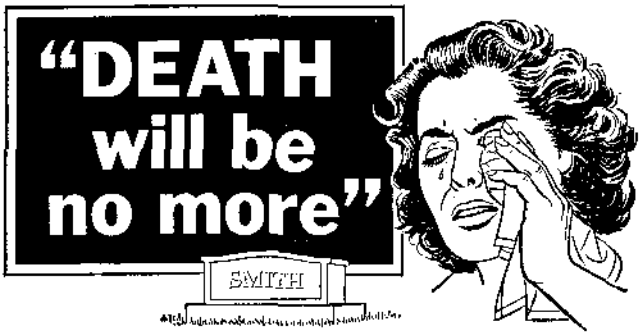
◈ On October 1 the United States Food and Drug Administration warned cosmetic users to beware of false advertising. The agency said that "cosmetics properly used can help greatly to improve one's appearance," but not to "fall for products that claim to 'restore youthful skin,' 'grow hair on bald heads,' or other far-fetched promises that appeal to natural desires to be young and attractive."

Workdays Lost

◈ According to the Associated Press, in the year ending June 30, 1960, the average American lost some sixteen days from work or other usual activity because of sickness or injury. Six of those days were spent in bed, the United States Public Health Service reports.

Christianity vs. Communism

◈ On October 1 Robert J. McCracken declared in his sermon that Christianity was losing ground to communism. He urged Christians to come "out of the churches and into the thick of the world," for, he asserted, "we cannot make the world Christian by hoarding and locking Christianity up inside churches. Hoarded and locked up inside churches, it will soon not even be there." He contended that "churches should be the organizations communism feels bound to liquidate first."



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Awake!

What's Wrong with Christmas?

Religious Intolerance and the State Church

What Is Osteopathy?

Growing Up in Korea

DECEMBER 8, 1961

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The Love of RIGHTEOUSNESS

HOW rare the love of righteousness has become! In its place the world has become filled with cruel oppression, dishonest business practices, lying, stealing, murder and every other form of unrighteousness. Craving for power has replaced the fear of God in the minds of men. Love of money has crowded out neighbor love, and addiction to pleasure has caused many to discard upright moral standards. Where can one turn to find true love of righteousness?

It would be foolish to look to imperfect men to formulate the eternal principles of righteousness, for Jehovah God, the Creator of man, makes clear that the way that seems to be upright in the eyes of men is often the pathway of death. (Prov. 16:25) To have a dependable standard of righteousness, one must turn to God's written Word. "All Scripture is inspired of God and beneficial . . . for disciplining in righteousness."—2 Tim. 3:16.

That inspired Word of God identifies for us the only government that functions in complete harmony with the righteous ways of God. It is God's own kingdom in which Christ has been enthroned as king. Of the King Jesus Christ it is written: "The scepter of your kingdom is the scepter of uprightness. You loved righteousness, and you hated lawlessness." (Heb. 1:8, 9) What a blessing for mankind that Jehovah has provided such a righteous ruler, one who does not merely do what is right when it seems expedient but who sincerely loves righteousness and hates lawlessness!

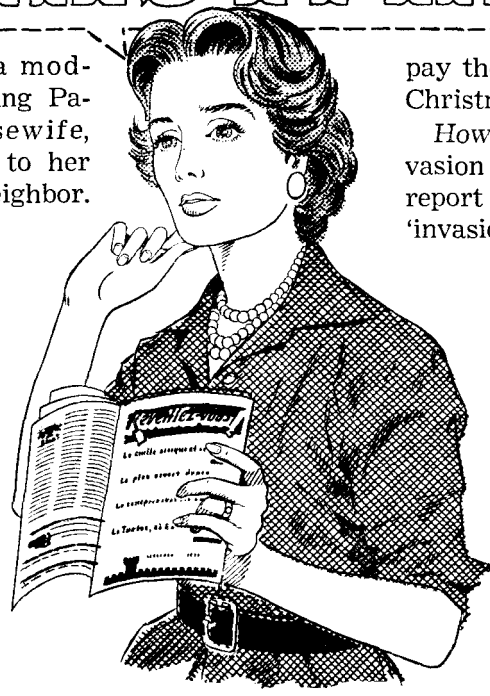
Those who look to him and submit to his rule are a happy people even in the midst of this corrupt world. They heed the advice: "Seek Jehovah, all you meek ones of the earth . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

How does one seek Jehovah and his righteousness? By studying the Bible, fixing its righteous precepts in his mind, meditating on them and cultivating a love both for them and for their grand Author, Jehovah God. Such love causes one to cling to Jehovah and to obey his commandments and to turn in disgust from the depraved ways of the world. It is such love that marks the New World society of Jehovah's witnesses and that has earned for those associated with it a reputation as honest, morally clean, dependable people.

What rewards there are for proving oneself a lover of God's righteousness! There is the blessing of happiness and contentment now and the prospect of everlasting life in God's righteous new world.—2 Pet. 3:13.

What's Wrong With CHRISTMAS?

NICOLE, a modern young Parisian housewife, was talking to her next-door neighbor. She had a letter from a cousin, with a magazine article about Christmas. 'Much of the celebration finds its origin in paganism,' it said. 'It has become too commercialized.' "What is it all about?" she asked. "What's wrong with Christmas?"



To Nicole Christmas is simply a day when she will have her husband home from work, a nice family dinner, and will give her three children a total of perhaps twenty or thirty francs' ($4-$6) worth of books and toys. To her it is simply an opportunity for a family gathering and a pleasant time.

If that sounds like a mild Christmas to her cousin who lives in the United States, and who has adopted North American habits, the commercialism of a North American Christmas would strike Nicole as being a world gone mad! The average European would be astounded at four solid weeks of Christmas carols on the radio, a month's cash-register jingling in the stores, "Christmas cheer" being loud-speakered out over downtown sidewalks at least by November 25, and bank accounts started January 1 to pay the following December's Christmas bills.

However, the American invasion is under way. A news report said: "The American 'invasion' of Rome, peacetime version, has shown its effects in many ways, but perhaps the most strikingly of all in Christmas celebrations. Up until a very few years ago, Christmas was purely a religious holiday; gift-giving took place on Epiphany (Jan. 6) and Christmas cards, trees and all the other paraphernalia of the American festivity were almost unknown. . . . Ten years ago, it was difficult to find a Christmas tree for sale in Rome; five years ago there were a few being sold at certain points throughout the city and now they are to be found in every neighborhood."

Epiphany

In many Latin countries it is on Epiphany, January 6, that gifts are given. *In Rome this is a special day for traffic* policemen. All day long they get gifts of wine, soft drinks, cakes, candy, and so forth. Commercial firms seize the opportunity to have caravans of horn-blowing

trucks leave cases of soft drinks and other gifts (with the manufacturer's name prominently displayed, naturally) at the most prominent intersections.

Thus the Christmas celebration varies drastically from country to country. Obviously, not all its practices are for the worship of Christ. But much more serious is the fact that, though Nicole may never realize it, both of these celebrations (Epiphany on January 6 and Christmas on December 25) have their roots, not in Christianity, but in paganism.

That is not just our opinion. Both Roman Catholic and Protestant authorities are agreed upon it! The Roman Catholic *Studies of Criticism and Religious History* (*Études de Critique et d'Histoire Religieuse*), third series, page 5, says: "It may seem surprising that the first Christians, the apostles themselves, did not think of celebrating Christ's birthday. But the primitive liturgy is all concentrated around the death and resurrection of the Savior."*

When Started?

People like Nicole, who are surprised by the fact that the first Christians did not celebrate Christmas, logically ask: "When was this celebration started?" The Roman Catholic abbot L. Duchesne, who taught at the Catholic Institute in Paris, wrote: "The oldest indication that relates to this celebration is given by Clement of Alexandria. He recounts that the Basilidians celebrated the day of the baptism of Christ by a holiday preceded by a vigil or a sleepless night, passed in listening to readings."† Oscar Cullmann, Protestant writer, Doctor of Theology, honorary professor of the University of Strasbourg, professor at the University of Basel and director of studies at the School of Higher Learning (École des Hautes-Études) in Paris, said of these same January 6 celebrations: "That is, until the present time, the first perceptible origin of the celebration of Christmas."*

But the church says the Basilidians were heretics. They believed Christ's "manifestation" (Greek, *epipháneia*) came at the moment of his baptism, while Rome contended it was at the moment of his birth. The church, rather than condemning this celebration, just added a celebration of Christ's birth to the January 6 Epiphany celebration. It dedicated the night of January 5-6 to Jesus' birth, the day of January 6 to his baptism.

Thus, from where does this "first perceptible origin of the celebration of Christmas" come? It comes from a practice that was condemned as heresy, and its name "Epiphany," the name of the day on which Romans still give gifts to their traffic policemen, and children in some Latin countries leave shoes or socks out to be filled with gifts, is the name of that "heretical doctrine"!

A False Date

But why January 6? It could not have been the date of Jesus' baptism, for he preached three and a *half* years between his baptism and his death in the springtime. Thus, his baptism must have been some six months before the springtime, or in the fall. Nor was his birth on January 6. As Vacandard says, "The date of the day when the Savior came into the world has not been kept in the memory of men."†

Then why was January 6 accepted by Basilides' disciples—"heretics"—who passed it on to the entire Catholic Church, where it is celebrated under the name

* This book, by E. Vacandard, a Catholic priest, published in Paris in 1912, bears the imprimatur (official Church approval): "Parisiis, die 8a januarii 1912. P. Fages, V. G."

† *Origines du Culte Chrétien*, by the abbot L. Duchesne, second edition, page 248.

* *Noël dans l'Église Ancienne*, by Oscar Cullmann, page 17.

† *Études*, page 6.

"Epiphany" to this very day? The fact is that a whole crowd of pagan customs surrounds January 6. Basilides' disciples merely renamed these pagan celebrations. Let Professor Cullmann, who is thoroughly in favor of the Christmas celebration, tell you about it. He says: "One surely is not wrong when one has remembered in this regard that on January 6 the pagans celebrated a holiday in honor of Dionysus, a holiday that was in relation with the lengthening of the days . . . and that this day was equally consecrated to Osiris. On the night of January 6, the waters of the Nile received, it was said, a special miraculous power."*

Cullmann says it was the "thought" of wanting to celebrate Christ's birth, and not the date, that initiated this ceremony. But, unfortunately, the thought was pagan, not Christian.

December 25

"If the celebration of Christ's birth was not set in Jerusalem in the early days of Christianity," Nicole logically asked, "then when was the December 25 date established?"

It was established in fourth-century Rome—a Rome still strongly tainted with paganism. The Romans were great worshipers of the sun, a despicable practice positively condemned in the Holy Bible, as at Deuteronomy 4:19 and 17:3-5. In fourth-century Rome December 25 was the winter solstice and the celebration of *Natalis Invicti*—the birth of the unconquered (sun)—an abominable date on which to celebrate Christ's birth!

This date was celebrated in Rome from the time of Emperor Constantine, at least from the year 336. Vacandard says: "What is sure is that the December 25 date that the Roman Church proposed for the celebration of the Nativity at first received a very bad welcome in the East."* At Antioch, one of the centers of the early church, it was resisted until the year 386, at Constantinople until about 397, and in Egypt some opposition to it remained until 431. In Jerusalem, almost within sight of Christ's birthplace, it was not until near the middle of the sixth century that all opposition to the December 25 date died out. The Armenian Catholic Church still refuses to accept it. It keeps the January 6 date, equally founded in paganism.

The "Magi"

"But," Nicole protested, "wasn't January 6 the date the three magi came with gifts for the newborn Jesus?" Her friendly neighbor suggested that Nicole get her Bible and reread the story of the "wise men." Nicole was very surprised at what she saw. You may be, too. Check it in your own Bible at Matthew 2:1-12.

First, Nicole noted that it does not say that there were three of them—the number is not given. Second, she noted that it does not say they were kings, but says, in Nicole's translation, "magi." Her friend explained that the magi were astrologers, and that some translations say "astrologers" instead of "magi." The fact that religious leaders had seen nothing wrong with worship of the sun and the stars let them assume that these astrologers had been directed by God.

However, Nicole had her attention called to the following points: When the astrologers first saw the star they were "in the east." It did not immediately lead them to Christ. Instead, after seeing it, but not knowing where Jesus was born, they went to Jerusalem looking for him. In Jerusalem, they asked the inflammatory question: *"Where is the one born king of the Jews?"* Even if this question were innocent, it immediately created in Herod the

* *Noël*, page 17.

* *Études*, page 22.

resolve to rid himself of any rival king who might rise up among the Jews.

Herod, who wanted to kill Jesus, sent the astrologers to find the child, as he said, "that I too may go and do it obeisance." Promptly the star reappeared. Now ready to lead the astrologers to the one Herod wanted to kill, it "went ahead of them, until it came to a stop above where the young child was." This miraculous light in the heavens was not something from God. Because of its first appearance and the astrologers' arrival in Jerusalem, "all the boys in Bethlehem and in all its districts" two years old and under were killed. —Matt. 2:16.

Further, it was not the "star," but by means of divine warning in a dream that the astrologers were told not to return to Jerusalem with the information the star had provided them. Thus this miraculous light was, not from God, but from the adversary, Satan!

"Well, why have the church leaders failed to see that?" Nicole asked.

"Quite possibly," her friend remarked, "because with their own interest in the sun and the stars, putting Christendom's greatest celebration on days devoted to them, they saw no reason why astrologers —condemned in the Sacred Scriptures— should not have been servants of the true God. The shepherds, remember, heard God's announcement of Jesus' birth from an angel. They did not go tell Herod a king was born. The astrologers got it from the 'star,' and they did go."

Why Gifts?

Even the gifts at Christmas, New Year's or Epiphany come from pagan sources. *Larousse of the Twentieth Century (Larousse du XX^e Siècle)*, France's most widely known encyclopedia, says: "One finds the usage of New Year's gifts established at Rome from the most ancient times. It was the custom to send the judges the boughs gathered in the sacred woods of the goddess *Strenia* or *Strena.*" From that pagan goddess' name comes the word for New Year's gifts: in Latin *strena,* in Italian *strenna,* in Spanish *estrena,* in French *étrennes.*

The Baroness de Fleurchamp wrote in a little book *Christmas and New Year's (Noël et Jour de l'An)*: "It was the Druids who introduced New Year's gifts to us [the French], New Year's gifts clothed with a sacred character, because they concerned the mistletoe in which they saw a symbol of the immortality of the soul. . . . New Year's gifts should have died, however, a violent death. Christianity, having become triumphant after the baptism of Clovis [a fifth-century king of France], forbade them purely and simply, seeing in them a remainder of paganism. A surprising thing, they resisted the prohibition."

Thus, a greater part of the customs surrounding the Christmas celebration, whether they be the date, the customs, the gifts, or even the mistletoe, come from purely pagan sources.

The falling away from true worship that the apostles predicted occurred. Church leaders thought they could change divine instructions. They thought they could bypass instructions that, since the days of Moses, 1500 B.C., had been a part of the Holy Bible. They thought they could adopt pagan customs, merely giving them Christian names, and still have God's approval. But, in borrowing from paganism, they stepped out from under God's laws. Out from under his laws, they were outlaws in his sight. Attaching Christian names to condemned pagan customs was a criminal act. True Christians today do not want to be accessories to the crime!

The only celebration Christians are commanded to keep is the memorial of Christ's death, not his birth. Remember, as the

church-approved *Studies of Criticism and Religious History* (*Études de Critique et d'Histoire Religieuse*) says: "The primitive liturgy is all concentrated around the death and resurrection of the Savior."

For the Children?

"Should I deprive my children of the pleasure of Christmas?" Nicole protested.

"What is the result of that 'pleasure'?" her neighbor asked. "What is the result in countries like the United States, where the children are told that 'Santa Claus' brings their gifts, or in Latin countries where the story is that Befana, an old witch on a broomstick, does it on Epiphany? What do they think when they discover that, *in the name of Christ,* their parents lied to them? Does that add to their respect for Christ? or for their parents? or for the church or school that supported the lie?"

Nicole thought those were strong questions, but she knew that Jehovah's witnesses rarely have trouble with their children. She knew that one reason they do not is because they follow God's command always to tell them, and everyone, the truth. What Jehovah's witnesses tell their children about Christ is true. They find it hard to understand why parents who do not follow God's instructions, but who tell falsehoods to their children, are surprised when the children, in turn, lie to their parents.

Jehovah's witnesses' children, Nicole's neighbor told her, do not suffer. Their parents buy them toys, gifts and presents without waiting for a pagan festival to do so. They have real friends who buy them presents because they love them, not because of the calendar. Their parents do not indulge them in destructive pleasures, but rather in wholesome ones. And Nicole knew, from her own observation, that they are indeed happy children.

She had strong food for thought, and went home determined to tell her husband what she had learned about Christmas—a celebration that is neither commanded nor mentioned in the Holy Scriptures, but that was borrowed from widely spread pagan celebrations.

"PARADISE" BOOK APPRECIATED IN AFRICA

◆ The 1961 *Yearbook of Jehovah's Witnesses* reports on the splendid reception the Liberians are giving the Bible-study aid *From Paradise Lost to Paradise Regained.* A number of formerly uninterested persons, when offered this Bible-study aid, respond eagerly: "I want that book." One man sued another for failing to return his *Paradise* book after borrowing it. After paying $8 in court costs the defendant decided he had better get his own copy. At least one community school uses *Paradise* as a textbook in Bible classes, and Sunday-school teachers are also using it in their classes.

◆ A circuit minister of Jehovah placed a copy of *Paradise* in the Cinyanja language with an elder of the Dutch Reformed Church Mission in Nyasaland, who said that he had already seen the book in English and that it was a very good book. Early the next morning this elder ordered five more copies to pass on to his friends who were also elders in his church. One of these friends was a schoolteacher, who let only one week pass before he endeavored to get in touch with the Witness circuit minister. Said the teacher: "This book has brought to my mind new and wonderful things that I had never known or heard before. I never learned such things when I was at the Teachers' Training College for two years." He requested a Bible study with the Witnesses, which was arranged for. With what result? In spite of strong opposition he now not only attends Kingdom Hall meetings but makes known to others the things he has learned.

What do you know about the STOCK MARKET?

FROM a balcony in the New York Stock Exchange the scene that greets the eyes of the many visitors is bedlam. Madly racing about on the floor below are a great number of men with pencils and writing pads. As they scurry among groups of men stationed around horseshoe-shaped counters, they fire, in machine-gun fashion, brief bursts of words and scribble cryptic notes as the men they speak to reply in like manner. Adding to the scene of confusion are the many messengers carrying messages to the men on the floor of the Exchange from other men stationed by telephones located in cubbyholes around the walls of the big room. What appears to be utter confusion is actually orderly business that gives life to the stock market.

The New York Stock Exchange is the heart of the stock market, the pulse of which is carefully watched throughout the world. It plays an important role in the economic prosperity of modern business and in the prosperity of millions of common people. It is a place where a company can sell stock to raise money for expanding its business, and it is a place where common people can trade stock ownership.

How Securities Are Traded

In the New York Stock Exchange all trading is done through its 1,366 members. These are the men with the note pads upon which they record every transaction they make.

Since stock is issued in limited amounts, the person who wants to buy stock in a particular company must find someone who has it and is willing to sell it. The stock exchange makes this possible by bringing to one place requests to buy stock and orders to sell it. In this way the exchange provides a market for stock trading.

But how can a person living 2,000 miles from New York city buy stock, especially when he is not personally acquainted with a member of the New York Stock Exchange? He does it by opening an account with a brokerage firm that is represented there by a member of the exchange. He gives his order to a branch of the firm. It is then transmitted to the main office in New York city by teletype. There it is relayed at once by telephone to the floor of the stock exchange. After the representative has bought the stock, he sends a message back to the brokerage house by telephone, and the main office of the firm immediately informs its branch by teletype that the stock was purchased and at what price. This entire procedure is com-

pleted in from five to eight minutes.

Suppose we take a closer look at what the man on the floor of the exchange did when he received the order. He hurried to the place where the stock for the company indicated by the order is traded. This is a spot by one of the horseshoe-shaped counters. Each counter has several specialists who handle, on the average, the stocks of eleven companies. The specialist is a member of the stock exchange and is assigned his stocks by the New York Stock Exchange. He has the duty of executing the orders left with him and maintaining a fair and orderly market in the stocks in which he specializes.

The stocks the specialist handles and their respective prices are posted on an overhead section of the counter where they can be plainly seen. He stands outside the counter in front of his listing. The broker that comes up with an order may have to negotiate with the specialist for a good price if the specialist is holding orders that were left with him by other brokers to buy or sell when the stock reaches a certain price. On the other hand, he may find another broker at the post who has what he wants.

Let us suppose that the first broker has an order to buy 100 shares of General Mills. He asks for the price, which the specialist gives him verbally. He may be told that it is 31 to a quarter. This means that thirty-one dollars is the highest bid to buy the stock and thirty-one dollars and twenty-five cents is the lowest offer to sell. Trying for a good price for his customer, he may bid 31⅛. The second broker, who has the stock to sell, also is trying for a good price, but he realizes that he cannot get 31¼. When he hears the bid, he agrees to sell at 31⅛. The verbal agreement is then noted on their writing pads.

When a stock stops moving because the difference between the price that is asked and the price that is offered is relatively large, the specialist narrows the difference by making an offer for his own account. If the best bid for the General Mills stock had been 31 and the best offer had been 32, he would have offered 100 shares at 31½. In this manner he would help maintain the market in this stock by bringing the price closer to the best bid.

Market Quotations

It is because the stock exchange is an auction market that the price of stocks is constantly changing. Each change in the price of a stock is promptly indicated on the overhead section of the counter. A slip that indicates the sale is given to an employee of the New York Stock Exchange who puts it in a small plastic container and sends it by pneumatic tube to a room on the fifth floor of the building. There another employee takes the slip out and places it on a moving belt. A girl sitting next to her types the information in code on a strip of tape. The tape enters a small box where the information is automatically sent out on phone lines to 3,300 stock tickers in 628 cities. The tickers print the information, showing the symbol for the stock and the price at which it sold as well as the number of shares that changed hands. This is how the market quotation is arrived at and made public. From the time a sale is made until it appears on ticker tape only fifty to sixty seconds passes, on the average.

As soon as a sale is made a New York Stock Exchange employee, who stands behind the counter where the stock is traded, communicates the information by telephone to the quotation room upstairs where a special teleregister board is located. This is an electrically operated board that lists the stocks traded on the floor below with the prices that are bid and asked for each stock. The several girls

that receive the telephoned communications from the exchange floor operate the controls of the board, changing the prices as they change at the trading posts. Another group of girls supply the information appearing on the boards to brokers calling in for the latest quotations on stocks in which their customers may be interested. This is necessary because the bid and asked prices do not appear on the ticker tape, only the last sale does. Outside New York city this information is obtained by means of a special wire service.

Numerous Exchanges

The New York Stock Exchange is only one of many exchanges for trading securities. Only the companies that apply for listing on it and meet the qualifications it has established can have stock traded there. The requirements for listing on the American Stock Exchange, which is another exchange in New York city, are not as stringent. In addition to these stock exchanges there are regional exchanges in various parts of the United States. The same is true in Canada. The oldest of the many stock exchanges located in outstanding cities throughout the world is the one at Frankfort, Germany. It has been operating for more than 400 years.

Unlisted Market

The stocks traded at the various exchanges are only a portion of all the securities that are bought and sold. By far the majority are unlisted securities that are traded on the unlisted market, the world's largest stock market. Unlike the stock exchanges that provide a place for auctioning securities, the unlisted market has no market place. The transactions are carried on by a network of dealers who do their business by telephone or teletype.

Over-the-counter securities is another name for these unlisted stocks. It appears that this name originated in the eighteenth and early nineteenth centuries, when securities were sold over the counters of private banking houses. Although the name is a misfit for the manner in which the trading is done today, it continues to be used.

The procedure for buying unlisted stock is to contact a broker, as is done with listed stocks. Upon your request he will get a price for you. If you want to make a purchase, he will, by bargaining with dealers, try to get the stock you want at the best possible price. No record of the sale is published, as is done with listed securities. Most major newspapers, however, print the bid and asked prices for popular over-the-counter securities. Since actual sales are not represented by these prices, they merely serve as a guide to the approximate range in which the securities could have been bought or sold at the time the prices were published.

Odd Lot

Although trading at the New York Stock Exchange is done principally in lots of one hundred shares, that does not mean you cannot buy fewer shares than that. Purchases of even one share can be made in the usual manner through a brokerage house. Its representative at the exchange buys the stock from an odd-lot dealer. There are at least four odd-lot dealers at each of the eighteen trading posts on the floor of the New York Stock Exchange.

If you want, for example, to buy ten shares of American Can, the broker sends your order to the odd-lot dealer at the post where American Can securities are traded. The dealer fills the order from his own inventory, charging twenty-five cents more than the market price, or current price, of the stock.

The odd-lot dealer does not enter the picture when you buy over-the-counter

securities, however, because there are no round lots of one hundred shares or odd lots in the unlisted market. The transactions are by private negotiations between dealers or brokers and dealers instead of being done on an auction market.

Types of Orders

When an investor tells his broker to sell a certain number of shares of a stock "at the market," he means that he wants the broker to sell at the best price possible when the order reaches the market floor. This would be a market order. A limit order, on the other hand, is a customer's order to buy or sell at a specific price or better than that price. If the desired price cannot be obtained, the broker may hold the order for awhile.

A stop order may be issued by a customer to protect his profits. To do this he tells his broker to sell a particular stock in the event it drops to a price he specifies. If the limiting price is twenty dollars his order will be to "sell at 20 stop." When the stock drops to that price the broker will automatically sell the stock at the best price he can get, which may be at twenty dollars or a little below.

The customer that gives an order to sell short wants to sell stock he does not own. He may decide to do this if he believes the price of a stock is due to decline. By borrowing the stock and selling it now and buying the same stock later when the price is lower, he is able to realize a profit. In the event that his judgment is wrong, he loses money. Government regulations in the United States require, among other things, that the investor put up in money approximately 70 percent of the value of the stock. Since selling short is extremely risky, amateurs in the stock market should leave it for the experts.

At times prices in the stock market are in a general upward trend, called a bull market, and at other times in a general downward trend, called a bear market. This is due to the market's sensitivity to world events. Events that indicate a change cause investors to be uneasy about their invested money, fearing that the change may adversely affect the businesses in which they hold stock. At such times they often sell stock to reduce their holdings. That is why the market may drop when there is a disturbing piece of news, such as when former President Eisenhower suffered a heart attack during his tenure of office. This sensitivity to world events makes it imperative for investors to keep informed on world events. For this reason brokerage firms usually subscribe to the wire services of news-gathering organizations. From these teletypes they select news items that may affect investments and send them by teletype to all their branches. When world events make investors feel confident in the security of their investments, they buy more stocks, causing the market to have an upward trend.

Far from being a thing of confusion, as a visitor to the New York Stock Exchange may conclude, the stock market is an orderly institution that opens for the common worker the opportunity to share in the ownership and profits of small and large businesses.

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RELIGIOUS INTOLERANCE *and* the State Church

By "Awake!" correspondent in Sweden

THE blame for what happened at Falkenberg must be placed on the centuries-old marriage of Church and State. The Swedish people do not like bigotry or intolerance any more than you do. But if Church and State are separate in your country you may not appreciate the problem in Sweden.

Measured by time and distance, Sweden is far removed from ancient Rome of the Caesars. In another respect they are closer together. The Romans forced unpopular Christians into the catacombs, where funeral services were held secretly by candlelight. Pastors of the Swedish State Church have been forcing the unpopular witnesses of Jehovah to hold their burial services in such unlikely places as the Ätrangården restaurant in Falkenberg.

Of course, open-air services at the cemetery are to be preferred—if the weather permits. As an alternative, services in tax-supported funeral chapels are also satisfactory—if the State Church permits. At Falkenberg bad weather prevented open-air services and the parish priest of the State Church denied Jehovah's witnesses the right to use the chapel. The bishop publicly approved of the priest's discriminatory action. Very likely neither of them anticipated that the affair would reach Parliament.

In Sweden all church affairs such as appointments of bishops and priests are handled through the Ministry of Education and Ecclesiastical Affairs, headed by a cabinet minister, and taxes are used to support the church. If you leave the State Church your church tax will be reduced 40 percent, but you must continue to pay the other 60 percent, which covers church services of a "civil" nature. This includes salaries of priests who keep population records. It also pays for church upkeep of chapels and cemeteries. Since 1927 burial of the dead without the aid of a State Church priest has been allowed, though the selection of burial sites is not permitted. But now, even though they pay taxes to support them, Jehovah's witnesses were denied the use of funeral chapels. Something had to be done about it.

Reaction in Parliament

The newspapers carried reports such as this one dated February 15, 1961: *"Jehovah's Witnesses Complain About Discrimination.* The Watch Tower Bible and Tract Society, which represents Jehovah's Witnesses in Sweden, notifies the Government that Jehovah's Witnesses on repeated occasions have been denied admission to funeral chapels. A recent case at Falkenberg is specially referred to."

The Society advised the Government that pastors were applying paragraphs 9 and 10 of the funeral law in such a way as to deny use of the chapels to the Witnesses. The Government was further advised that the services conducted by Jehovah's witnesses cannot be truthfully said to profane the sanctity of the chapels. Furthermore, the

wording of the law gives the pastors the right to restrict use of church rooms proper, but not the chapels.

In Parliament reaction to the Falkenberg incident was spirited. Mrs. Nancy Eriksson, a prominent social democrat, spoke up. She said the funeral law was enacted with the understanding that religious freedom would be respected. "In one point, however," continued Mrs. Eriksson, "the spirit and meaning of the law has not been grasped by all priests in the Church." She cited the Falkenberg case. Of concern to her, among other things, was the priest's motive, namely, "that the deceased belonged to a certain community of faith." Addressing the Minister of Justice, Mrs. Eriksson inquired: "Do you reckon that the law concerning burials, with regard to its 10th paragraph, has in practice meant such consideration for freedom of religion as was intended?"

The Minister of Justice said he hoped that in the future the law in question would be applied according to the intentions of the Government. Mrs. Eriksson replied: "Freedom of religion is cramped for space, but it ought at least not come under discussion in a case of death, and one ought not to take note of different ideas about these questions when a body of mourners want to say farewell to a relative."

At this point another social democrat, Mr. Spångberg, jumped into the discussion. He is an old-fashioned liberal who has stood up for Jehovah's witnesses on other occasions. "We must show some more consideration toward our fellow men," said Mr. Spångberg. He quoted a newspaper report of the Falkenberg case. The parish priest said a painful situation had arisen and—in the priest's words—"in order to mitigate it I went so far as to offer that I should officiate and that the members of the sect, of course, need not attend."

"Can you think of anything more insulting against the will of a dead person? And, mark you, it was not the question of using the church itself, but the funeral chapel," continued Mr. Spångberg. After reading the press report of the dignified funeral at the restaurant, which was attended by about seventy persons, Mr. Spångberg expressed his hope that the Minister of Justice would give Jehovah's witnesses a positive answer to their request for a favorable ruling.

The Minister of Justice concluded the debate saying he had been assured that the funeral in question was conducted in a most dignified way. He observed that the law regulates only the matter of opening the church rooms for funerals, not the opening of other buildings. However, he announced that an investigation was under way to determine which rules shall regulate the opening of funeral chapels.

Many awaited the outcome of the investigation with keen interest. Would the Government wink at this religious intolerance or exercise its power to stop it?

The Verdict

Before long good news was on its way to the Swedish branch of the Watch Tower Society. The Government ruled that there must be a strict difference observed between a church room and other buildings here in question. The use of funeral chapels and other buildings for burial services could not be restricted by any local priest or other authority! The only proviso is that funerals must be dignified.

The finding was reported in cabinet meeting before the king and was ordered to be circulated to all the diocese chapters as well as to the Watch Tower Society. Most of the daily papers published word of the victory for religious freedom. At last a Christian minority would enjoy the right to use the tax-supported chapels from which to bury their dead.

Intolerance has been dealt another legal blow, but the struggle for religious freedom will not end there. It is a continuous process that has been going on in Sweden for several centuries. Ever since King Gustavus Vasa confiscated some Catholic Church estates in 1527 and later made himself head of the new church, growing numbers of the Swedish people have chafed under the Church-State yoke. King Charles XI promulgated laws that codified the status of the Church in 1686. Not until 1781 were people of other faiths allowed to form their own congregations. Even then, only immigrants and their children enjoyed that right. An 1809 amendment to the constitution averred that "the king must coerce no one's conscience," but there was still a law forbidding members of the State Church—practically everybody—to convene for religious service except in State churches.

The situation improved by 1860, when it was possible to quit the State Church for one of your choice, but another thirteen years passed before dissenters were permitted to form their own congregations. Not that quitting the State Church was simple. One had to appear before the parish priest to register his desire and state which church he wished to join. After a second visit to the priest two months later, permission was granted. That law was valid until January 1, 1952, when a number of persons, mostly Jehovah's witnesses, made use of their freedom to leave the State Church without joining another State-approved denomination. However, one must still make a personal call on the local pastor in order to leave the Church, although a second visit is no longer required. Yet there are other problems.

More Freedom Wanted

Whether you belong to the State Church or not you must go to the priest's office each time you need a legal certificate to prove your identity. Every marriage, every birth and every death has to be registered with the local pastor. This is not an ideal arrangement, as we have already seen from the Falkenberg case. That is why agitation for separation of Church and State is growing.

Although it is not generally shared by the social democrats in power, there is a growing desire among the more radical element of the population to get that union abolished. "Freedom from state belief," "Greater freedom, the one that can be had only by separating State and Church." These are some of the slogans seen recently in certain daily papers.

Separation of Church and State is also desired by a fairly strong wing of the clergy. Their reason: Government interference in the spiritual affairs of the Church. For example, last spring Parliament asked the Government to look into the possibility of getting a new translation of the Bible for use in the churches. It is felt that such matters are strictly the concern of the Church. Another irritation was the question of permitting women to become priests. In 1957, after the Government passed a law authorizing women to become priests, the Church Council vetoed it. But the following year the Government called a special session of the Council and managed to get the law approved. Such actions by the Government have caused some of the clergy to wish for an end to the union of Church and State. However, the Church generally is content to maintain the status quo for economic reasons.

Whatever the reasons for maintaining the awkward union, they must be weighed against the harm, the inconvenience and the limitation of freedom imposed by the marriage of Church and State. Dissolution of the Church-State marriage is the obvious solution to many problems.

The RUHR Smokes Again

By "Awake!" correspondent in Germany

IN 1945 the industrial heart of Germany, the Ruhr Valley, lay in smoking ruins. After being subjected to saturation bombing by the Allies little remained but a few naked smokestacks rising from broken shells of once-busy factories. For several years after the war no smoke rose above the Ruhr; the great industries there were dead.

The passing of time and the pouring in of great sums of money even by those who destroyed the Ruhr have transformed it in an astonishing way. No longer are the chimneys empty of smoke and the factory buildings shattered masses of broken brick and twisted steel. All has been rebuilt, and the whole area hums with activity. The newest and most modern machinery has replaced that which was destroyed or shipped away as war reparations. Once again smoke rises from countless smokestacks, indicating the noteworthy contribution that the Ruhr is making to the remarkable economic recovery of Western Germany.

This more than 2,000-square-mile area in northwestern Germany is one of the world's great centers of heavy industry. But in addition to providing the bulk of West Germany's output of coal, steel and pig iron it has many other vital industries, such as chemicals, textiles, pharmaceuticals, machinery, tools and instruments. *Since Germany's world trade is continually growing,* the daily lives of people in many countries are being brought into contact with products from the Ruhr Valley.

Polluted Atmosphere

Although the great clouds of smoke now belching out of the Ruhr's smokestacks denote economic prosperity, they also mean unpleasant living conditions for the more than five million people in the region. The air seems to have a yellowish-gray tinge to it and is filled with strange odors. It even leaves a somewhat bitter taste in the mouth. Houses grow prematurely old and drab in appearance because of the constant fall of soot and ashes. In fact, everything you touch leaves its black reminder that you are in the Ruhr.

The Hygienic Institute of the Ruhr located in Gelsenkirchen and the Verein Deutscher Ingenieure (VDI) in Düsseldorf were formed to fight this problem of air pollution. They have reported that in some sections of the Ruhr as much as a hundred grams of soot and ash fall on every square meter of ground each month. The problem could be much worse if it

were not for the smoke-eradicating devices that are being installed throughout the region.

Removing noxious gases from the smoke is a more difficult problem than removing soot and ashes. The gases are obviously bad for public health and undoubtedly have an adverse effect on the plant life in the valley. Methods for eliminating sulphur dioxide from smoke gases are being diligently sought so living conditions can be made more healthful.

People of the Ruhr

For the great industries of the Ruhr to operate they need workers. It is not surprising, therefore, to find that this region has an exceptionally heavy population, 5,592,000 in the area included in the SVR (Ruhrsiedlungsverband or Ruhr Regional Planning Authority). Because more than 3,000 square kilometers of the Ruhr is not yet heavily industrialized, most of the people are squeezed into an area of a little more than 1,400 square kilometers. It is not unusual to find suburban bungalows missing. To conserve space the suburbs may begin with solid rows of four- or five-story apartment houses. Some of the twelve cities in the Ruhr virtually merge into one another so that it is difficult to detect where one ends and another begins. Since 1871 the population here has increased 630 percent, whereas in the rest of Germany it has increased 270 percent.

One of the reasons for this remarkable increase in population in the Ruhr is the fact that it is the population melting pot of Germany. Many nationalities are represented here, the majority coming from Poland and previous East German border regions. Approximately 23 percent of the Ruhr population is made up of refugees.

The SVR was organized in 1920 to centralize municipal planning for the Ruhr region. By means of it industrial expansion since the war has been controlled so that the most fertile ground in the Ruhr is saved for agriculture and natural resources are preserved. Artificial lakes have been formed to meet the continually growing demand for water. Landscaping and the building of recreational facilities help to improve living conditions. Central planning has been necessary to locate highways and railroads wisely to avoid wasting valuable land. In 1960 a plan was approved to construct a subway under the congested cities of the Ruhr as a solution to a knotty transportation problem.

Because the SVR does the planning for the Ruhr, that does not mean local municipalities have no say about community projects. They do, but what they plan must be in harmony with regional planning. In this way what is done in each city does not interfere with what is planned for the entire region.

One of the favorite pastimes of Ruhr workers is raising carrier pigeons. Usually the pigeon cote is in a penned-off section of the attic or on the outskirts of town. During the summer months pigeon races are held, with the pigeons often being released hundreds of miles from home. Other workers may find recreation in driving their automobile out into the country or in playing cards at the corner tavern. Thus, like hard-working people in other parts of the world, the workers in the Ruhr manage to find recreation despite the congested condition of their cities.

Coal Mining

Rich coal beds lie beneath the surface of a large portion of the Ruhr Valley, giving the heavy industries there a convenient source of fuel. Although coal has been dug in the Ruhr for several centuries, it was not until the eighteenth and nineteenth centuries that the coal industry actually came to life. Today there are 110 mines

operating out of 170 shafts. These vary in depth from 2,600 feet to 4,000 feet.

Because coal is losing ground to oil as a fuel, it is not in as great demand now as formerly. This fact has forced some of the Ruhr mines to close down in recent years, and others are thinking about closing. Those that are still operating are modernizing their equipment so they can continue to compete through greater production and efficiency of operation. New equipment made it possible for the mines to produce the same tonnage in 1960 as they did in 1953 but with one fifth the man power.

New machines have not put men out of work. Instead the mines are worried about losing workers. The trend has been for mine workers to seek employment in other industries that present better working conditions with greater safety. Twenty percent of the miners left the mines in a two-year period ending in March, 1961. In time a continued loss of workers at this rate could be crippling to the coal industry in the Ruhr, despite the use of labor-saving machinery. The government has tried to help the mines by importing workers from other countries. In view of this condition, it is understandable why the mines are opposing the plans of automotive manufacturers to move into the Ruhr. They fear the loss of more miners.

The iron and steel industries of the Ruhr are the chief consumers of the coal mined there. They in particular have made this industrial valley world-famous. In 1960 the huge steel industries produced 23,500,000 tons of steel, which compares favorably with steel production in the United States. They have made their influence felt in the business world not only by their exports but by their subsidiary factories located in many countries. The world-famous Krupp industries alone did a business of $850 million in 1958.

The Ruhr is an industrial colossus that is making a major contribution to the present economic boom in Germany and is playing an important part in helping to build up the military might of the Western powers. Its consumer products are making its presence felt throughout the world as more and more foreign markets open up, bringing them within the reach of the common people of the world. The mushrooming growth of the Ruhr from the rubble of World War II is indeed a cause for amazement. The story of Germany's phenomenal economic prosperity since World War II is told in the changing scene of the smokeless Ruhr of 1945 to the smoking Ruhr of 1961.

Crime Does Not Pay

◆ A Fort Campbell, Kentucky, soldier, Woodrow Patterson, while hitch-hiking to town to report that his automobile had been stolen, was picked up by a man driving the stolen car. He detained the driver until the police arrived. Later the man declared from his cell: "That's the last time I'll pick up a hitch-hiker."

◆ Recently in Italy, a 19-year-old car driver was stopped at a street crossing by policeman Luciano Gianoni. The youth immediately protested: "I was driving carefully. I broke no traffic laws. I have my driver's license. What did I do wrong?" "Nothing," Luciano replied, "except that's my car you're driving." The youth was charged with theft.

Comments on War

"AN ODD SORT OF FELLOW-FEELING"

● Writing of the American Civil War, Bruce Catton remarks in *This Hallowed Ground:* "There were strange interludes now and then; facing each other at close range, week after week, the men of the opposing armies developed an odd sort of fellow-feeling for each other. One day the men in one Federal trench saw the Confederates opposite them standing on top of their parapet, looking toward them; they climbed into the open themselves and looked at their enemies, and when someone yelled across and asked the Rebels why they were standing up like that, the reply came back: 'Because you are.' Then a lad in the 11th Wisconsin cried impulsively: 'I'm going down into the ravine and shake hands with them Rebs.' He ran downhill to a little creek, a Confederate ran down to meet him, and presently hundreds of men from both sides were down there, shaking hands, talking, and picking blackberries.... At last a Confederate officer came out and scolded the men for fraternizing; the Confederates reluctantly went back to their trenches, the Federals did the same, and in another minute the firing had been resumed as if there had never been a break."

PARADOX IN SOUNDS

● When Lester B. Pearson, former Canadian Secretary of State for External Affairs, gave his Nobel Peace Prize lecture in Oslo, he told of "one Christmas Eve in London" during World War II and what was to him a paradox in sounds: "The air raid sirens had given their grim and accustomed warning. . . . It wasn't much of a raid, really, but one or two of the bombs seemed to fall too close to my room. I was reading in bed, and to drown out, or at least to take my mind off, the bombs, I reached out and turned on the radio. I was fumbling aimlessly with the dial when the room was flooded with the beauty and peace of Christmas carol music. . . . Then the announcer spoke—in German. For it was a German station and they were Germans who were singing those carols. Nazi bombs screaming through the air with their message of war and death; German music drifting through the air with its message of peace and salvation."

"CHRISTMAS CELEBRATIONS"

● "It was Christmas Eve 1942," writes Heinz Schaeffer in his book *U-Boat 977.* "We thought perhaps we should cruise for a few hours dived this evening and play gramophone records. . . . The engine-room rigged us up a Christmas-tree.... Suddenly something loomed ahead. . . . Now I could make it out clearly with my glasses—an American destroyer. Crash dive! The destroyer was nearly on top of us and must have sighted us. . . . We were so ridiculously close that we could not only see someone smoking on her bridge but practically make out the sound of Christmas celebrations. With the enemy so clearly off their guard we gave up trying to dive . . . we prepared for a surface attack. 'Tube number one ready—fire!' 'Tube number two ready—fire!' Suddenly there was a flash of red, blue, yellow, green, and an enormous waterspout came tumbling down. In a minute or two the dark shadow ahead had disappeared. More than that, there wasn't a lifeboat, not a raft, not a sign of life of any kind. . . . That was how we did in fact spend our Christmas 1942."

"A SWORD IN THE HAND"

● In *The Road Past Mandalay* John Masters tells of the time during World War II when he commanded the 19th Indian Infantry Division during its drive on Mandalay: "The whole mass of strength and skill and courage, of flesh and steel, reacted like a sword in the hand." He also comments: "The experience made me understand even more fully Lee's saying that it is fortunate that war is so terrible, otherwise men would love it too much."

HAPPINESS FOR SOME

● In the foreword to his book *Popski's Private Army,* Lieutenant Colonel Vladimir Peniakoff wrote: "This is the story of what happened to me in my middle age between the beginning of the year 1940 and the end of 1945. Up to the times I am writing about I had found little contentment, . . . but during these five years every moment was consciously happy. My excuse for asking strangers to read a book mainly about myself is that they may be interested in the record of events that led me and a few friends to considerable happiness."

WHAT IS OSTEOPATHY?

WHEN you have a tooth that needs filling or pulling, what do you do? You go to the dentist, of course. You may go to the nearest one or first ask friends for the name of one who does good work and is reasonable in his rates. While you would choose one who had D.D.S. (Doctor of Dental Surgery) after his name if you were in need of dental surgery, you are not otherwise concerned with the branch or "school" of dentistry he adheres to, because there is no such distinction in dentistry.

But when you come down with a fever or any one of the myriad ills to which the imperfect flesh is heir, then it becomes a question as to whom to consult. Shall it be the conventional and most commonly known allopath, or one of the others, such as the homeopath, the osteopath, the chiropractor, the physiotherapist, to name a few of the better-known ones? It may safely be said that not one of these methods of treating disease, these therapies or "schools," is infallible, not one contains all the truth and no error, even though some of these are recognized by military, judiciary and insurance bodies and others are not. While *Awake!* does not advocate any of these therapies in preference to others, it presents facts to enable you to make an intelligent personal choice. In this issue we consider osteopathy.

According to one authority, "Osteopathy is a school of medicine based upon the theory that the normal body when in correct adjustment is a vital machine capable of making its own remedies against infections and other toxic conditions. The office of the physician of this school is to search for and to remove, if possible, any peculiar condition found in joints, tissues, diet or environment, which are factors in destroying the natural resistance. The measures upon which he relies to effect this end are physical, hygienic, medical and surgical, while relying chiefly upon manipulation," that is, upon mechanical means, making adjustments with the hands on the various muscles, bones and sinews. —*Steadman's Medical Dictionary.*

It is quite likely that many of our readers have not heard of osteopathy, as it originated in the United States, where it still enjoys its greatest popularity, although it is not unknown in other countries, especially Great Britain and Germany. In the United States there are some 13,000 doctors of osteopathy, D.O., as well as 400 osteopathic hospitals and six osteopathic schools. Osteopathy is gaining more and more in favor, as can be seen from the increase in number of practitioners, the expansion of its schools, endowments by the rich, and its recognition by other established medical groups, such as the Philadelphia branch of the A.M.A. In fact, in California there has been a merger of some 2,000 osteopaths with the A.M.A.—a step, however, not welcomed by osteopaths in general, as they fear that such mergers will gradually mean death to the outstanding characteristics of osteopathy.

Origins

Osteopathy is less than ninety years old. Its founder, Dr. Andrew Taylor Still, was born in 1828 and died in 1917. He was the son of a Methodist preacher, who served

as a missionary and physician to the Shawnee Indians in the midwestern United States. Still, Jr., after attending a medical school, began his career as a physician. He was a humanitarian, a man of intellectual honesty, had a keen sense of humor and was an independent thinker.

In common with the physicians of his day he prescribed drugs and operated, but when neither he nor the best of his colleagues were able to prevent three of his own children from dying from spinal meningitis, he decided that there was something wrong with the drug approach to disease. Being a very practical man, and having a bent toward mechanics, as seen by several inventions of his, it is not surprising that he discovered a relationship between the mechanics of the body and the value of manipulation, making adjustments upon the muscles, nerves, sinews, blood vessels and bones, to keep the body functioning properly and so maintain health.

This discovery caused him to absorb himself in the study of anatomy, and throughout his life he stressed its importance. Thus when once asked about his gift of healing he replied that it was simply "a gift of hard study, all of my life, and the result of brain work put in on standard authors of anatomy." Not that his studies of anatomy were limited to books. Even as Servetus—who was roasted alive at the stake for denying the trinity—while in Paris made important discoveries by dissecting bodies of criminals surreptitiously acquired, so Still obtained much valuable information by dissecting cadavers taken from the graves of Indians close by. In 1874 Still divorced himself from customary medical practice with its emphasis on drugs and "unfurled his banner of osteopathy to the breeze," as he himself termed it.

Still's attitude is not hard to understand when we note what were the medical standards in his day. Says a current leading orthopedist (one skilled in the treating of deformities of the bones and of the spine), T. A. Willis, in his book *Man's Back:* "Still's claim that medicines were poisonous and surgery a means of murder were less ridiculous at that time than medical historians like to admit. . . . A number of medical schools were a disgrace to the profession."

Creation-oriented

It might be said that Dr. Still based his whole theory on the premise that man's Creator knew what he was doing when he made man. Still's autobiography is filled with references to the Creator, to God, to the Deity, and he apparently never missed an opportunity to use a scripture to illustrate his point, although at times doing so in jest, or in a witty way. How his belief in creation oriented his medical philosophy can be seen from the following quotations:

"In sickness has God left man in a world of guessing? Guess what is the matter? What to give and the result? And when dead guess where he goes? I decided that God is not a guessing God but a God of truth. Believing that a loving, intelligent Maker of man had deposited in this body in some place, or through the whole system, drugs in abundance to cure all infirmities, on every voyage of exploration I have been able to bring back a cargo of indisputable truths that all the remedies necessary to health exist in the human body."

"The knowledge I have gained of the construction of modern man convinces me of the supreme wisdom of the Deity . . . Could we afford to say for a moment that God . . . did not know and do his work to the full measure of perfection? First, do you not think His foundation is not only

good but very good? Beneath the whole superstructure of man, can you suggest a change in the locality of the head, neck, spine or limbs? Could you add or subtract a single bone, nerve, vein or artery that would be any improvement on the original?"

"I hope that all who read after my pen will see that I am fully convinced that God or the mind of nature has proven His ability to plan (if plan be necessary) and to make or furnish laws. . . . In short, that the all-knowing Architect has cut and numbered each part to fit in its place and discharge its duties."

Because of his faith in man's creation and his own experience Still came to have no use for drugs as they were made and used in his day. "We cannot add or give anything from the material world that would be beneficial to the working of a perfect machine that was made and put in running order according to God's judgment," he said.

The Osteopathic Philosophy

According to the osteopathic philosophy, as enunciated by Dr. Still, the human body is more like a mechanical, rather than like a chemical or electrical, machine composed of many parts. Run by the unseen force called life, it is necessary that the body's vital fluid and current, the blood and nerve force, have unobstructed flow from their respective generating points, the heart and the central nervous system, to their various destinations throughout the body.

In the osteopathic treatment of the body's ills two basic terms are "lesions" and "manipulations." Lesions are the various causes of ill health such as a contracted, shrunken or distended muscle, sinew, vein or artery or a dislocated bone. Manipulations are the mechanical adjustments given by the hand for the purpose of remedying the lesion and allowing the body's life forces to flow freely again. And so Still defined osteopathy as "the science of keeping the body's pathways free from obstruction."

In line with his basic principles osteopaths today hold that a man is not sick because he has ulcers or a cancer but rather that he has these things because he is sick. According to them a patient must be treated as a whole. For example, cutting out a cancer is not enough; the condition of the body that produced the cancer must be remedied or it will produce another cancer. Instead of being disease-oriented, studying various ailments and attacking them, osteopathy treats the patient as a whole for the purpose of strengthening him so that his body can cure itself.

In support of this position osteopaths point to the research conducted by allopaths showing that certain persons were "susceptible to illness in general regardless of its type, or the causal agents involved, and that illness patterns of these people were relatively little influenced by the therapeutic efforts of the physicians who treated them." In other words, if the body is not sound, it will contract almost any kind of disease through almost any kind of cause.—*Journal of American Osteopathic Association,* September, 1960.

The osteopathic philosophy may also be said to contain a social aspect, doubtless inherited from Dr. Still, who was a humanitarian. While it does not at all follow that every last one who practices osteopathy today is of like mental disposition, it is worthy of note that in the hotly contested issue of socialized medicine, taken for granted in leading European countries, the official position of organized osteopathy is that it is "concerned more about providing proper health care for all the people than about the manner in which it is paid for."

The Issue Today

To give as many ailing people as possible the benefit of his discoveries, Dr. Still established, in 1892, "a College of Osteopathy, the design of which," as he said, "is to improve our present system of surgery, obstetrics and treatment of disease generally, and place the same on a more rational level." For Dr. Still this meant eliminating drugs altogether.

It is quite likely that there are exceedingly few osteopaths today that would wholly agree with Still as to drugs. In fact, many osteopaths prescribe injections and pills almost as much as do the allopaths. When one considers the strides made in drug therapy and how much simpler it is to use than osteopathic manipulations, and also how much quicker the results seem to be with drugs, it is easy to understand this trend. Because of this not a few osteopaths are in favor of forgetting about manipulations and merging with the conventional allopaths.

However, those osteopaths who are in love with the osteopathic principle claim that osteopathy is a great distinctive, humanity-benefiting idea and that "our distinctiveness lies in our thinking as to the causes of disease and our manipulative therapy." They point to the ever-increasing use of wonder drugs and argue that their widespread use is not an unmixed blessing, since the more protection an organism gets the weaker it becomes; not to say anything about the harmful side effects and the diminishing effectiveness of these drugs. On the one hand, more and more persons are found to be allergic to these drugs, and, on the other hand, more and more bacteria are developing drug-resistant strains—facts admitted by all.—1957 *Yearbook, Academy of Applied Osteopathy.*

So, in brief, osteopathy today is a "school" of medicine that, while not ignoring drugs, surgery, psychosomatic medicine and like specialties, puts the emphasis on manipulation of the bones, muscles and sinews, especially in the case of back and muscular ills, to remove obstacles to the flow of the blood and nerve impulses. Of course, it depends upon the individual osteopath as to where the line is drawn between manipulative and other therapies. And further, osteopathy holds that, rather than attacking disease as an entity, the patient must be treated as a whole; so the goal of osteopathy is not only freedom from diseases but optimum health.

Transforming Power of Bible Truth

A man and wife in Richmond, Virginia, sent the following letter to the Society: "It is with profound joy I am able to inform you that due to your door-to-door work my wife and I have been able to see the light. One of your ministers has been conducting a Bible study with us for approximately two months. We have been attending every service held at the Kingdom Hall in our district for the past month or more. We humbly thank Jehovah God and his organization for the day one of his ministers knocked at our door and we invited him in. In our entire lives, never have we known such deep inner peace and never have we had less fear of the world. For so many years we had eyes that truly saw but perceived not and ears that heard but did not understand. It is as if a whole glorious new world has been shown us. We are grateful to Jehovah for the privilege of serving him and miss no opportunity to spread the good news and share our blessings with others. [Signed] J. N."

GROWING UP in KOREA

By "Awake!" correspondent in Korea

"CHILDREN are the same the world over!" How often you may have heard these words. Perhaps this is due to the fact that children live in a world all their own, being oblivious to the dangers and problems that face their parents. That they can retain their refreshing bubbly spark with even the simplest objects is evidenced by the radiant, smiling faces of Korea's tiny tots.

Still experiencing the effects of war, Korea cannot offer its children much in the way of fancy toys. But what she does offer is something that money cannot buy—early loving care.

A Korean baby, from the time that it enters the world, is almost constantly with mother, either at her side, her breast or tied to her back. If a Korean woman is the breadwinner of the family, that does not hinder her from caring for her child. The mother's work may take her to the hustling, bustling market place, where she will sit from dawn till late at night by her small food stall. Perhaps the sustenance for the day is obtained by the mother's walking along the narrow roads and up and down steep dirt paths as she cries out, *"Sogum suh-so"* ("Buy salt"), or, *"Dullgee suh-so,"* which means that some of Korea's delicious king-sized strawberries are coming by. On the other hand, she may have a more exciting way to earn a livelihood, such as skin diving for sea life. It is a common sight to see a Korean woman hurriedly running along the road while balancing a tub on her head and feeding baby at the same time.

Respect for Age

Besides early love and care, there is another aspect that plays a great part in molding the mind of the young Korean child as he grows up: This is the emphasis placed on showing respect for age. For this reason, if the grandparents live in the home, their word is generally law. In turn, the parents have the say-so over the oldest child, the oldest child over the one next to him and so on down the line. Respect is shown also in the child's bowing to older people upon meeting them and sitting in a proper position before them.

This respect for age has a serious disadvantage, though. Often even when the

child has grown up, married and has a family of his own, he cannot make his own decisions. The oldest member of the family still dictates to him what he must do. When he is faced with decisions on religious matters that involve a person's very life, it is often difficult for him to take the proper course.

The Korean child, being such a close part of the family circle, learns at a very early age the meaning of work in the home. Girls learn to cook the wide variety of tasty Korean dishes such as *kimchi* and *duk*. With sewing machines being few and far between, the daughter becomes skilled in handmade products. In particular she learns to make the typical Korean dress. She learns to wash clothes at the stream by beating them on the rocks until they are sparkling white. When the clothes are ironed, they are again beaten with sticks on highly polished granite stone, until they are pressed into a neat, finished product.

The Korean girls also learn to take care of the younger ones. In the Western world little girls, often trying to be like mamma, will occupy much of their time playing with dolls. In Korea play dolls are never seen. The reason? They are not needed. Why, with new brothers and sisters on the way, there is almost always a "live doll" to bestow her affections upon. Many times a young girl of perhaps just four years can be seen toting baby around on her back. Sometimes the baby seems almost as big as she is. Even the boys of the family truly love the newer arrivals and enjoy caring for them.

The young boys, however, are pampered, and they lead a more leisurely life in their childhood. But when school days arrive, they are diligent students. They love books, are eager to learn, and try their best to be the number one student in their class. Often they receive special tutoring in their homes by an older student or a school graduate. However, many young boys of Korea, due to economic difficulties, do not have the advantage of schooling. They must get out and work to support their families. An eight- or nine-year-old boy may be one of those friendly young chaps who does such a fine job at polishing shoes of the well-dressed men. He may be a paper boy, offering the news to bus riders at each stop. Or else he may be heard crying out, *"Ice cakee,"* into the late hours of the night, as he carries this cooling refreshment during the hot summer months.

Entertainment

What do the children do for entertainment? Even though Korean children do not have fancy toys to play with, they do not lead a dull life by any means. They manage to find ways and means of entertaining themselves with even the simplest objects. A favorite game is one especially played at the New Year's celebration. It is called "jump teeter-totter." A straw rice bag is folded and placed under the center of a board. One girl jumps on the raised end and the other one is thrown up high into the air. They become very adept at this game and sometimes get thrown up so high that their feet are level with the lower edge of the house roof. As for the boys—well, they are just typical boys. They are fun loving, energetic and expend this energy in climbing, flying kites and playing ball.

All Korean children, boys and girls alike, love to sing. Being extremely uninhibited, they never hesitate for a moment to use their vocal chords in song. Often their games, such as rope jumping, is done to the accompaniment of singing.

Drawing pictures is also a favorite pastime. Being an artist seems to be almost an inherited trait with these people, as so many have this talent. They start out when they are children by drawing pictures with a stick on the dirt roads and with stone on the cement ones.

Candy Vendors and Loving Attention

Another thing that makes the day interesting for a Korean child are the many vendors coming by. Music to the ears of any Korean youngster is the rhythmical rattle of the scissors of the candy man. Many times there is more to the sound effects than the clanking of scissors, though, as the candy vendor will cry out in loud, weird sounds that would make an ordinary person hoarse, calling attention to his product. At the same time he wildly waves his arms around, releasing little pieces of candy called *yot,* much to the delight of the eager children. Their happy screams soon announce to their young playmates that a favorite friend has come again. It is not long until Mr. Candy Vendor has a thriving business going.

The white *yot* candy, also called *hin yot,* is made by boiling down sweet juice of fermented rice. Although the color is brown in this stage, it can be beaten to a white color, made into sticks and even coated with sesame seed for added flavor. This tasty treat is then peddled by the vendor on a little pushcart that displays the *yot* on its top wooden box. The lower wooden box of the cart usually contains items such as bottles, newspapers or rags for which the candy is traded—in the event junior's parents cannot come up with any ready coins at the moment.

Another type of candy vendor just silently sits by the roadside. But he is by no means inconspicuous, as the children's trained eye for goodies spots him in no time, and he is immediately surrounded. What has their rapt attention? Their gaze is fixed on a little container over a charcoal fire in which can be seen brewing a thin, sticky, deep-orange substance. At the right time the vendor dips into this substance with a stick and quickly forms it into all sorts of interesting shapes and designs and then it is ready to be devoured by the wide-eyed tots.

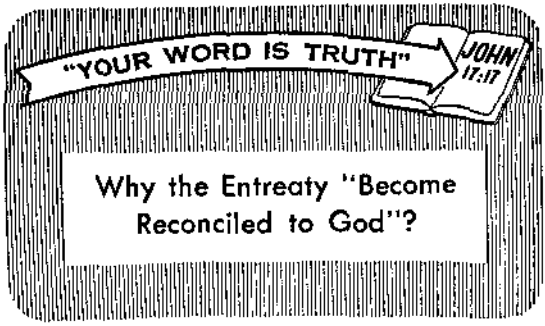
Candy vendors definitely have a way with children. More often than not a youngster might not be fortunate enough to be able to make a purchase. Yet he will sit beside the vendor by the hour just so he can respond to the loving attention given him.

Whether it be from parents, brothers and sisters, grandparents, friends or even the candy man, the Korean child at all times receives this loving care and attention. On the other hand, it must be admitted that with all the love shown, something very essential to the child's welfare is missing. This is discipline. Very little of it is given to the young ones, but this is generally true not only of Korea's children but of children throughout the world.

It is high time that parents everywhere, especially Christian parents, wake up to the need for fair and firm discipline, along with all the loving care. How much happier are those parents who combine loving care with discipline! And whether they are growing up in Korea or elsewhere, what a difference it would make in the future welfare of the children!

Bible Ignorance

"Ninety percent of Americans identify themselves with one of the major religious groups, the American Institute of Public Opinion reports, and eighty percent of adult Americans say they believe the Bible is the revealed Word of God. But fifty percent of these people could not name even one of the first five books of the New Testament." —*Parent's Magazine,* November, 1960.



THE apostle Paul once described the Christian ministry thus: "As substitutes for Christ we beg: 'Become reconciled to God.' "—2 Cor. 5:20.

How does one become reconciled to God? What benefits accrue to those reconciled to God? Why has Almighty God chosen to *make such an entreaty to weak imperfect* humans?

How does one become reconciled to God? First of all, by hearing of God and his purposes, particularly the ransom provision by means of which atonement is provided between God and man. As we read: "God *recommends* his own love to us in that, while we were yet sinners, Christ died for us." Then we must exercise faith in God and his provisions, for "without faith it is impossible to please [God] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Rom. 5:8; Heb. 11:6.

Faith, however, must be backed up by works, for "faith without works is dead." What kind of works are required? Not works of the law of Moses. Among the works that the Scriptures show are required of us to prove our faith are sincere and whole-souled repentance followed by conversion or a turning about from one's past sinful course to follow the course of righteousness. One must continue to take in knowledge of God and his purposes, dedicate himself to do the will of God and to follow in the footsteps of Jesus, giving public testimony thereof by water baptism. More than that, one must thereafter follow *the example Jesus set by bearing witness* to God's name and kingdom and by leading a clean life. Among other things, this includes keeping oneself clean from this wicked system of things, this old world with its crooked politics, hypocritical religions and g r e e d y commerce, knowing that "friendship with the world is enmity with God."—Jas. 2:26; 4:4.

What benefits accrue to those who become reconciled to God? The greatest benefits both now and in the future, provided they continue in this condition. Becoming reconciled with God means peace of mind and heart. It means being set free from *bondage to sin and the Devil, on the basis* of Christ's ransom. It means freedom from bondage to false religious teachings and the fear of man. It also means having the best kind of associations, those of fellow Christians likewise dedicated to the doing of God's will, and it means the joy of unselfish service, that is, the greater happiness that comes from *giving. All this* and more are the benefits that come even now to those reconciled to God.—John 8:32; Acts 20:35.

And for the future? Everlasting life in God's new world, either in heavenly glory or in an earthly paradise, depending upon God's will for the particular individual. In view of the times in which we are living, this may very well include being spared during the rapidly approaching end of this old system of things, even as Noah and his family survived the end of the antediluvian world. But if not, all such who remain reconciled to God are assured of a *resurrection to life in God's due time.* —Zeph. 2:3; John 5:28, 29.

However, more precious than even these benefits is the privilege of contributing to the vindication of Jehovah's name. Ever

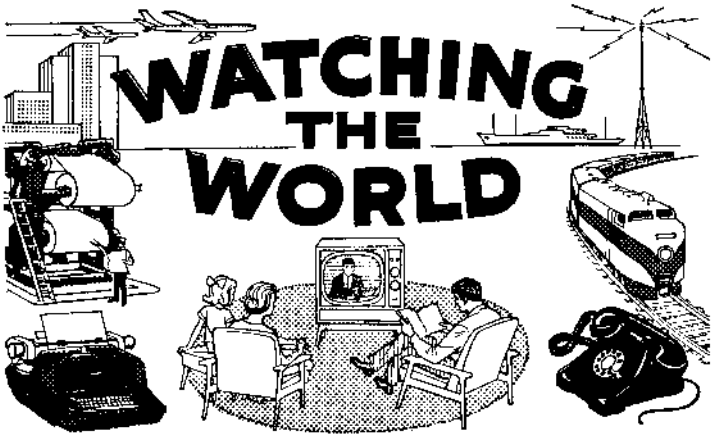
since Eden, Jehovah God has been reproached by an adversary who boasted that God could not have creatures that would prove faithful to him under test. All those who become reconciled to God and continue being such, prove that adversary, Satan the Devil, a liar and God true and worthy of the worship of all his creatures. Yes, even if a creature did not think life forever worth the price that maintaining integrity entails in the way of suffering, nevertheless, he should think keeping integrity worth while because thereby he can make the heart of the great God Jehovah glad by furnishing him an answer to the one taunting him. This should not be difficult to understand when we note that many times a father or mother or a devoted son will endure for the sake of a loved one what they would not endure merely for themselves.—Prov. 27:11.

Why has God chosen to make such an entreaty to imperfect human creatures? Because of his love for them, not because he needs them. In this we see at once the extent of God's magnanimity as well as humility. He, the Almighty, the Most High, is the One who entreats imperfect human creatures, mere specks on a speck, 'Become reconciled to me.' He does not threaten; he does not coerce; he appeals to his creatures' love for him and for righteousness. Jehovah God existed perfectly content and happy aeons and aeons before he created any of his creatures, human and spirit. In sending forth the entreaty to be reconciled to himself he is not like the king Jesus mentioned in one of his illustrations who, because of smaller fighting forces, sent out ambassadors entreating peaceful relations with the king coming against him with superior forces.—Luke 14:31, 32.

That is why we read of his dealings with his ancient nation of Israel: "Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling. But they were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, until the rage of Jehovah came up against his people, until there was no healing." And as he told his people in captivity by his prophet Ezekiel: "I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living. Turn back, turn back from your bad ways, for why is it that you should die, O house of Israel?"—2 Chron. 36:15, 16; Ezek. 33:11.

Jesus when on earth commanded his followers to imitate their heavenly Father: "You must accordingly be perfect, as your heavenly Father is perfect." (Matt. 5:48) This would include their motive in sharing in the ministry of telling others to become reconciled to God. They do not do so out of fear, out of policy, or out of love for selfish gain either in material riches or a good name. Rather, as with Jehovah, they say, "Become reconciled to God," because of their love for their fellow man, because he really needs God and His organization, whether he appreciates that fact or not, and not as though the organization needed large numbers.

In fact, this same principle should be followed in all the associations of the Christian. Even as it is not belittling to God or his minister to entreat persons to come to be at peace with God, so it should never be considered belittling to humble oneself in the interest of mutual peace. Those who take this wise course will truly be blessed, as they continue to preach the message of reconciliation.



Weapons Testing

◈ On October 23 the Soviet Union set off a hydrogen bomb twice as powerful as the largest previously announced blast, a fifteen-megaton explosion by the United States on March 1, 1954. A week later the Soviet Union detonated an even larger bomb, a monster with a force up to fifty megatons. United States representative to the United Nations, Adlai Stevenson, said that "unless something is done quickly, the Soviet testing will necessarily result in further testing by my country and perhaps others." He urged that 'this suicidal business be ended before it ends us.'

Bombers' Load

◈ On October 26 Democratic representative from Texas J. T. Rutherford said in an interview that each B-52 of the Strategic Air Command carried a twenty-five-megaton bomb "tucked under each wing," and they can be dropped "any time at any place." However, authorities in Washington would not say how much nuclear power the B-52 carried.

Religion Hard to Destroy

◈ In an interview with a Western newsman, Communist Party Chief Wladyslaw Gomulka admitted that religious belief is a hard thing to destroy. "Religion is deeply rooted in a major part of our population," he said. "It is difficult to say how long religious belief will persist in Poland—certainly for tens of years and possibly even longer." Even Krushchev himself, although an atheist, refers to God on occasions. In recent reference to the 100-megaton bomb he said: "May God grant that we never have to explode such a bomb."

Suicide Problem

◈ For over a decade two noted psychologists, Norman Farberow and Edwin S. Schneidman, have been studying how potential suicides can be helped. Pointing to the magnitude of the problem, they argue: "As a phenomenon that officially kills nearly 20,000 Americans each year, and in truth probably twice that, suicide is one of the gravest problems facing society. Yet so many people evade and lie about it, that we are hard put to compile reliable statistics." On a $500,000 grant from the U.S. Public Health Service, the two researchers three years ago established their own Suicide Prevention Center in Los Angeles, California. Hundreds of disturbed persons are talked to every year by SPC staff members. "In many cases, all a disturbed person wants to know is that someone cares about his problems," Dr. Schneidman pointed out. "Most potential suicides don't really want to die; they're definitely open to persuasion."

Blood Spreads Hepatitis

◈ On October 17 Dr. Robert F. Norris, professor of clinical pathology at the University of Pennsylvania Medical School, told the 111th annual meeting of the Pennsylvania Medical Society that drug addict blood donors may be responsible for infecting those receiving blood transfusions with virus hepatitis. "Big cities usually have professional blood donors, often in a low economic status, and some of them are narcotic addicts," he said. He pointed out that to give a blood donor a complete checkup takes 1½ hours, and the blood banks do not do this. But even after such a checkup the hepatitis virus may not be discovered.

Many False Gods

◈ In his ministry the apostle Paul came in contact with many false gods, so that he was moved to write, "there are many 'gods' and many 'lords.' " (1 Cor. 8:5) The situation is the same today. Twenty-five theologians expressed this opinion when they said in a recent issue of the Protestant journel *Christianity Today* that Americans worship many "false gods." Dr. Reinhold Niebuhr, now a visiting professor at Harvard Divinity School, said: "The false gods are obvious. The primary one is physical power and comfort." Others named were "financial security," "prestige," "self," "sex," "science," and "social status." "The gods are many," said Roman Catholic theologian Gustave Weigel, "but no matter how they are called, Zeus or atomic power, Venus or Libido, Mars or war, they are natural powers and

they are always the same. They cannot save, no matter in what era their aid is sought." Admitting that the church itself has sponsored false gods, Swiss theologian Karl Barth said: "The church has succumbed to the temptation to believe in the goodness and power of her own tradition, morality and religious activity. So the church has come to believe in images of man, of the world, and of God which she has fabricated of her own means."

Smoking and Heart Disease

◈ On October 20 at the American Heart Association's thirty-fourth scientific session in Miami Beach, Florida, further statistical evidence was presented linking cigarette smoking with heart ailments. It was also explained in part how the two may be connected. Tests have shown that nicotine from cigarette smoking stimulates the production of the hormones epinephrine and norepinephrine, and these, in turn, release free fatty acids stored in fat tissues of the body into the blood. It is assumed that smoking thus increases the amount of blood cholesterol, which has been associated with heart diseases.

Weapons Rejected

◈ When visiting Pakistan, United States vice-president Lyndon Johnson invited camel driver Bashir Ahmed to visit the United States. Bashir accepted the invitation and during October made a one-week vi . He met President Kennedy and was conducted on a whirlwind tour of New York city that supplied him with much to tell the people back home. At Macy's, New York's famous department store, Bashir purchased several items for his four children. When it was suggested he take a pair of toy pistols for his son, he turned them down with the retort, "I am a man of peace."

Saving Limbs

◈ Dr. William J. Mills of Anchorage, Alaska, told the forty-seventh annual clinical congress of the American College of Surgeons in Chicago that many limbs that are removed because of frostbite could be saved. He reported that rapid rewarming in water or, if possible, in a whirlpool bath at a painful 110 to 118 degrees Fahrenheit, can save the limbs. After rewarming, the limbs should not be covered with ointment or salve, Dr. Mills said.

"Couldn't Care Less"

◈ In a Yom Kippur sermon before 2,000 worshipers in Detroit, Michigan, Dr. Richard C. Hertz, senior rabbi of Temple Beth El, pointed to the steadily widening gap in America "between what we profess and what we practice." He lamented that, "though we have more members in churches and synagogues, we have less moral improvement. Divorce rates are higher, juvenile delinquency grows, mental illness compounds, prejudice is still rife, segregation perpetuated, discrimination approved of. Nice people, only interested in their own problems and their own livelihoods, couldn't care less."

To Catch a Thief

◈ The village priest of St. Yrieix in southern France, abbot Vignaud, reports how he caught a thief singlehanded. "I only caught him because my parishioners are such bad churchgoers. When I saw a man leave my church on a weekday I would have liked to think he was there to pray. But I know my flock too well. It is difficult enough to get them into church on a Sunday, let alone a weekday." So on quickly checking the church's treasures abbot Vignaud found some were missing. He took out after the thief and caught him.

Hospitals Overcharge

◈ A survey directed by Dr. Robert S. Myers, assistant director of the American College of Surgeons, revealed that hospitals charge as much as five dollars for a dose of streptomycin that can be bought for thirty-five cents, and up to one dollar for a thirty-cent antibiotic capsule. Some patients were charged more than twenty cents for a single aspirin pill. The survey concluded that "the public has some justification for its complaints" that hospitals have "overcharged for drugs." Dr. Russell A. Nelson, former president of the American Hospital Association, called such overcharging a "ridiculous" way for hospitals "to get money." He declared: "We must open up the closet and let the people see what our financial operations are. It is a shock to me to see how hospitals hide this."

Religion in New York City

◈ Protestant minister Leland Gartrell reports that the declining Protestant population of New York city has started to rise, particularly since 1957. There are now 1,794,000 New Yorkers who identify themselves as Protestants. This is still far below the total of 2,500,000 who, according to Gartrell, identified themselves as Protestants in 1930. The Protestant population ranks third, behind New York city's two major religious bodies, the Roman Catholics with a reported 3,769,000 population and the Jews with 2,060,000. This information was reported by Gartrell in a twenty-four-page study, "Religious Distribution in New York City," released during the month of October.

Last of a Dying Profession

◈ On October 16 Mrs. Kate Connolly, the last of Ireland's professional wailers, died at the age of 100. As a young woman Mrs. Connolly would

earn five shillings for her professional services at wakes, where she would spend the *night wailing and crying*. After the wake it was the custom to follow the coffin to the graveyard, to there make a final display of professional grief. It was forty years ago that Mrs. Connolly's professional services were last employed at a wake.

Vice Ring Uncovered

◈ On October 5 Sheriff Charlie Abbott of Bay County, Florida, disclosed that authorities had broken up a ring of homosexuals that had been preying on young children. Chief of Detectives D. L. Barron said that the operation was "greater and far more dangerous than most people realize." The twenty who were arrested were said to have molested at least fifty children, one of them but eight years old. Included in the arrests were two schoolteachers, a Baptist minister, a Roman Catholic priest and a Sunday-school superintendent of the Church of the Latter Day Saints.

Fraud Mounting Problem

◈ On October 19 Mark T. Walsh, New York city's assistant attorney general, charged that some contractors would frequently commit "criminal and deliberate fraud" by such practices as substituting inferior materials and failing to complete their work. "Hundreds of complaints in the home improvement field are sitting on the fire all the time," he declared. Walsh said that, according to estimates, "consumers in New York State lose from $1,000,000,000 to $2,000,000,000 a year through [all types of] fraudulent practices."

Error in Calculation

◈ On October 18 a report to Congress revealed that the United States Army's Ordnance Supply Management Agency at Orleans, France, ordered a total of "$9,400,000 in excess of the then current requirements because of inefficient supply management." The Army explained that $7,400,000 of the excess was due to improper wiring of an electrical accounting machine control panel, but that the mechanical error was discovered soon enough so that only $4,000 worth of the material had actually been delivered.

Medicinal Value of Wine

◈ Dr. Maynard A. Amerine of the University of California noted the value of wine in treating iron-deficiency anemia. He said that the thirteen mineral elements considered *essential to human life are* present in most wines, and "about four-fifths of the iron content of these wines is in what is known as the reduced ferrous form," that is, they are readily absorbed by the body.

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Awake!

Flight to Freedom PAGE 5

Selling by Misrepresentation PAGE 8

Meet the Policewoman PAGE 16

Tahiti Is Changing PAGE 20

DECEMBER 22, 1961

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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WHICH SIDE DO YOU SEE?

THERE was once at Johns Hopkins University Medical School an amazingly skillful medical student, a woman who had incredible competence in dissecting corpses. She was denied a degree, however, because this student could see only the negative side. With enthusiasm she worked upon corpses, but she had no interest in the treatment of living patients.

Which side do you see in life—the side represented by a corpse, the dead, negative side, or the living, upbuilding, positive side? Your happiness and the happiness of your friends and relatives is greatly affected by the side you see.

Happiness right at home depends upon being able to see the positive side. Take, for instance, the husband who comes home to enjoy a meal that his wife has wholeheartedly prepared. Through some little accident the wife overcooks or burns one portion of the meal. When the meal is served, the husband, instead of looking upon the meal as a whole and enjoying the many good portions, singles out the overcooked portion for comment, harping upon the matter. Soon the husband, being overly concerned with the negative side, cannot enjoy his meal; his meal is ruined. And the wife who worked with such earnestness on the meal is discouraged, almost in tears. The husband looked only on the negative side.

Wives, too, sometimes focus their attention upon negative aspects. They may overlook the many commendable qualities of their husbands, focusing on some minor negative aspect. Soon the wife may turn into a nagger, for nagging is mainly the holding up of inconsequential negative aspects of the person being nagged. Instead of looking for the positive qualities of a person and talking about these, the nagger magnifies the negative side, the wrong side.

But all Christians, whether husbands or wives, young men or women, do well to look upon the bright side. To do this one cannot be putting insignificant defects under the magnifying glass, as it were, and trying to blow them up in size and make them glaring in the eyes of others. Yet this is often done in conversation. When you talk about personal experiences or events you observe, which side do you see? When you talk about other people, which everyone does, do you comment on the things that will build respect for that person or is it only faults that attract your attention? "A good-for-nothing man is digging up what is bad."—Prov. 16:27.

For the sake of happiness, unity and peace, both in the Christian congregation

and in the family circle, Christians must heed the divine command stated by the apostle Paul: "*Continue putting up with* one another and forgiving one another freely if anyone has a cause for complaint against another." Doing this, the Christian can concentrate on the bright side and commend and encourage and build up: "Keep comforting one another and building one another up . . . always pursue what is good toward one another and to all others. Always be rejoicing."—Col. 3:13; 1 Thess. 5:11, 15, 16.

ARTICLES IN THE NEXT ISSUE

- The Church—Part of the World?
- Mathematical Short Cuts.
- Why People Are Fighting the Police.
- Do You Know How to Jest?

We should see the bright side, too, when it comes to counsel. The Bible tells Christians to appreciate counsel that will benefit them, not to haughtily reject it as a personal insult. But the person who looks upon the wrong side sees only a personal affront when constructive help is given him. Those who look at the positive side see in the counsel *something of real bene*fit and they are quick to grasp such benefits.

Being able to see the bright side, however, does not mean that one is blindfolded to what are sins against God. If a person has a lovely personality but sins against God, *for instance, by* practicing fornication or adultery, true Christians see the bad strongly enough not to associate with him. This is in harmony with the Bible command: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, *not even eating with such a man. . . .* 'Remove the wicked man from among yourselves.' "—1 Cor. 5:11-13.

The Bible tells us how God views things; he looks upon a person's heart. Thus God did not condemn Job when Job erred by "declaring his own soul righteous rather than God." God did not magnify this *defect in Job, because he saw in Job a man* with an upright heart. However, God did condemn Adam for a single act of disobedience; Adam willfully sinned against God. Jesus condemned the self-seeking clergy of his day; he did not dwell on the good in them. So the person today who violates divine commandments, showing that he does not have an upright heart, cannot expect other Christians to ignore such sins merely because he does some good things. "Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us." —Job 32:2; 42:8; 2 Thess. 3:6.

But when it comes to the minor things in life, accidents and foibles, tastes and *preferences, habits and mannerisms, Chris*tians need to "continue putting up with one another," remembering all the while that love "does not look for its own interests." This is not difficult to do if we look at the bright side.—1 Cor. 13:5.

Take an interest in and appreciate those qualities that make up the fruitage of God's spirit, that make up the "new personality." "Strip off the old personality with its practices, and clothe yourselves with the new personality." (Col. 3:9, 10) For Christians the old personality is a corpse. Learn to appreciate and perceive the qualities that are living—"love, joy, *peace, long-suffering, kindness,* goodness, faith, mildness, self-control." By cultivating these qualities and appreciating them in others, you will see things God's way; you will see the side you should see! —Gal. 5:22, 23.

Flight to Freedom

SMASHING through a concrete wall with a heavy truck, three East German youths made a spectacular escape from Communist East Berlin that attracted world attention. But they were only three of many courageous persons who have risked their lives to flee Communist oppression. Racing across mine fields, swimming rivers, leaping from boats, hurdling barbwire entanglements, crashing through barricades, these people have fled from tyranny in a dramatic flight to freedom that has made history. Remarkable as it has been, however, it cannot compare with another historic flight to freedom that was so spectacular that the record of it has survived the passing of thirty-four centuries.

That remarkable escape was made by more than two million Israelites who fled en masse from Egyptian slavery. It was not done in secret. After God had struck dead all the first-born of the land, the people urged the Israelites to move out. Loaded down with children and household goods, they fled southeast toward the Sinai Peninsula.

The refugees were well on their way when Pharaoh again hardened his heart against them, and the Egyptian soldiers leaped into their chariots and raced after them. The lead of the Israelites quickly lessened as the hotly pursuing Egyptians sped recklessly across the desert.

Moving as fast as they could, the immense crowd of more than two million refugees hurried toward the Red Sea. But when they saw the cavalry of Pharaoh bearing down on them, fear clutched at their hearts. Their flight to freedom appeared to have come to a disheartening end. But all was not lost. The way to freedom miraculously opened up before them.

The loving Creator who had chosen them as his people, as a special possession, caused a wind to separate the waters of the Red Sea. There before their astonished eyes the exposed sea bed stretched out as a passageway to the other shore. "At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left."—Ex. 14:22.

As the Israelites rushed through the miraculous passageway the Egyptians galloped up to the shore. Their quarry was just before them. The capture seemed cer-

tain. Into the passageway they plunged, confident of success. But their confidence quickly changed to fear when their chariots began to break down and they realized that Jehovah God was fighting against them for the Israelites. Their confused attempt at a hasty retreat was fruitless. Suddenly giant walls of water came crashing down upon them as the sea returned to its original position. The Egyptian oppressors of God's people were destroyed. The Israelites were free. Their flight to freedom had succeeded.

This magnificent demonstration of Jehovah's power to deliver his people as well as the great number of refugees involved makes this mass flight to freedom unparalleled in human history. To this day the record of it has continued to be a source of inspiration for people who place their trust in the Almighty God, Jehovah. As he helped the Israelites to gain freedom so will he help people today to gain it.

Destroying the Oppressor

No one today should expect Jehovah God to open up miraculously a passageway through the Communist cement wall in Berlin or through the figurative Iron Curtain. None of the imprisoned peoples of the world have been selected by him to be his chosen nation in the same manner as the Israelites were. Today he is not favoring any one national group of people. But this does not mean he will not provide deliverance from oppression for those trusting in him.

Although wicked men today prosper and multitudes suffer under the harsh rule of tyrants, the time is rapidly approaching when the great Sovereign will execute his adverse judgment of them. "These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength." (2 Thess. 1:9) Jehovah will break the arm of their power for all time to come. In fact, all the nations of this present, wicked world will be swept away as the mighty waters of the Red Sea swept away the Egyptians. Then will be fulfilled the words of David: "Break the arm of the wicked and bad one. May you search after his wickedness until you find no more. Jehovah is King to time indefinite, even forever. The nations have perished out of his earth."—*Ps. 10:15, 16.*

By destroying the worldly system of things that has given birth to so many wicked men and produced such an astonishing record of crimes, Jehovah will make freedom a permanent reality for those who trust in him. Their deliverance at the coming battle of Armageddon will be another spectacular demonstration of Jehovah's power. Until that day arrives the meek of the earth must bide their time under the harsh yoke of those who rule them, just as the Israelites did until their day of deliverance arrived. In the meantime they can join a flight to freedom that does not require them to leave the countries in which they live.

Fleeing Antitypical Egypt

Because Egypt of ancient times was part of the worldly system of nations, it well depicts the world in general. That is why the Bible speaks of Jesus Christ as being impaled in Egypt. It mentions "the great city which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled." (Rev. 11:8) From this symbolic Egypt, the old world, a great crowd of meek people are fleeing. They are headed for Jehovah's new system of things.

As the ark of Noah's day was a place of safety for eight persons during the flood, so the arrangements that Jehovah has made for preserving obedient mankind and giving them life make up a sys-

tem of things that provides safety during the war of Armageddon. From all over the earth lovers of righteousness are flocking into this place of protection like clouds of doves that fly to the safety of their dovecots and the protection of their owner. "Who are these that come flying just like a cloud, and like doves to their birdhouse holes?" (Isa. 60:8) Without leaving their countries this great crowd of meek people flee to God's new system of things and become part of his New World society. They flee from the world by ceasing to be a part of it.

By refusing the world's friendship and responsibility for its unscriptural actions, they obey the divine command: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) They gain freedom by fleeing from friendship with the world to friendship with God. But the freedom they find is very different from that sought by political refugees.

Jesus once said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) It is freedom from enslavement to lying propaganda, blinding superstitions and religious falsehoods that the truth brings. Intellectual darkness can imprison people to oppressive rulers as effectively as iron bars and concrete walls. Scriptural truth breaks open such ideological prisons and shatters shackling lies. This has been proved by Jehovah's witnesses behind the Communist Iron Curtain. Although many have been imprisoned by the Communists in literal prisons, they have not been imprisoned mentally or spiritually by Communist ideology. The Communist tyrants have not been able to destroy the freedom God's truth has brought them.

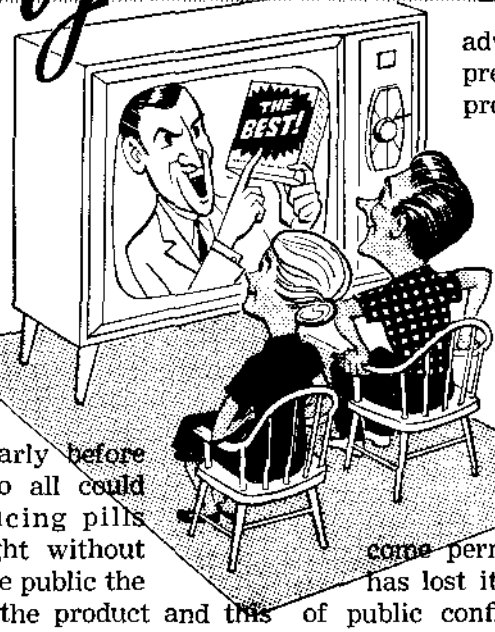
Because of the zealous preaching of Scriptural truths by Jehovah's witnesses hundreds of thousands of people from many nationalities have had their eyes opened to the glorious purposes God has for man. They have experienced the freedom the truth brings. Out of joyful appreciation they help in preaching the good news of God's kingdom so others may also flee to the freedom they now enjoy. This they do in obedience to the divine command "to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah and the day of vengeance on the part of our God." (Isa. 61:1, 2) This growing crowd that is fleeing to God's new system of things is choosing the path to eternal liberty and eternal life.

Under Jehovah's blessing in his new order the meek of the earth will flourish and eventually will be given the gift of eternal life. "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) This marvelous future awaits the growing crowd of people who are fleeing from antitypical Egypt to Jehovah's new system of things. In complete confidence they can look to this great Deliverer to fulfill his every promise. "My own counsel will stand, and everything that is my delight I shall do."—Isa. 46:10.

PREACHING LAITY

"The gospel must be preached right in among this popular religiousness, by the clergy as well as the laity."—Dean W. Sparring-Petersen of Denmark.

Selling by MISREPRESENTATION



BEFORE an immense television audience a pill was advertised in the United States as an amazing weight reducer. Sales argument was augmented by an impressive demonstration of "volunteers" who were weighed regularly before television viewers so all could see how these reducing pills could take off weight without special dieting. To the public the eloquent claims for the product and this demonstration seemed very convincing; so much so, that the sales of the product skyrocketed. But the New York district attorney was not convinced.

After an investigation, a charge of false advertising was brought against the manufacturer. The district attorney claimed that the "volunteers" were paid performers and that four of them were on strict diets, while others took dehydration drugs and medical treatment to lose weight quickly. Yet they had been represented to the public as having lost weight by no other means than by the advertised product. What the television audience saw and heard was a gross misrepresentation of the facts. It was fraudulent advertising.

Advertisers who sell by misrepresentation compound the problem confronting consumers in making a selection from the mountain of products that are being sold on the market. The public needs help, but advertisements that fail to present the merits of their products truthfully are not providing that help. They do a disservice to the consumer as well as to the advertising industry. This has long been recognized.

Back in 1929 the National Better Business Bureau warned: "Advertising is social in its effect. . . . [It] is a consumer's buying guide. When that guide has become permeated with insincerity, it has lost its public use." General loss of public confidence can be very detrimental to the entire industry. Many leaders in the advertising field realize this, but they seem powerless to influence unethical advertisers. Now that television brings advertisers into private homes as uninvited guests, the danger of losing that confidence and even creating public animosity by unethical practices is greater than ever before.

Business Ethics

We are living in an industrial society where the ethics of businessmen affect the morals of the entire society. Generally they are the leaders in a community. When they are unethical, will not their bad example contribute to public moral decay? In the book *The Role of Advertising*, by C. H. Sandage and Vernon Fryburger, a contributing writer said: "Too many businessmen never stop to ponder what they are doing; they reject the need for self-

discipline; they are satisfied to be clever, when they need to be wise. They worry about their place on the economic ladder, but are not concerned sufficiently with whether the civilization in which they work is likely to collapse. They can defeat a local competitor, but may well be defeated by the competitor of us all, which is moral decay."

Recognizing the need for proper ethics, the American Association of Advertising Agencies issued an interpretation of its copy code in 1960 that pointed out the severe obligation of its agencies to act with good manners, especially since television brings them into the homes of the people. But businessmen who persist in selling by misrepresentation manifest a calloused disregard for this and other ethical codes adopted by the advertising industry.

Regarding the A. A. A. A. code, the New York *Times* reported: "The association said that the advertiser was expected to present his goods or services to the consumer in the most favorable light consistent with the truth." This is in harmony with the copy code that was adopted in 1932 in which seven practices were mentioned as being unfair to the public. But advertising copy codes have not been very effective.

What Are Deceptive Advertisements?

It is to be expected that an advertiser will speak about his product in glowing terms, using adjectives that make it appear to be the best on the market. His puffery is acceptable practice in the business world and is not generally considered to be selling by misrepresentation. It is when he makes false claims about what he offers the public that his advertising is criminally deceptive.

Over a period of many years misleading advertisements have been made by a prominent antiseptic. At one time its label made the claim that it was a remedy for Asian flu, but the Federal Trade Commission compelled the manufacturer to stop making this false claim. On another occasion it was advertised as a cure for dandruff. Again the Federal Trade Commission stepped in to protect the buying public from misrepresentation. An investigation by the Commission revealed that the removal of dandruff could not be guaranteed by the antiseptic. If any dandruff was removed, the washing effect, not the antiseptic qualities of the product, did it.

Another example of selling by misrepresentation is the dishonorable practice in theater advertising of lifting out of context words and phrases in critical reviews to twist adverse criticism into praises. An instance of this was a play in London about which a critic for the *Daily Telegraph* said: "If triviality is what you happen to be wanting, by all means go and see this play." Lifting out of context the last few words, "by all means go and see this play," the promoters tried to deceive the public into believing that the play was highly recommended.

Mail-order advertisements can also be very deceptive. What you are led to believe may prove to be far from the truth when you receive the merchandise. This proved to be true for unwary persons who sent orders to a mail-order merchant for a pair of pliers he had advertised as a bargain. His advertisement described them as a "superb German instrument," "a veritable gem of precision and strength." The pliers proved to be of such soft metal that a mere paper clip put nicks in its cutting edge. The merchant's advertisement was fraudulently deceptive. Similar misrepresentation is, at times, used in selling real estate.

Real estate promoters might buy cheap property that may be in undesirable brushland or swampland. They advertise

it in distant cities as very desirable property at a bargain price, which actually is outrageously high compared with what they paid for the land. In one case, property was advertised as a place where a person could fish and camp in the pines and where all utilities were available. The nearest pine country was actually 200 miles away. Fishing was no nearer than ninety miles. There were no utilities near the property. In fact, there were no roads coming in from the main highway, which was one mile away. In another case a promoter tried to sell lots that lay in the swamps of the Florida Everglades. Foolish people who believe deceptive advertisements of real estate and buy property unseen encourage such unscrupulous promoters.

Shady business practices can even be found in established stores. This is particularly true in large cities. A merchant may put up a big banner in front of his store. It declares to the people: "Closing sale! Everything must go! Prices slashed!" Week after week passes, but the store does not close. The merchant has no intention of closing his business, except at night when he goes home from work. His false advertising deceives unsuspecting persons, making them think they can get merchandise at greatly reduced prices. He is selling his merchandise by misrepresentation. But this is only one of many unethical methods used by some merchants to sell goods.

Bait and switch advertising is often used. The customer is lured into a store by advertisements of a piece of merchandise that is offered at a ridiculously low price. When the customer asks for it, he is usually told that the item is sold out. The merchant then tries to switch him to a more expensive item. Some salesmen of encyclopedias and sewing machines do the same thing. Through bait advertising they get the names of prospective customers. When they call on a customer, they disparage the advertised product, doing their utmost to switch the customer's interest to a more expensive item.

These unethical practices are not, of course, indulged in by all merchants, salesmen and manufacturers. But since some do use them, be on your guard when reading advertisements. Be skeptical of phenomenal bargains. Investigate to make sure that the advertised reduction is not from a false retail price or is nothing more than bait.

Television Advertising

There are shortcomings in black and white television that often compel an advertiser to use deception in order to present the right impression. White shirts and sheets, for example, appear gray on television. For the viewer to see the true appearance of a shirt or sheet, the advertiser must use blue fabric that appears to be white on the television screen. What about the ice cream advertiser? How can he make a favorable presentation of his product under television lights that reach a temperature of 112 degrees? He too must use a substitute for his product that looks like it. For the same reason a soft drink advertiser may use glass ice cubes, and a cake maker may use shaving cream for icing. Such props, although deceptive, do not misrepresent the products being advertised. It is when props are used to make untruthful comparisons that they become unethical.

An example of improper use of a prop was when a shaving cream was advertised on TV and the viewers were shown how it was supposed to be superior to competing brands. The actor appeared with lather on his face that appeared to be dried out, making shaving difficult. When the advertised brand was used it appeared to

remain moist. This was the basis for arguing that it was superior. What made this advertisement false was the advertiser's use of a specially made preparation, which is not marketed for shaving purposes, to represent the competitor's product. This was a false comparison. It was no grounds for claiming the advertised brand to be superior.

Another unethical practice on TV is for an advertiser to fasten food particles to a plate to demonstrate the inferiority of a competitor's detergent. Such an unfair comparison misinforms television viewers and is nothing more than trying to sell by misrepresentation. The same can be said of using a sponge soaked in a powerful bleach to illustrate the superiority of a sink cleanser over other brands. These deceptions are dishonest. They deceive the buying public.

On this point of deception Gilbert H. Weil, general counsel for the Association of National Advertisers, said: "The deception will cease to be innocent if its nature is to mislead people into a false impression as to a fact of sufficient significance that their belief in it will cause them to buy when otherwise they would not." In view of the many ways that unprincipled businessmen try to mislead people through deceptive advertising, it is advisable to know some of the ways you can protect yourself.

Consumer Protection

Do not take advertisements at face value. The many superlatives they use, such as stupendous, remarkable, amazing, fabulous, and so forth, should be ignored. These words have lost their meaning in the advertising world. Disregard the puffery and look for the few facts that may be given. When you find them, make a comparison with the facts you glean from the generalities, exaggerations and inferences in the advertisements of other brands. With expressions that can be taken in more than one way, assume that the ones that are least favorable are those that apply to the product.

Having used advertisements to become acquainted with what brands are available in the product you want, go to a store and examine them firsthand. Compare the quality, workmanship and features of the various brands. Check their prices at different stores. But that is not all you can do to protect yourself from misleading advertising.

There are consumer organizations that regularly issue reports on tests they make of products sold on the market. These are usually factual and impartial, giving the consumer helpful advice in selecting advertised products that will give him the best quality for his money. What they have to say is well worth considering before making a purchase.

To protect yourself from deceptive advertising by unethical mail-order merchants, send only 10 percent of the price and pay the remainder when the merchandise is delivered, if it meets your expectations. But before ordering, make certain that the goods are offered on a money-back guarantee with the privilege to return the merchandise if you are dissatisfied. Whenever you encounter fraudulent advertising report it to the authorities who are responsible for protecting the public.

Investigate before you buy. This is your best personal protection. Be informed before you make a purchase and you will have better protection from dishonest persons who sell by misrepresentation.

MEDICAL NOTES AND QUOTES

PROMISCUOUS KISSING

◆ "Kissing leads to the doctor's office," says a medical magazine. "Dr. Alfred S. Evans, Chairman, Department of Preventive Medicine, Wisconsin University, reports on amorous Wisconsin students who caught infectious mononucleosis. Dr. Evans' study supports evidence, gathered by Hoagland at West Point, that this debilitating illness, which is caused by a virus and affects the lymphatic system, is transmitted by 'osculatory activity.' The only treatment is complete rest." (*Modern Drugs*, April, 1961) The disease, common at many colleges, almost invariably results in inflammation of the liver. Among 73 West Point cadets who caught the disease, no fewer than 71 had been engaging in osculatory activity as far as "deep kissing."

"IMAGINARY" CONSTIPATION

◆ In the 1961 edition of the *Merck Manual of Diagnosis and Therapy*, one of the most widely circulated medical texts in the world, the following item appears in its section on constipation: "Patients who are excessively bowel conscious complain of constipation because the frequency and appearance of their bowel movements do not measure up to their expectations. They are convinced that a daily movement of a desired color or consistency is essential; accordingly, the colon is abused with laxatives, suppositories and enemas. The physician must patiently explain that daily bowel movements are not essential, that no real harm comes from the bowel not moving for up to 4 days, that the bowel itself must be given a chance to function, that laxatives or enemas taken more frequently than once every 3 days will deny the bowel that chance, and that the way to cure a stool that is 'too thin' or 'too green' is to avoid looking at it. A *real* ill (i.e., irritable colon) often develops as the result of overzealous treatment of an *imaginary* ill, based on the fatuous conviction that the body must rid itself of fecal residues in a stereotyped way and very frequently."

THWARTING THE ULCER

◆ Reporting on stomach ulcers, *Life* magazine of November 17, 1958, said: "So far, the one ulcer theory that has held up under scientific inquiry is the one that has the most important implications not only for ulcer victims but for everybody else. This is the doctrine that ulcers are usually associated with emotional stress. Drs. Wolf and Wolff studied one patient who had not only a duodenal ulcer but also, as a result of an accident, a gastric fistula—an abdominal hole through which the physicians could see directly into his stomach. Whenever they reminded this man of the various frustrations and disappointments which had marked his career as chief engineer on a tugboat, his face would flush and so would his stomach lining, which would churn and swell and emit acid by the cupful. His worst seizure was induced when one of the doctors asked, 'Where in the social hierarchy of merchant officers does the chief engineer of a tugboat stand?' " How wise the divine counsel: "Do not hurry yourself in your spirit to become offended."—Eccl. 7:9.

APPLES AND HEART DISEASE

◆ "At the recent American Heart Association meeting," reports a medical journal, "32 papers gave overwhelming evidence that abnormal quantities of fatty material in the blood should be regarded as one of the major factors in heart-artery disease. Physiologist Ancel Keys presented a striking piece of evidence: Italians have a far lower rate of coronary disease than Americans. Keys compared diets in the two countries, and found that Italians eat more leafy vegetables than Americans. These vegetables contain pectin, and Keys found that 15 grams of pectin daily for three weeks lowered blood cholesterol levels by an average of ten milligrams. . . . This daily dose corresponds roughly to the amount of pectin found in two ripe apples." —*Modern Drugs*, January, 1961.

If we had paid no more attention to our plants than we have to our children, we should now be living in a jungle of weeds.—Luther Burbank.

By "Awake!"
correspondent in Australia

MOST countries today are not anxious for immigrants, but this is not so with Australia. Throughout Europe she has, in a sense, hung up "Immigrants Wanted" signs. Agents are handing out booklets that bear the invitation, "Come to Australia." These enticing booklets tell about the many attractions of Australia and the opportunities there for immigrants. So anxious is this country to have people move in that it is, in many instances, providing free one-way tickets or financial assistance to help with travel expenses.

Why this keen desire for immigrants? One reason is that Australia has only ten million people living in a country of nearly three million square miles. This is a larger area than the main part of China, yet China has approximately sixty times as many people. Australia's close neighbor, Indonesia, is also crowded, having a population that is more than eight times as great in an area of 735,865 square miles. It may be that Australia is uneasy about having so much empty land when the nearby countries of Asia are bulging with people. By filling up some of this space with immigrants she may feel that her territory will not be so tempting to the crowded Asians. Whether this is a reason for her interest in encouraging immigration or not, there is certainly a great need to develop the country, and people are needed to do it.

Although heavy settlement in four fifths of Australia is not possible because of low or irregular rainfall, she does have ample room for many millions of people. The country is aiming at an increase of twenty million. Regarding this the Minister of Immigration, A. R. Downer, said: "We hope it will be possible in a little over forty years to have a population of 30,000,000." For the newcomers Australia offers wide, unplowed plains, rich resources that need to be developed and many new and growing industries. She is a land of opportunity for those who are willing to leave their ancestral homes and relatives to live in this distant land.

Who Are Invited?

The Australian invitation is a limited one. It is extended to the peoples of Europe, especially to the British, since Australians are of British stock, but it is not extended to nonwhite peoples. Why Australia should stubbornly cling to this policy of racial discrimination is difficult for peoples in many other lands to understand. If it is due to fear of being flooded by immigrants from crowded Asia, she could establish quotas as do other nations. Since she claims to be Christian, should she not recognize the Scriptural fact that all peoples have descended from the same man? The Holy Bible states that God "made out

of one man every nation of men."—Acts 17:26.

Of the more than 1,685,000 immigrants that have moved to this South Pacific country since World War II, more than half are British. The others have come from countries all over Europe and 15,000 from the United States. The aim has been to bring in 125,000 immigrants every year. This goal was exceeded in 1960 by 8,500, *despite the general prosperity of western* Europe. Well indicating how Australia is rapidly becoming a melting pot of European peoples, in 1958 naturalization certificates were issued to persons of forty-six nationalities.

For a person to be able to respond to the invitation to come to Australia he must be of the right skin color, have a job waiting for him here as well as a place to live and have someone in Australia who is willing to sponsor him. If he can meet these qualifications, he is permitted to be an immigrant.

What especially impresses those who *have moved to Australia from authoritar*ian lands is the freedoms they can enjoy here that were not granted where they were. In an address given to the Australian Citizenship Convention, an immigrant from the Ukraine said: "This country offers to new arrivals, above all else, freedom in the fullest conception of the word. . . . We wanted to be free and we became free." Should not this freedom be made available to peoples of other races too?

Immigrant Influence

With so many people from different lands coming to this sparsely populated *country, the way of life of the Australians* is being subjected to influences that are gradually bringing a change. An example in point is Australian cookery. This is being broadened by the interesting and flavorful foods of many nationalities. In almost every sizable town a person can find cafés offering Dutch, German, Italian, Greek, Swiss, French, Swedish and Chinese foods. Spaghetti, pizzas, salami, sauerkraut, smoked eels and other European favorites are becoming more commonplace. A Czechoslovakian remarked: "Good food and European ideas are slipping up on the Australian. He's beginning to change his eating habits and his ideas of what he *wants to buy, but he's doing it uncon*sciously."

Some of the cafés are taking on a European atmosphere by serving light refreshments at small sidewalk tables. Another touch of Europe is the appearance of more than two hundred espresso bars in the metropolitan area of Melbourne. This is one of the many indications of the influence being exerted on Australian life by the country's more than 200,000 Italian immigrants.

Immigrant influence is also evident in the many delicatessens that have sprung up, offering exotic foods from many countries. *The increasing* demand for imported foods may be the reason why the largest store in Australia, the Myer Emporium, has decided to send a food buyer to the United States for the first time in twenty-five years.

Businesses in general are feeling the influence of the migrants as more and more New Australians make their contribution to the economic prosperity of the country. They can be found in great numbers in steel mills, coal mines, construction firms, agriculture as well as in numerous small businesses. Officials hope that if the economy continues to increase they will be able to increase the yearly number of immigrants permitted into the country.

Forming the Immigrant Program

The immigrant program is determined at the beginning of each financial year.

That is July first. How many people will be invited to Australia is decided then by government officials upon the basis of the economic conditions and trends in the country, housing facilities and the general ability of the country to absorb new residents.

Australian officials aim at a yearly influx of about 1 percent of the population. This aim, of course, will vary according to conditions. From 1956 to 1959 the yearly average of immigrants was 115,000. The goal for 1960 was 125,000, with 65,000 being given financial assistance with their travel expenses.

To stimulate community participation in the immigration program the government encourages the formation of a Good Neighbor Movement. This organization of private citizens welcomes and helps the newcomers when they arrive. This is a very commendable thing. Strangers are not usually well received by a community, especially when they are foreign speaking. You probably have noticed that in your own community, but you can do much to make newcomers feel welcome, being willing to help them, even in your own locality. Friendliness helps to remove the feeling of suspicion that is usually felt toward strangers. Accept them as equals instead of looking down at them because they may be foreigners or may have to live in poor conditions.

Because of the severe housing shortage in Australia, thousands upon thousands of migrants are compelled to live for a year or more in temporary hostels such as Quonset huts that are supplied by the government. The huts provide very small living quarters with no kitchens or water. The people have to use community dining rooms, washrooms and laundries. Being kept together as a foreign community for such a long time, having to live in slums, does not present a good picture of them to the Australians. But this is no fault of theirs. Their living conditions do not mean they are inferior and that people should look down upon them or speak disrespectfully about them.

As might be expected in any community that has an influx of foreign-speaking migrants, there are some Australians who view the New Australians with suspicion and dislike. They do not hesitate to write letters to newspapers expressing their great concern about hearing foreign languages spoken on the streets of Melbourne and Sydney, but that is hardly the way to encourage immigration.

Migrants desiring to buy homes are often discouraged by the fantastic prices that are asked for them. A house that cost £1,200 to build a few years ago now brings £5,000. In view of the Australian wage scale this is exorbitant. Even when this high price is paid for a house the new owner has great difficulty evicting the tenant so he can move in. These problems do not help the immigration program.

Although some Europeans hold back from immigrating to Australia because of the housing problems, there are many who want to immigrate because they consider Australia a land that offers freedoms and opportunities they do not now enjoy. These are anxious to respond to the Australian call that immigrants are wanted.

TAX DEDUCTIONS

The Internal Revenue Commission in Albany, New York, records one of the strangest tax deductions on an income tax return. A grocer listed as a legitimate business deduction $37.62 for food fed to cats to catch mice in the store. The deduction was granted.

MEET THE POLICEWOMAN

AT FOUR o'clock in the afternoon a frantic mother telephoned the police: "My son has been missing for a whole hour and I can't find him anywhere!" Policewomen began making calls at all likely places, such as at the homes of relatives and neighbors, but with no results. At eight o'clock policemen on patrols were notified to be on the lookout and several policewomen began a house-to-house canvass looking for the lad. At eleven o'clock two policewomen called at the home, which was filled with friends and relatives commiserating with the mother on the loss of her son. While there they saw the youngster crawling out from under a bed, where he had been sleeping all the time, wholly unmindful of the commotion he had caused!

A young wife in distress traveled to a certain large city to appeal to the police there to find her husband. They had had an argument and he had left her, and she was quite certain that he had gone to this city. Policewomen were assigned to the case and, by checking all likely places, located the husband. By using their feminine powers of persuasion they succeeded in getting the husband to accept his wife back and return to his family.

Fields of Activity

These two police cases from Glasgow, Scotland, illustrate the primary concerns of policewomen: women and children. Whether in distress because of being needy, lost or victims of sex crimes, or because of tending toward delinquency or being involved in crimes themselves, in dealing with them, as a rule, the policewoman has a distinct advantage over the policeman. In particular is this true in the matter of questioning victims of molestation, rape, incest, white slavery and suchlike, where, understandably, women victims find it extremely difficult to discuss the matter with a man. On the other hand, policewomen also prove their worth when it comes to detecting shoplifters, no doubt because the great majority of them are women and, as has been noted, a woman may fool a man but is not so likely to fool another woman.

The very fact that there are comparatively few women police has been in their favor. Pickpockets and other criminals are not as likely to suspect a woman of being a detective. And how easily feminine charm can throw a lawbreaker off guard!

Policewomen have also especially proved themselves in crime prevention, which, according to law-enforcement authorities, "is the primary use of an efficient police force," not the apprehending of a criminal, as is generally thought. For example, girls coming to a big city without money and friends are often spotted by policewomen and returned to their parents before they get enmeshed in a life of sin and crime. New York City's Juvenile Aid Bureau, which has eighty policewomen assigned to it, credits these with a large measure of its success in dealing with children who get in conflict with the law.

Another feminine asset policewomen have is their power of persuasion. As one New York city official expressed it: "They have a way of getting information out of a girl, boy, man and woman alike, and a power of persuasion that is indispensable." Not to be overlooked is the natural stick-to-itiveness of the fair sex, which is a great asset in the drudgery of detective surveillance work. This often requires long hours of dull, uninteresting work, waiting, perhaps in the cold, for a certain suspect to leave a house and then to follow him, not losing him in crowds nor being detected by him when following him on lonely streets. Thus Lilian Wyles, who spent thirty years with Scotland Yard as a policewoman and detective, in her book, *A Woman at Scotland Yard,* notes that policewomen were among the most successful of all officers in doing such detective work. This is in line with an observation made regarding women detectives in a large American city: "Few men detectives can match these women for patience."

Another place where policewomen give a particularly good account of themselves is as witnesses in court. This may be partly due to the fact that civic and altruistic motives are more likely to enter into a woman's choice of the career of policewoman and partly due to the fact that they are likely to be a more select body, since, in such a city as New York, as an example, there are openings for only 1 percent as many policewomen as policemen.

Among the more routine types of work that policewomen share with policemen are clerical or office work, traffic detail, such as supervising parking and guarding school crossings, searching for missing persons and watching at the bedside of would-be suicides. Of course, when there is a manpower shortage, as in time of war, they take on more of the duties that are usually assigned to men.

History

Police work has been the prerogative of men from ancient times on down to the twentieth century, even though the municipal police force, such as exists in Great Britain and the United States, goes back only to the beginning of the nineteenth century. And even as England's first policemen were greeted with derision, so also were her first policewomen. That policewomen are winning out, though, is seen from the statement appearing in the *California Peace Officers' Journal,* September-October, 1961, to the effect that 1961 marked the 51st year that policewomen had been used in that state and that "the status of policewomen is steadily improving."

In 1910 the first policewoman appeared in the United States, but it was only after the successful performance of the Volunteer Women's Patrol during World War I that Scotland Yard decided to make an experiment with a hundred policewomen, beginning in November, 1918. Their early days were difficult ones, and among the things making it so were the ridiculous uniforms designed for them, their hours of work, their not being authorized to make any arrests, and all-around lack of

co-operation due to masculine prejudice. It took some time for both the public and the policemen to appreciate that what these women police wanted was not to replace policemen but to supplement them in fields peculiarly their own. As Lilian Wyles noted: "Slowly we found a pattern of the work we had undertaken. There were definite duties that could only be performed by women."

At first only a few of the higher officials appreciated this fact, but as male vanity was overcome and the men came more and more to grips with reality the rank and file began to recognize that also. That masculine vanity had a bearing on the acceptance of policewomen by policemen is apparent from two items mentioned by writer Wyles. One of these was the marriage of a policewoman to a policeman—these policewomen were human after all, not a unique species! The other was the fact that after some time the policewoman appointed superintendent of the women's police came from a family of career policemen. She "belonged" and this made it easier for the average policeman to accept those under her.

Today policewomen are used in large cities throughout the United States, Great Britain, as well as on the European continent, in South America and in the Orient, their numbers being from 1 to 5 percent of the total police force: 2 percent for the United States as a whole, 3 percent in London, 5 percent in Glasgow. The favorable ratio of women detectives to men detectives privately employed in the United States—about one to two—would seem to argue for a much greater use of women police by municipalities.

Qualifications and Attractions

In some large United States cities the qualifications for women police as to education are the same as for the men, although obviously they have their own requirements as to height and weight. They attend the same police academies as do the men and are trained to be as adept as men in making an arrest, in physically overpowering an adversary by means of judo, and in marksmanship with a revolver. Not every young woman is likely to go in for that kind of training.

However, in other lands it is quite different. In Great Britain, for instance, not even policemen carry guns, only batons. And the policewomen, as is the case with those on the police force in Glasgow, do not even carry a baton—in striking contrast to large United States cities where she at all times must carry her gun.

In training the policewomen there the emphasis is placed on obeying the golden rule and abhorring violence. Their only protection, aside from their physical strength, is a police whistle, by means of which they can call for help. Yet such is the respect accorded these women by the Glasgow populace, that for one of them to have to use her whistle is practically unheard of. If occasion arose, they would be too terrified to use it! At least so opines their superintendent, a career woman of more than twenty years and who sets the standard in being as kind and gracious a gentlewoman as one could ever hope to meet.

What attracts a young woman to the career of law enforcement? Without doubt, originally, it was a sense of civic duty, an aspect of crusading, and may not altogether have been unrelated to the women's rights movement. In fact, not only were the first women patrols in London volunteers, but in the early days of official policewomen there were still volunteer or self-constituted policewomen who dressed similarly, causing confusion in the minds of the public. Quite likely the career of policewoman still appeals to those with a

high regard for civic duty or those wanting to have some other rewards for their labors besides merely monetary ones.

With others it may be the love of adventure, the appeal of a challenge, or the glamor of a uniform. Then again, policewomen receive good pay: the same as policemen in New York city; 90 percent in Glasgow. The position also offers security and prospect of a career in detective work, or experience for work as a private detective.

Needless to say, their differing duties attract different kinds of women. The Glasgow lass that does not even need to use her whistle would be quite different from the New York policewoman who, singlehanded, relieved a two-hundred-pound thug that had been attacking nurses of the knife he was wielding and had him looking into the muzzle of her gun as male reinforcements arrived.

Among the instances in which policewomen have particularly distinguished themselves are breaking up certain abortion and seduction rackets in New York city; breaking the back of a white slavery racket in London's lower East Side, and making Philadelphia, Pennsylvania, the most dope-free large city in the United States. The story of this latter instance is of particular interest.

Here narcotic traffickers were caught off guard by dedicated policewomen who were specifically trained for this assignment. In the first place they were chosen only if they resembled or could be taken for drug addicts. They were told that the work "was sordid, thankless, risky, and that they did not have to accept it." The great majority to whom this work was offered, however, did accept it. Theirs was an extremely risky assignment, for discovery or detection could have resulted in much bodily harm and even murder.

Then again, they had to expect insults, for drug addicts often resort to prostitution to earn money for their drugs. In one instance a policewoman had to jump out of a window, twelve feet to the ground, to protect her virtue. The drug peddler from whom she was intending to purchase drugs as incriminating evidence simply could not understand why a young woman in need of drugs would not sell her body for the price of the drugs she so much seemed to need. Fortunately for her, he did not pursue her beyond the window!

True, this attack on Philadelphia's narcotic traffic involved a considerable staff of police officers to mastermind and plan it. At the same time many policemen were needed to protect the women detectives as they went to vice dens to collect evidence by purchasing drugs. Two patrolmen followed each woman, distant enough not to arouse suspicions and yet near enough to come to her aid in case of trouble. But, as one official put it, "Those girls broke the back of the illegal narcotics trade here. They made the cleanup just about as complete as possible." This also resulted in a 42-percent drop in the Philadelphia crime rate during the raids, showing how closely other forms of crime are related to narcotic addiction. In fact, the narcotic victim is one of the most dangerous of criminals because of his urgent need for money to buy drugs.

No question about it, the policewoman has proved her worth, not in replacing or competing with the policeman, but in supplementing and complementing him in her particular fields.

Tahiti IS CHANGING

By "Awake!" correspondent in Fiji

MANY people, when tired of the noisy traffic, the restless crowds pressing in from every direction, the maddening pressures of competition that city life brings, wish to escape from it all. "Oh, just to get away," they say. "This hustle-bustle pace is driving me mad!"

Just about that time the dazzling pictures painted by advertisers float into the mind. One dreams of restful tropical isles, of Shangri-Las surrounded by majestic snow-capped mountains, of haunting music and quietude. There is a toying with the idea of being tucked away on some island with happy natives, enjoying countless hours in undisturbed solitude, feasting on sweet meditation and unaffected, natural living. No time clocks to punch, no schedules to keep, no telephones ringing, no bills to pay, just a lingering between dreamland and reality. "Ah, if there were only such a place," the weary say. "I'd ease back and let the rest of the world go by." This desire comes alive in the hearts of almost all men everywhere at some time.

Advertisers would have you believe that the "Pearl of the Pacific," that enchanting island that has inspired artists, poets and writers alike, that Shangri-La of the Pacific—Tahiti—is the answer to your prayers. Tahiti, with its lush green slopes, jagged peaks, sleepy lagoons and black volcanic sands, is truly a dream. The island, which is shaped like a lady's hand mirror, is as beautiful as any garden anywhere. Yet, Tahiti is changing.

When Captain Wallis landed on the island in 1767, Tahiti was a virtual paradise. It was completely free of tourism and civilization's materialistic ways. The island's waters were clean; its skies, clear; its air, fresh; its way of life, simple and gay. Soon after Wallis' arrival, other explorers came in quick succession. And in 1797 the first missionaries landed. After ten years of strenuous effort, they failed to make so much as a single convert. In time the island became obsessed with political unrest and tribal wars. The missionaries compromised and joined forces with both sides. When King Pomare was converted to Protestantism and other islanders followed his example, the island appeared to be won to Protestantism. However, about 1837 Roman Catholic missionaries arrived on the scene. Resentment flared between the Roman Catholic and Protestant factions. The French were obliged to move in warships to settle matters. And once again a token peace settled over the island of Tahiti.

The Change

Tahiti, however, has changed. Only a memory remains of the Tahiti of yesteryears, that tranquil Tahiti that advertisers love to portray on their posters. For the Tahiti of today is being groomed by her mother country, France, into a tourist attraction.

Take Papeete, the capital city of the island, for an example. With its fine harbor and tree-lined streets, Papeete is as busy and restless as any city in the world. There are endless processions of bicycles, motor scooters and automobiles. The sidewalks are crowded with carefree Tahitians dressed in gay colors, with the Chinese clad sedately in black, and the sophisticated French are there in number in the latest styles from Paris. Here the buses roar and the taxis speed by. This could be any city in the East or West, it could be Hong Kong or Paris, but who would believe it was a city in Tahiti?

The market scenes of Papeete are no different than those of Los Angeles and Medellin. People crowd to buy or sell. Trucks rumble in and roar out, leaving their exhaust fumes for the people to breathe. Crated chickens, quacking ducks, squealing pigs and bleating goats, the cries of merchants and buyers, the smell of fish and fruits are all here. And their attraction is no greater here than in any other market in the world.

Away from Papeete and the market there is much to see. There are still, of course, beautiful spots with cool green lawns and white sand beaches that bathe in lagoons with colors blending from sapphire to emerald green and passing through to a mauve shade. There are also fine black volcanic sands, which stretch out like slender fingers that point toward famous landmarks. But here, too, are telltale signs of an invading civilization. Swarms of tourists have already discovered these areas. Artists are here in numbers, with their paints and brushes. Overhead the roar of jet aircraft in their take-off from the newly built airstrip, and the honking horns from passing automobiles that speed along the recently built metal road that circles the island make one know that Tahiti has changed.

Political Rumblings

Change is continuing in Tahiti, not just from the commercializing effect of tourism, but also from a political awakening so common now in colonial areas around the world. While the island may give the appearance of peace and serenity on the surface, it is a boiling volcano underneath. Noteworthy on this is the comment in the 1959 *Pacific Islands Yearbook,* which states: "The Polynesians, usually happy-natured, . . . having passed through a phase of white-man veneration, and having adopted what they required of European culture and rejected what they did not want, they now tend sometimes toward aggressive nationalism. . . . Even in Tahiti, where life has been an easy-going affair, there has been resentment shown to imported French officials and a movement towards 'Tahiti for the Tahitians.' "

This was vividly demonstrated at the time of the September 28, 1958, referendum when a simple *Oui* (Yes) or *Non* (No) would signify the people's acceptance of the constitution offered by the Fifth French Republic of General de Gaulle, thus to stay as part of the French Community or not. Although Tahiti was one of the eighteen French overseas territories voting *Oui,* it had the smallest percentage majority of all these and the biggest percentage minority voting *Non.* There was much unrest and bitterness shown, leading finally to the military forces being called out to maintain order. The various religious organizations added their voices with great fervor, taking directly opposing sides and instructing the adherents of their churches on how to vote, thus surprising and offending many Tahitians with their blatant mixing in politics.

Unchanging Scenes

While political ideals still differ, the population of some 63,000 of French Oceania carry on their daily routine. The various limited industries of French, Chinese and Tahitian go on. Around copra, pearl shell, phosphate, vanilla, coffee and weaving of mats and baskets are built the main industries on the islands. As to the industrious worker, no greater contrast can be imagined than between the energetic Spartan-like Chinese and the pleasure-loving Tahitian. The Tahitian feels no need to work beyond what each day calls for and soon tires of anything that tends toward monotony; at the slightest opportunity chores of this nature are put aside, and he gives himself up to whatever pleasures are at hand. To sing, to dance and to laugh, that is what life is for to a Tahitian. In this respect life on the enchanting island has not changed.

The industrious Chinese in Tahiti, however, view things somewhat differently. They work hard for some material gain. The aforementioned *Yearbook* makes this interesting comment: "So far has the process gone that if every Chinese left Tahiti tomorrow, the natives would be threatened with starvation, for every little bakery and village shop is in Chinese hands." But people seem to forget that, while the Chinese are very much part of the Tahitian scene nowadays, the Tahitians lived here long before the Chinese came to the island and they lived well too. As long as there is a good supply of fish and fruit, the Tahitian will live well with a minimum of physical effort, leaving an abundance of time for the pursuit of laughter and pleasure.

The mist-enshrouded peaks and the tumbling waters cascading into violet sunshot ravines have lost none of their old-time enchanting grandeur. The Tahitian sunsets continue to awe men, with Tahitian skies aflame with color as the golden ball of fire sinks silently into the sea. Even though darkness drapes the island, Papeete, "the little Paris of the Pacific," does not sleep. It turns on its night lights and begins its night life. Night clubs, cinemas and entertainment houses throb with business, and fascinating rhythms fill the air. But not all is laughter and gaiety; there is aplenty of sorrow here as well, for the island has had and has its share of problems, diseases and death.

So by fleeing to Tahiti one does not in reality "get away from it all," as advertisers might have you believe, no more so than if one were to flee to Paris, London or New York. True, it can be a pleasure to visit other places, but there will be problems to greet you on your arrival and others awaiting your return home. The answer to the situation lies, not in where you go, but in devoting one's efforts to work that is satisfying, guiding one's life by principles that are sound, and having a sure hope for the future. All this you can find, without money and without traveling to a distant land. It is in the Bible, the Word of God.

Cleanliness Pays

Prior to an assembly held in Salvador, Brazil, Jehovah's witnesses washed and scrubbed the gymnasium until it almost sparkled. One young basketball player remarked: "What a difference in those seats! I didn't know they were made of wood. They were always so black and dirty like cement. But now they have turned white." The management was so impressed with the cleaning that they canceled the rent for the gymnasium.

Fetching Food from the Sea

BY "AWAKE!" CORRESPONDENT IN KOREA

YOU have settled yourself as comfortably as possible on a Korean bus when suddenly, without warning, a sun-browned lady in voluminous, ankle-length bloomers shoves a box of smelly fish right under your seat. You then realize that the stop you have just made is the wholesale fish market in Pusan. Already hours before, market women and *jiggy* men (men with "A-frames" used for carrying big loads on the back) have fetched various kinds of fish from the daily auction to sell to the multitudes of Korean housewives.

The box that the little lady just bought represents only a very small percentage of the average catch of about 400,000 metric tons of marine products brought into Korea annually. Yes, the diet of the average Korean family has sea food as the main source of animal protein. And little wonder: Available from the surrounding seas are seventy-five different species of fish, also twenty species of shellfish and twenty-five species of seaweeds and other marine products.

After a "breath-taking" ride, we and the fish lady get off at the same stop. As she steps out she winds a towel into a doughnut-shaped ring and places it on her head; the bus boy then hoists the box to her head. Easily and gracefully she weaves her way through the crowded streets. At the market she will lay the fish out on a board for display to the shoppers, and from time to time the fish will be splashed with water to keep them fresh.

Sitting on her haunches behind the boards, she calls out her product and the price until all are sold. A sale is never made without haggling over the price. Even though her original price may be quite low, after arguing back and forth, the businesswoman lowers it, having known all along she would not get as much as she had asked. This, as one soon learns, is the custom, no matter what is bought.

Preparation before sale depends on the type of fish. Some are cleaned and packed in special boxes right on the boat, while other types are simply packed in bins of ice and boxed upon delivery in port. At the height of the fishing season the boats do not even come in to deliver their catches but are unloaded at sea by transport boats that pick up the catches and bring them in.

Preserving Fish

By no means are all fish used immediately upon catching. There are many different ways that the Koreans preserve fish, most of them dating from centuries before, and some of which even the American grandmother will remember having used before the advent of the big white Frigidaire.

Dehydration: Long before man came up with all his modern gadgets and machin-

ery the sun was being used for many purposes, among them the preserving of food. And so in Korea from time immemorial the drying of sea products by the sun has been used; and the busy little housewife has not improved the process over what it was centuries ago. You still see the eviscerated fish strung through the gills on reeds or hooked on a barbwire fence.

The most important of the dried fishes is the cuttlefish. On the bus, streets and on mamma's back, Korean youngsters can be seen gnawing contentedly on tentacles and flattened belly.

Fermentation: Fermented sea foods play a very important part in the Korean diet. Fermented sea products such as sea urchin, pollack roe, tropang entrails, shrimp and anchovy are used to make Korea's most well-known dish, *kimchi,* a pickled vegetable dish that is eaten at every meal. Its dietary value lies in its contribution of amino acids and the aiding of digestion.

Salt curing: Vying with the sun-drying method for age is the salt-curing process. Salt-cured fish is an important dish for special occasions. Since fresh fish is not always available in the interior, salt-cured fish is a real luxury to the farmer.

Seaweed is also used. Already agar-agar is being ranked as "one of the most important exportable products." Quality is steadily improving, and it is used in everything from soaps to soup. Delicious, nutritious and a natural companion with rice is the processed seaweed called *kim.* The spores of the weed in winter penetrate the shell of a shellfish and there in multiprofusion they dwell until summer, when they seek the outside world and each spore releases millions of other spores. From these is produced the weed that will become black, paper-thin sheets of *kim* that the expert handler of chopsticks wraps around a morsel of rice.

Yes, for the Korean housewife food from the sea is basic, the primary accompanying dish for the regular bowl of rice.

Birdland's Tiny Speedsters

By "Awake!" correspondent in Jamaica

With incredible swiftness, it darts from blossom to blossom satisfying its thirst for nectar, then suddenly zooms straight up into the air and out of sight. Who is this speedster?

It is the second-smallest known bird in the world, the vervain or bee hummingbird of the West Indies.

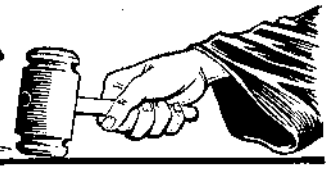
Dark green on top, grayish-white below, it haunts the blossoming tamarind tree and the shrub called Chinese hat. Watching it as it hangs suspended in mid-air, you see that its wings are vibrating so fast that they are no more visible than the propellers of a plane in flight. There is just a blurring of the air. It is the vibrating of the wings that produces the humming sound for which the bird is named.

Another member of this swift-moving family is the red-billed streamer-tail or scissortail, which is peculiar to Jamaica. A truly beautiful bird, it picks up metallic glints from the sun to adorn its own rich coloring. It has an emerald and bronze-green back and breast, violet wings and blue-black tail. Two elongated tail feathers, which stream out behind the bird in flight, are responsible for its name. Locally it is known as the doctorbird.

One afternoon two of these birds exhibited their speed and agility for us in a fascinating show. One perched on the lower branch of a tree. The second came speeding directly at the first, which darted away at the last possible moment to avoid a collision. Positions were reversed, and so the game continued, but with variety. Sometimes the perched one would swing under the branch and hang upside down while its playmate would aim for its open mouth, and we could hear their bills click together.

As we watched these speedsters, we thought once again of the psalmist's words: "How many your works are, O Jehovah! All of them in wisdom you have made."—Ps. 104:24.

Catholic Action Violence Rebuked



By "Awake!" correspondent in Canada

ON MAY 10, 1961, at Montreal, Quebec, a visiting minister of Jehovah's witnesses and some local associate ministers were peaceably calling at the homes of the people in St. Henri district, discussing with them the Bible hope for survival in the present world crisis. As the traveling minister came to one street he noticed a crowd gathered around three other Witnesses. A Catholic man in a state of great excitement was unsuccessfully trying to frighten the Witnesses. When he saw the approaching minister his rage erupted. He took hold of the minister and loudly announced he was putting him out of the district.

"Just a moment," said the minister, "are you a police officer? How is it you feel you can run me out of here?"

The man replied: "I am not a policeman, but I belong to Catholic Action and have full authority to order Jehovah's witnesses out of this parish. Get going."

Faced with this unreasoning arrogance, the minister stood his ground and quietly sent an associate to call the police. At this the Catholic Actionist got even more excited. He climbed into his car, revved the motor, desperately jockeying back and forth to escape from between tightly parked cars. Seeing the minister writing down his license number, he jumped out of the vehicle, covered the license plate, ran toward the minister and attacked him with his fists, then ran back to his car and drove off at high speed before the police came.

The Montreal police arrived shortly and were able to find out that the name of the assailant was Lionel Haché. A complaint was sworn out, and Haché found himself before a local judge charged with assault.

He pleaded guilty to the charge on May 18. Even after thus admitting guilt, Haché still tried to persuade Catholic judge Redmond Roche that he really had not done anything very wrong in assaulting one of Jehovah's witnesses. The discussion in the courtroom as reported in the Montreal newspapers is most revealing. The Montreal *Star* stated:

"Mr. Haché started his testimony by showing his Knights of Columbus badge and reeled off a list of religious organizations to which he belonged. These included the League of the Sacred Heart and the Nocturnal Adoration Society." This, of course, was supposed to make everything all right.

Next Haché argued he was under 'severe provocation' from Jehovah's witnesses. Judge Roche asked about this 'severe provocation'—what was it?

Haché complained that Jehovah's witnesses had visited the home of one of his neighbors to try to convert the man. Haché explained the man had fallen away from "my church." "For months we have been working on bringing this poor man back to his religion. So I told these people to refrain from putting obstacles in our way. But they would not go away."

Here is what Catholic Action calls 'prov-

ocation' for assault. Because Jehovah's witnesses discussed the comforting hope of the New World with a man who was interested and had invited them in his home, this made it proper to attack the minister.

Judge Roche very sensibly pointed out to Haché that if Jehovah's witnesses were disturbing the peace, "you should have called the police." "The police! Oh, no!" he cried. "These people know they are protected. This is since Mr. Duplessis himself had his wings clipped when he tried to fight them. Besides, *they* called the police."

Judge Roche, himself a Roman Catholic, but true to his duty as a judge, then gave the accused, Haché, some sage advice. The Judge reminded the accused that he lived in a democratic country and people have a right to practice the religion of their choice. "In their case," the court added, "it has been decided that they constitute a church and their beliefs form a religion. If you don't agree, the only thing left for you to do is pray for them."

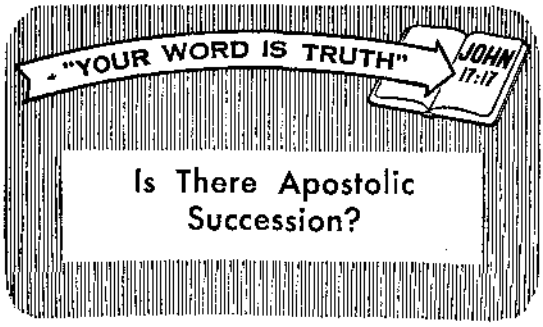
Haché bowed to the decision of the court: "I agree," he said. "The next time I will let them in my house and invite them to try to convert me if they can." He was bound over to keep the peace for two years. On this point, *La Presse,* Montreal's French newspaper, concluded its account of the proceedings with, "So, no holy war for the next 24 months."

For illegally covering up his license plate Haché was prosecuted by the City of Montreal, before Justice Roland Lemarre, on May 30, 1961. After hearing two witnesses Justice Lemarre exclaimed, "I have heard enough!" Before a crowded traffic court of some seventy people he severely reprimanded Haché: "I find you guilty . . . These people believe they are right, and they have the right to peacefully practice their religion as they do . . . But it's narrow-minded guys like you that are responsible for world wars." Haché was ordered to pay court costs and was reminded of the two-year suspended sentence he had received on the assault charge.

What a refreshing and welcome change in the attitude of those in official positions in Quebec! These statements indicate a sincere desire on the part of honest men to uphold freedom of worship. Quebec is waking up! There is evidence that some are beginning to see the duplicity of a religious system that screams for religious freedom for itself but denies it to others. The French newspaper *Ici Montreal* said: "One might wonder, then, about the inconsistencies of those people who fight like Don Quixote to have freedom to practice their own religion and who attempt to interfere with the religious freedom of others."

The case was widely discussed on radio and television as well as in the press, thus serving as a useful warning to others that Jehovah's witnesses are entitled to conduct their Christian ministry without interference.

Such incidents reveal the great weakness of Catholic Action. What a dreadful admission of spiritual poverty when it must resort to violence and assaults instead of spiritual truth in an effort to hold its members! What a contrast with the successful evangelism of Jehovah's witnesses, who are armed with the Holy Bible and with the truth! How literally does one see a fulfillment of the inspired prophecy of Isaiah: "Look! My own servants will rejoice, but you yourselves will suffer shame. Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart and you will howl because of sheer breakdown of spirit."—Isa. 65: 13, 14.



IN THE 1961 *Pontifical Yearbook* of the Roman Catholic Church, Pope John XXIII is listed as the 261st pope and the apostle Peter's 260th successor. But why should that be of particular interest to you? First, because it questions the truthfulness of God's Word, the Bible. And second, because it has to do with true religion, and true worship has to deal with life—your life.

The doctrine that the twelve apostles have successors to whom authority is passed by divine appointment is upheld by both Catholics and some Protestants. The Roman Catholic Church teaches that the pope is one of an unbroken line of successors of Peter. This claim is put forth by Catholics in the most absolute and dogmatic manner possible through the Tridentine canons.

In the Greek, Syriac, Coptic, Armenian and Oriental Catholic churches generally, the same exclusive principle is maintained, although not avowed in so positive and formal a manner. And a similar pretense is set up by many Protestants, particularly of Great Britain and Ireland. The Protestant Episcopal Church of the United States, and other offshoots of the English Church, pride themselves in like manner upon their ecclesiastical lineage, as being in the "regular succession." All the modern churches that make this claim trace their lineage ultimately through the popes of Rome.

Every believer in apostolic succession, however, should ask, Is the doctrine true? Can it be maintained in the light of history? Can its truthfulness be established, not only on the authority of scholarly names or tradition, but on the weight of inspired evidence from God's Word, the Bible?

For this doctrine to be true it must be proved without a shadow of doubt (1) that Peter was given the primacy over the Christian congregation and over the apostles, (2) that he passed on this authority to successors, (3) that Peter was a bishop in Rome, and (4) that the chain of successors from Peter to Pope John XXIII remains sound, clear and unbroken. The whole structure of the Catholic Church rests on this one claim. To prove it false is to knock from under it its claim for being the true Christian church.

Authorities McClintock and Strong in their *Cyclopœdia* state that the phrase "apostolic succession" is "essentially absurd and self-contradictory." They argue that for one to become an apostle it was necessary for that one to have been personally conversant with Jesus Christ, to have been an eyewitness of his miracles, to have directly received his instructions and accepted the appointment at his hands. On this ground Paul bases his claim to the apostolate, saying: "Am I not an apostle? Have I not seen Jesus our Lord?" The office, therefore, was by its very nature intransmissible and incapable of succession. —1 Cor. 9:1; 11:23; Mark 3:14; Acts 1: 21, 22; Gal. 1:1, 12.

Further, the apostle Peter, in his two letters written at a time when he was supposed to be in Rome, makes absolutely no mention of being in Rome and says nothing about his so-called episcopacy, or supremacy. Had Peter been ordained to act as head over the other apostles surely he would have made some mention of it at

some time. We cannot help but believe that it would have been made apparent in the book of Acts, but nowhere is Peter shown as ruling over the rest. Peter is mentioned less than half as many times as Paul in the Acts of the Apostles.

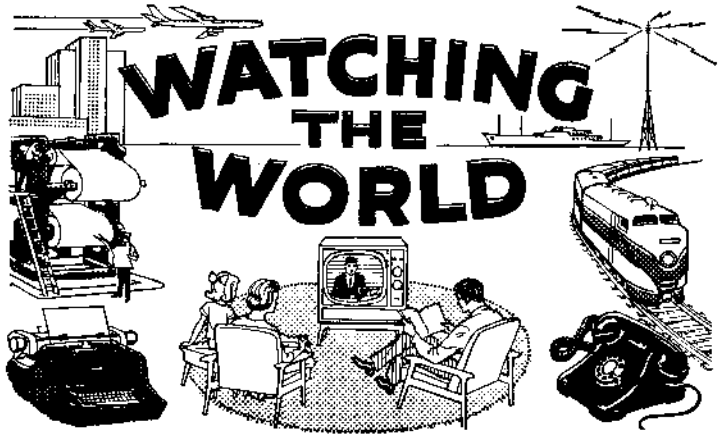
About A.D. 51, it was James, not Peter, who presided over the apostles and older men at Jerusalem. It was Paul who rebuked Peter for being ashamed to be seen in public with his non-Jewish brothers. It was Paul, not Peter, who was the apostle to the nations, the non-Jewish world. It was Paul, not Peter, who was told by Christ that he must go to Rome to bear witness. It was Paul, not Peter, who wrote the letter to the Romans to strengthen their faith. It was Paul, not Peter, who felt the responsibility to write to them and who carried the burden "for all the congregations." And it was Jesus Christ, not Peter, who was given "all authority" and who was given "all the judging." In the face of these bold Scriptural truths from God's Word, how foolish it is for religionists to argue in behalf of Peter's primacy!—Acts 15:6, 13-21; Gal. 2:11-16; Rom. 11:13; Acts 23:11; Rom. 15:14-16; 2 Cor. 11:28; Matt. 28:18; John 5:22.

There is absolutely *nothing* in the Scriptures or in the facts of history that proves Peter was ever in Rome, much less that he ever acted as bishop there. In his letter to the Romans Paul does not give credit to Peter for establishing the congregation in Rome. Although Paul mentions thirty-five names in his letter, and sends greetings by name to twenty-six, yet he neither mentions nor sends greetings to Peter. In the letters Paul wrote at Rome, he not once makes reference to Peter's being there. It is unreasonable, illogical and unthinkable that Paul would have so slighted Peter, had Peter been the "bishop of Rome." There can be only one conclusion and that is, Peter was never in Rome. —Romans, chap. 16; Colossians, chap. 4.

Did Peter have successors? There is not one strand of Bible evidence to support this teaching. The lineage is termed "a myth." The records of the early popes are irrecoverably lost. At best the lineage is a mere eking out of probabilities by vague and late traditions. The ancient lists of popes are marked with uncertainty and confusion that persist to this day. Indicating this, the New York *Times* of February 12, 1961, reported the elimination of Pope Stephen VIII from the list of apostolic succession and the rearranging of others. Dr. Dollinger, a candid historian, tells us that the list of the popes drawn up under Liberius from the death of Christ till his own time (A.D. 350-369) is *the oldest* there is, and the source of the later ones; that the first part, up to A.D. 230, contains serious errors and inaccuracies. If succession be vital to the actual existence of the Church of Christ, we might reasonably expect something more reliable than we find here.

What can we conclude from this brief discussion? That the doctrine of "apostolic succession" has absolutely no basis in historical or Biblical fact, that God's Word remains true when it states that there are only "twelve apostles of the Lamb." —Rev. 21:14.

"So far as I have observed God's dealings with my soul, the flights of preachers sometimes entertained me, but it was Scripture expressions which did penetrate my heart, and in a way peculiar to themselves." —John Brown of Haddington (1722-87), English Bible commentator.



Hurricane Lashes British Honduras

◈ On the last day of October hurricane Hattie, with winds up to 200 miles an hour and accompanied by tidal waves, struck the coast of British Honduras, killing an estimated 200 or more. The capital, Belize, was the hardest hit city. Some 40 percent of all her buildings were wrecked.

Cyclone Hits Athens

◈ On November 6 a sudden midnight gale struck the city of Athens, Greece. Early reports listed forty-three dead as a result of the four-hour cyclone, with some 3,300 homes destroyed or flooded with water.

Armageddon Feared

◈ On October 20 Cardinal Spellman told some 125,000 worshipers assembled on the Washington Monument grounds that the "gruesome competition for nuclear superiority, if pursued, can only end in the total destruction of mankind." He urged prayers to avert the world from a "thermonuclear Armageddon."

Bible Documents Discovered

◈ On October 31, at a press conference in New York city, Yigael Yadin, professor of archaeology at the Hebrew University of Jerusalem, described the recent finding in Palestine of a collection of sixty-four documents as "the greatest find of this kind since the discovery of the Dead Sea Scrolls." The documents were dated from 88 to 135 (A.D.). Included in the findings were two Biblical fragments from the books of Numbers and Psalms. Professor Yadin pointed out that "these are among the earliest fragments of the traditional (Masoretic) text of the Bible."

Long-Distance Typesetting

◈ A west coast weekday edition of the New York *Times* to be printed in Los Angeles is planned by the end of 1962. By means of electronic signals typesetters in New York will simultaneously operate machines that will set type in Los Angeles. Such a system has been in operation since October 20, 1960, in the printing of the New York *Times* International Edition in Paris.

Los Angeles' Worst Fire

◈ Los Angeles' mayor Samuel Yorty said that the fires that destroyed 456 homes and more than 14,000 acres of watershed last month were the worst in the city's history. The loss from the two blazes was expected to be some $100,000,000. Although many lost their homes, there was no emergency as most of the residents were well-to-do and could afford housing elsewhere. The average value of the homes in the Bel Air district, where the majority of the homes were destroyed, was $75,000 to $100,000.

X-15 Sets Speed Record

◈ On November 9 the X-15 rocket plane exceeded its designed top speed of 4,000 miles per hour by zooming 4,070 miles per hour, a speed that would take one from New York to Los Angeles in thirty-six minutes. Air friction heated the X-15's outside skin temperature to 1,100 degrees Fahrenheit, even though the temperature at which it was flying was probably some fifty degrees below zero. There are no plans to attempt to fly the rocket plane faster.

Bingo's Priority over Bible

◈ St. Chad's parish church at Kirkby, near Liverpool, England, stopped Bible classes in church so that they could have bingo games to raise more money for church improvements. Cyril Morley, the Bible class superintendent, had organized a Monday-night Bible reading and discussion group that often had more than a hundred in attendance. However, they were evicted to make room for bingo. The curate, Peter Hiscock, who is also chairman of the church finance committee, explained: "We need the hall for bingo to raise money for a church improvement plan. I sympathise with Mr. Morley's difficulties, but unfortunately Monday is the only evening on which it has been possible to organise the bingo sessions. Other church organisations use the hall on remaining nights of the week." The church's vicar, Charles Lawton, was noncommittal. "This is nothing to do with me," he said. "It is a matter for the curate. I know

about it, but I have no comment to make."

The World's Average Man

◈ November's *Reader's Digest* adapted the following description from *The Wesleyan Youth:* "He seems incredible, but he represents two thirds of mankind. He lives in a hut. He cannot read or write. His energy is sapped by disease. He labors up to 15 hours a day. He works on land he does not own. He and his family are usually hungry. He will die young. But he still has hopes for his children: that they will be strong and healthy, will be able to read and write, will earn a good living, will know individual freedom in a peaceful world. This is *not* the Average American; it is the World's Average Man"

What Is Lecithin?

◈ Today a housewife doing the family shopping finds many items on the grocer's shelves that list lecithin as one of their constituents. What is it? Is it derived from blood? It can be, but that is not the general practice. Lecithin is a term covering a class of substances called "phospholipids," which occur in all animal and vegetable tissues, including egg yolk, fish eggs, liver, heart, brain, bone marrow, blood, soybeans, peanuts and corn. For commercial use it is obtained chiefly as a by-product in the manufacture of soybean oil and corn oil, its common source today being soybean oil. Of course, if one has reason to believe that a food manufacturer has ignored the inexpensive vegetable lecithin and instead uses a lecithin derived from blood, inquiry can be made of the manufacturer.

Football Deaths

◈ About midway through the 1961 football season twenty-five deaths had already occurred on the football field. The American Medical Association, concerned with the fatalities, sponsored a conference toward the end of November to study their causes and what equipment can be designed for better protection. Some 75 percent of the deaths resulted from injuries to the head and neck.

True Worship Needed

◈ Dr. George K. Schweitzer, a noted United States scientist, told some 2,400 persons attending the Texas Baptist Student Union convention that the proper worship of God is needed, for this world is dangerously near destruction. He warned his audience: "If you worship a God who does not demand your service but rather gives service to you, you are not worshiping the Father, you are living in idolatry."

Protestantism's Divided House

◈ Dr. Keith R. Bridston, former executive in the World Council of Churches, told a group of church leaders that Protestantism's divisions make it very difficult "to fulfill its missionary obligation to the world." He pointed out that if "the church goes out to preach the gospel, particularly in the non-Christian areas, the church is so divided that the non-Christian has to decide not only whether he wants to be a Christian, but what kind. A Methodist Christian? A Lutheran Christian? An Episcopal Christian? He may get the idea he doesn't want to be any. The Protestant churches are at a great disadvantage."

"English Disease"

◈ Lord Cohen, professor of medicine at Liverpool University, said that chronic bronchitis had come to be called "the English disease" because of its prevalence in England. He told a conference of the National Society for Clean Air that the death rate from chronic bronchitis was about fifty times higher in England and Wales than in Denmark, and about twenty times higher than in Norway and Sweden. He said that not only had the deaths from the affliction risen from 25,780 in 1954 to 29,501 in 1959, but that it is "responsible for 10 percent of all industrial absenteeism, amounting to over 25 million working days."

Time Spent Watching TV

◈ A survey carried out in Great Britain by Research Services, Ltd., revealed that during winter months children living in homes having two-channel television sets view for an average of nearly twenty hours a week. Some 14 percent of such children spend upward of four and a half hours a night watching television.

Television Prompts Crime

◈ A 15-year-old youth in Wantage, England, put into practice some of the things displayed on television. However, he was caught when his scheme of blackmailing and threatening to kill an old man was reported to the police. The boy's father said: "I blame TV. It is disgraceful the way these people brainwash our children. I should not have allowed my boy to watch the violent programmes which so often dominate an evening's viewing. . . . I hope other parents may learn from my experience."

Flag Pledge Held Invalid

◈ On October 25 a 1961 Wisconsin law requiring that all students through the eighth grade recite the pledge of allegiance to the flag one day a week was held to be invalid. Attorney General John Reynolds said that the law was clearly unconstitutional, violating rights guaranteed by the first and fourteenth amendments to the United States Constitution.

Ancient Loud-Speakers

◈ In the ruins of a Roman theater near the present city of Pula, located at the southern end of Sardinia, a "loud-speaker system" of some 1,900 years ago was discovered. Such a speaking device was described by the first-century Roman writer Marcus Vitruvius Pollio, but until this recent discovery by Professor Gennaro Pesce none had been found. These "loud-speakers" were tapered earthenware "acoustic vases," about five feet long and open at both ends. These were set in the low wall forming the front of the raised stage. They acted as megaphones, amplifying the voices of the actors and carrying the sound out to the audience.

Blood Danger

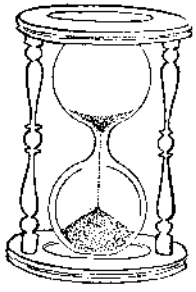
◈ On October 31 New York city's Superintendent of Hospitals Ray E. Trussell warned that old and unsafe blood may have been sold to hospitals by some commercial blood banks. Blood from four commercial blood banks in question was banned for twenty-two municipal hospitals. Under the city health law, whole blood for transfusions may not be used more than twenty-one days after it has been taken from the donor.

WATCH TOWER PUBLICATIONS INDEX

Information published in *Awake!* is of lasting value. During the past year a veritable treasure store of information has appeared in its pages. Will you be able to locate its various gems of knowledge again when you want them? Yes, if you have the *Watch Tower Publications Index* for 1961.

In addition to containing a comprehensive listing of all subjects and scriptures discussed in the twenty-four issues of *Awake!* published during 1961, the *Index* also covers *The Watchtower* for 1961, the book *"Let Your Name Be Sanctified,"* the booklets *Blood, Medicine and the Law of God* and *When All Nations Unite Under God's Kingdom,* the *Yearbook of Jehovah's Witnesses* for both 1961 and 1962, and appendix material in the *New World Translation of the Holy Scriptures,* 1961 edition.

This *Watch Tower Publications Index* for 1961 is yours for just 8d (for Australia, 10d; for South Africa, 7c).



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